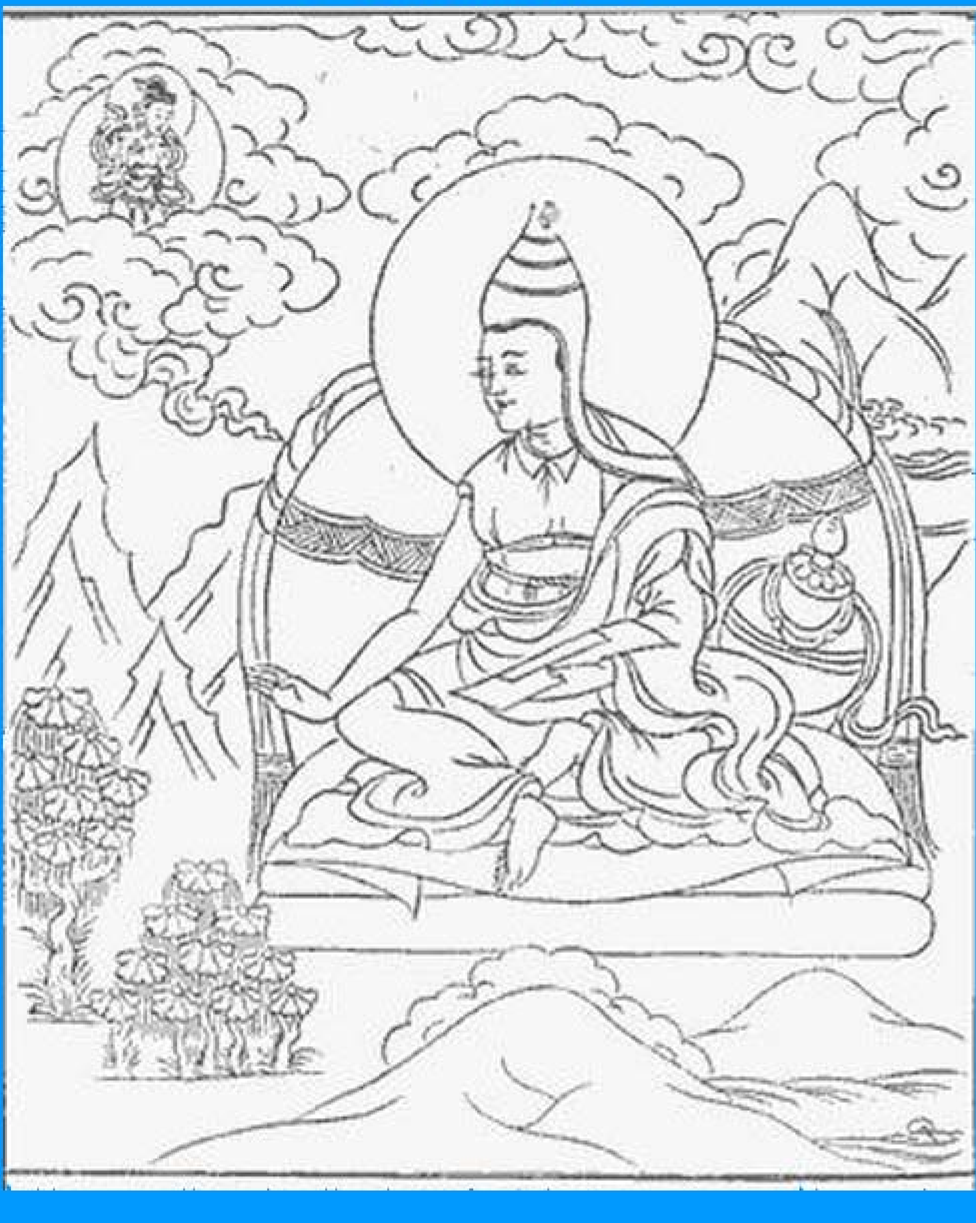
The Foundation for Yoga Practitioners

The Buddhist Yogācārabhūmi Treatise and Its Adaptation in India, East Asia, and Tibet

Edited by
Ulrich Timme Kragh



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The *Yogācārabhūmi* and Its Adaptation

Introductory Essay with a Summary of the Basic Section

Ulrich Timme KRAGH

When a new trend – philosophical, institutional, or otherwise – builds up within a religion, its conception is made in a finely struck balance between novelty and perpetuation of received tenets. Too much innovation, and the new tradition is liable to be disdained as unfaithful to the given religion. Excessive continuance, and it offers no vital alternative to the existing doctrines and the social structures these entail. Fruitful renewal demands a subtle process of adaptation, where orthodox ideas are carried on in changed contexts, thereby imbuing them with new import. In the study of the history of religion, which aims to explain a faith's continuities and discontinuities, adaptation is thus a keyword.[1]

In Buddhism, the single most influential religious development was the gradual rise in the early centuries CE of the movement of the Mahāyāna, the Great Vehicle; no other doctrinal innovation had as big effect on Buddhist thought and practice, as well as on the religious histories of both India and the many other Asian countries and empires that in the ensuing centuries adopted Buddhism.[2] While the

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The author would like to express warm gratitude to Dr. Hartmut BUESCHER and Professor Florin DELEANU, who kindly read through a draft of this introductory essay and provided excellent corrections and much useful feedback. Whatever errors and shortcomings may remain are wholly my own.

[1] The issue of adaptation and reception history pertains to the large research project on the adaptation of Indian Buddhism in East Asia and Tibet that is currently being carried out by Geumgang Center for Buddhist Studies (GCBS) at Geumgang University in South Korea. The project's overall theoretical focus on the notion of 'adaptation' was originally proposed by Professor Dr. Jörg PLASSEN, formerly of Geumgang University and now of the Ruhr-Universität Bochum in Germany. PLASSEN participated in submitting a research proposal to the National Research Foundation of South Korea, which in 2007 was rewarded with a ten-year grant for GCBS. The present volume with its focus on the adaptation history of the *Yogācārabhūmi* in India, East Asia, and Tibet is an outgrowth of this project.

[2] It may though be noted that Richard GOMBRICH (1988) has argued that the success of the initial minority movement of the Mahāyāna was made possible only by the adoption of writing by Indian religions in the second-first centuries BCE, since the use of writing permitted the preservation of unorthodox doctrines not belonging to the established Buddhist teachings, whose transmission was ensured through an elaborate ecclesiastical oral system of memorization and recitation. While this may be so, the advent of writing should, nonetheless, hardly be considered the most influential religious development in the history of Buddhism, because writing in itself does not constitute a *religious* development

Mahāyāna introduced an entirely new paradigm, its formulation was largely couched in the terminology and principles of earlier Buddhist factions, thus adapting old dicta to novel creeds. Although it with time came to be seen as a monolithic denomination, the heterogeneity of its assimilations along with the array of solutions to the various new doctrinal problems its originality posed brought about many diverse subdoctrines, which in a few cases became discrete Mahāyāna schools. One such tradition was the Yogācāra, the "School of Yoga Practitioners," which in part may owe its name to its formative treatise, a monumental compendium entitled *Yogācārabhūmi*, meaning "The Foundation for Yoga Practitioners (*yogācāra*)."[3] It is this treatise, its adaptations, and the tremendous effect it had on the later Mahāyāna traditions in India, East Asia, and Tibet that is the focus of the present volume.

In some of the lore surrounding the *Yogācārabhūmi* (henceforth abbreviated YBh), the text is said to have been composed near Ayodhyā, an ancient city of Northern India set on the bank of the Ghāgharā River, a major tributary of the sacred Ganges.[4] Just as the Ghāgharā is a mighty watercourse springing from uncountable humble glacial brooks in the high Himalayas, the YBh is an immense literary opus with ever shifting currents of leitmotifs teeming with multitudinous minor themes flowing together from a great range of different backgrounds. With such a complex and varied composition, the scholarly difficulty becomes how to gain a comprehensive understanding of the text in all its many implications, while at once keeping its entire panorama of ideological benchmarks in view. The present volume attempts to take up this challenge by presenting a medley of thirty-four papers, each of which approaches the YBh or related materials from a unique perspective.

The adventurer may set out to explore a river in a variety of ways. By sailing upstream, the explorer may map the river's network of tributaries and locate its sources. Hiking along its banks, s/he may survey its land-based eco-systems and encounter the people who depend on it. By probing its waters, s/he may discover its mineral composition, aquatic life, or the flow of its currents. Sailing downstream, the explorer may reach the delta at its mouth and find the destination to which the river flows.

The first section of the present volume, bearing the title (I.) "The *Yogācārabhūmi* – Background and Environment," contains six papers written by Tilmann VETTER, Noriaki HAKAMAYA, Hidenori S. SAKUMA, Hartmut BUESCHER, Noritoshi ARAMAKI, and Lambert SCHMITHAUSEN. These articles explore the YBh in ways resembling both an upstream voyage as well as a hike along river

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but is a technological advancement (or from the traditional Buddhist point of view perhaps rather a 'deterioration' when compared to the earlier transmission said to have been preserved purely by memory), which may have served as a revolutionary *circumstance* for the Mahāyāna to rise. Cf. also the critical remarks concerning GOMBRICH's argument in VETTER (1994:1243-1244, fn.4) and DREWES (2009a:6).

[3] For further discussion of the meaning of the title, see below.

[4] For the YBh's alleged connection with Ayodhyā, see the travel record *Dà táng xīyù jì* (大唐西域記, T2087.896b$_{22\text{-}23}$) by the Chinese pilgrim Xuánzàng (玄奘, c.602-664 CE); English translation by BEAL (1884.I:226). Ayodhyā is located 536 kilometers southeast of New Delhi.

banks, in that they either concern materials that formed a background to the YBh or appertain to persons belonging to the early and medial Yogācāra community, thereby touching on its possible authorship and original readership.

The second section, entitled (II. including II.1 and II.2) "The *Yogācārabhūmi* – The Text," bears a resemblance to the explorer who probes the river waters. Its twelve articles – written by Martin DELHEY, Kōichi TAKAHASHI, Dan LUSTHAUS, Nobuyoshi YAMABE, Robert KRITZER, Peter SKILLING, Yasunori SUGAWARA, Alexander VON ROSPATT, Michael ZIMMERMANN, Florin DELEANU, William S. WALDRON, and Kazunobu MATSUDA – put individual drops of the YBh-river under the microscope to analyze its composition, flow, and trace materials. These contributions include a history of research, manuscriptology, as well as text critical, source critical, redaction critical, doctrinal, and philosophical approaches to particular aspects of the text. Although the articles cannot – given the sheer size and breadth of the YBh – cover the composition in its entirety, they present a sufficiently broad spectrum of reflections to provide the reader with a good overview and feeling for the character of the work.

In the third section called (III.) "The Indian Yogācāra Reception," the reader takes on the role of the surveyor who observes the Ghāgharā River's confluence with the Ganges. Riddled by a thousand tributaries of earlier Buddhist thought, the main artery of the YBh feeds steadily into the broader tradition of later Mahāyāna Buddhism, causing new currents to emerge – starting with the ensuing Yogācāra-Vijñānavāda School and in due course also giving rise to certain trends in the Tantric doctrines of esoteric Buddhism. With a mere three articles written by Changhwan PARK, Jowita KRAMER, and Harunaga ISAACSON, the section cannot do justice to the immense textual corpora these novel currents represent, but given the volume's overall focus on the YBh, the number of articles on this topic was deemed sufficient to alert the reader to the text's influence on the later Abhidharma, Yogācāra-Vijñānavāda, and Tantric literature in that order.

Like journeying downstream along the Ganges, the reader is next carried through very different landscapes indeed. The YBh was brought from India to distant places in Central and East Asia, where it continued to affect the local schools of Mahāyāna Buddhism long after this encyclopedic work had been superseded and ceased to be studied in its land of origin. Resembling the manner in which the Ganges reaches its mouth in the Bengal delta near Kolkatā where it branches off into countless smaller streams before reaching the ocean, the influence of the YBh and the ensuing works of its Indian reception can be detected in numerous traditions and texts belonging to Chinese, Korean, Japanese, and Tibetan Buddhism of the past and present. It is the ebb and flow of these drifts that are sifted in the fourth and fifth sections of the volume, respectively entitled (IV) "The East Asian Yogācāra Reception" and (V.) "The Tibetan Yogācāra Reception." Written by Bing CHEN, Eyal AVIV, Lawrence Y.K. LAU, Sangyeob CHA, A. Charles MULLER, Sungdoo AHN, Makoto YOSHIMURA, Seongcheol KIM, Leslie S. KAWAMURA, Dorji WANGCHUK, Orna ALMOGI, Ulrich Timme KRAGH, and Leonard W.J. VAN DER KUIJP, the thirteen articles of both sections survey pertinent aspects of the Yogācāra traditions and their adaptation in those regions outside of India. They not only provide reception studies of the YBh at large in the sense of a *Wirkungsgeschichte*, but also offer a history of research of the YBh and related Yogācāra works in the modern Chinese, Korean, and Japanese academia.

Overall, the present volume leads the reader on a voyage spanning a textual history of ideas that has endured over two millennia. Like the ancient Indian

offering-practice of placing a small candle upon a tiny raft of a leaf and putting it upon the waters of a river to be carried down along the stream, the articles presented here will take the reader from the inception of Mahāyāna Buddhism, via the weighty YBh corpus, down through the later Indian, East Asian, and Tibetan traditions of learning, unto the contemporary academic study of the text and its influence on world history. It is the wish that this study of the YBh and its adaptation will shed light wherever it will bring its reader.

I. The *Yogācārabhūmi* – Background and Environment

Being the formative text of a major Mahāyāna school, the YBh is before all else a work that has fed into the deluge of Mahāyāna doctrine. Though substantial parts of the text also deal with the Mainstream Buddhist practices of the *śrāvaka* and the *pratyekabuddha*, its overall objective seems to be to present a coherent structure of Buddhist *yoga* practice with the Mahāyāna path of the *bodhisattva* placed at the pinnacle of the system. The YBh was thus part of a broader effort by Buddhist scholars of the fourth century CE to systematize and define the still novel Mahāyāna movement in contradistinction to or perhaps as an extension of the Śrāvakayāna methods that had been and still were being taught in the earlier and contemporaneous Mainstream forms of Indian Buddhism.[5]

As an encyclopedic compendium written in the *śāstra* genre of Indian religious literature, the YBh relies on a large number of *sūtra* scriptures traditionally considered to contain the trustworthy sayings of the Buddha. These are scriptures belonging to the Āgama/Nikāya corpora and further texts of Mainstream Buddhism along with other *sūtra*s associated with the posterior Mahāyāna tradition. Certain Mahāyāna texts thus form a doctrinal as well as scriptural backdrop for the YBh, which lends the *śāstra* an authoritative cloak that helps to define it as a Mahāyāna work.

The earliest compositions with Mahāyāna tendencies – in particular archaic prototypes of some Mahāyāna *sūtra*s – are thought to have been written in the first century CE.[6] This oldest stratum of Mahāyāna literature is though long lost, since

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[5] The expression 'Mainstream Buddhism' has here been adopted from the writings of Tilmann VETTER as a general label denoting the form of Buddhism that existed prior to and side-by-side with the arising of the Mahāyāna tradition. However, it should be noted that in many parts of India and abroad, the Mahāyāna form of Buddhism later became the dominant form, and for this reason 'Mainstream Buddhism' should not be taken as implying that Mahāyāna Buddhism invariably was secondary to Mainstream Buddhism. Mainstream Buddhism has elsewhere been referred to by a number of other labels, such as Śrāvakayāna or Nikāya Buddhism; each term has its peculiar advantages and disadvantages. The term Śrāvakayāna logically necessitates the co-existence of other *yāna*s, in particular the Mahāyāna, and therefore seems ill-suited to describe the phase of Buddhism prior to the rise of the latter tradition. The term Nikāya Buddhism is meant to denote the forms of Buddhism that accepted the *sūtra*s of the Nikāya-corpus as their scriptures. However, many early Mahāyāna traditions, including the followers of the YBh, also accepted the Nikāya-*sūtra*s, at least in their parallel form of the Āgama-corpus, which today primarily is preserved in Chinese translation. Consequently, "Nikāya Buddhism" does not provide a clear demarcation.

[6] The dating of the earliest Mahāyāna compositions to the first century CE is a conservative estimate based on the first available epigraphal evidence of the Mahāyāna in the

the initial texts only have been preserved in later Sanskrit, Chinese, and Tibetan versions that were much expanded and modified over the course of many centuries. For this reason, the scholar, who attempts to define what the Mahāyāna is by identifying the religious and social characteristics of its initial movements, faces the vexing problem that its beginning is just beyond the philological reach of the available sources, its origin lost in the haze of history. Even so, given the great significance of the matter, many scholarly attempts have been made to explain the mindset, the doctrinal and sectarian background, as well as the social context that led to this major new religious formation. The hypotheses have ranged from arguing that the Mahāyāna began as a mobilization of lay practitioners in some counteraction to the already established Mainstream forms of predominantly monastic Buddhism over to maintaining that it arose as an orthodox tendency among ascetic forest monks who strove to (re)establish what they saw as a purer and more original form of Buddhism.[7]

When, however, the earliest actually extant Mahāyāna texts, datable to the second half of the second century CE, are taken as the basis for analyzing the formation and development of this movement, the time gap between these sources and the YBh, which is thought to have reached its final redaction in the fourth century,[8] becomes relatively small, and it quickly becomes clear what a tremendous systematization effort the YBh must have represented in comparison to the rather haphazard character displayed by the most ancient Mahāyāna texts.

The present volume commences with an article by **Tilmann E. VETTER**[9] con-

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fourth century CE (SCHOPEN, 1979) and the primeval datable textual evidence, viz. the Chinese translations of Mahāyāna texts produced in the second half of the second century CE (to be discussed below). A more liberal appraisal may be to place the earliest Mahāyāna writings in the first century BCE.

[7] For surveys of the prolific academic writings on the origin of the Mahāyāna, see DREWES (2009a; 2009b), SASAKI (1997; 1999; 2009), and SHIMODA (2009). Additionally, the reader may consult ARAMAKI's (2003a) theory that the Mahāyāna arose as a new pan-Buddhist form of the bi-monthly fasting-day ritual (*upavasatha*). For the theoretical problem-horizons pertaining to the study of the early Mahāyāna, see SILK (2002) and SEYFORT RUEGG (2004).

[8] On the dating of the YBh, see SCHMITHAUSEN (1970a:111, fn.250) and DELEANU (2006:183-196).

[9] The article by VETTER is published posthumously, given the all-too-early passing of this great Buddhologist on December 20, 2012, shortly before the volume went to press. Tilmann E. VETTER (1937-2012) was born in Germany but later became a Dutch citizen. In the period 1956-1962, he studied Indology in Germany and Austria with Professor Helmuth VON GLASENAPP at Tübingen University (Eberhard Karl's Universität Tübingen, 1956-1957), Professor Ludwig ALSDORF at Hamburg University (Universität Hamburg, 1957-1958), and Professor Erich FRAUWALLNER at the University of Vienna (Universität Wien, 1958-1962). Fellow doctoral students at the University of Vienna at this time included Lambert SCHMITHAUSEN, Yūichi KAJIYAMA, and Ernst STEINKELLNER. VETTER obtained the PhD degree in 1962 with a dissertation on Dharmakīrti's epistemology (revised version published in 1964). His later publications on the Indian Pramāṇa tradition include editions and translations of the first chapter on *pratyakṣa* of Dharmakīrti's *Pramāṇaviniścaya* (1966) as well as the *Pramāṇasiddhi* chapter of Dharmakīrti's *Pramāṇavārttika* (1984). In 1964, he became a member of the faculty at Utrecht University (Universiteit Utrecht) in the Netherlands teaching Indian philosophy, during which time his research focused on early

cerning the Chinese translation of such an early Mahāyāna work and the possible precursors of Yogācāra materials it seems to contain. This is by no means the first time that VETTER devoted his attention to the formative period of the Mahāyāna. In a series of articles, VETTER (1994) maintained the view – previously proposed by HIRAKAWA (1963, 1968) – that the Mahāyāna approach arose as an initiative of lay practitioners who strove to imitate the Buddha's long career as a *bodhisattva* performing heroic deeds of generosity, correct behavior, patient endurance, constant exertion, meditation, and knowledge as for instance depicted in the popular *jātaka* narratives. In particular, VETTER (2001, 2003) scrutinized several texts by the Indo-Scythian translator Lokakṣema (Zhī Lóujiāchèn 支婁迦讖), who was active in the period 167-186 CE in Luòyáng (洛陽), the capital of the Eastern Han dynasty in China, and whose nine translations of Mahāyāna *sūtra*s generally are considered to be the first datable Mahāyāna works.[10] VETTER concluded that the "perfection of wisdom" (*prajñāpāramitā*), as a meditative method for experiencing *nirvāṇa* here and now, must originally have been an ascetic *śrāvaka* practice of mysticism that only subsequently was adopted by *bodhisattva*-oriented lay practitioners, whereby the two approaches of *prajñāpāramitā* and Mahāyāna became fused in an early stratum of the *Prajñāpāramitā* literature. At a later stage, such Mahāyāna texts were, in turn, embraced by monks and nuns, who adapted them somewhat to monastic practices.

Aside from the centrality of Lokakṣema's texts, there are, however, also other early Chinese translations that may be characterized as displaying Mahāyāna features and which thus are highly pertinent to the study of the extant proto-Mahāyāna sources. VETTER's article in the present volume concerns one such text, namely a section entitled "The Bodhisattvas of the Ten Directions" (*Shífāng púsà* 十方菩薩) contained in the scriptural corpus **Mahāvaipulyamahāsaṃnipātasūtra* (*Dàfāngděng dà jí jīng* 大方等大集經, T397). The section appears to have been translated by someone belonging to the circle of the earliest translator of Buddhist scriptures into Chinese, viz. the Parthian Ān Shìgāo (安世高) who was active in Luòyáng in the period circa 148-170 CE.[11] The *sūtra* depicts how the Buddha

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Advaita Vedānta philosophy, leading to a monograph published in 1969 on the *Brahmasiddhi* by the Hindu author Maṇḍanamiśra. In 1974, he became Professor of Buddhology, Indian Philosophy, and Tibetan Studies at Leiden University (Universiteit Leiden) in the Netherlands, where he remained until his retirement in 1999. During this period, he published a monograph on the contemplative traditions of early Buddhism (1988). Since his retirement, he has published two new monographs on the passages dealing with the five aggregates (Pāli *khanda*, Sanskrit *skandha*) in the Pāli Vinaya and Sutta scriptures (2000) as well as a lexicographical study of the Chinese translations by Ān Shìgāo (2012). He has also published numerous articles on Pāli Buddhism with a special focus on the early contemplative traditions, the texts of Nāgārjuna, the Prajñāpāramitā literature, and the early Mahāyāna tradition as represented in Chinese and Sanskrit sources. May the present publication honor his memory!

[10] For the Mahāyāna translations by Lokakṣema, see LANCASTER (1975), ZÜRCHER (1991), DELEANU (2000a), ARAMAKI (2003a), and in particular HARRISON (1987, 1993, 1995). For a general introduction to Lokakṣema and his oevre, see NATTIER (2008:73-89).

[11] The attribution of the text to someone associated with Ān Shìgāo is remarkable, since this translator otherwise is thought only to have produced translations of Mainstream Buddhist materials (HARRISON, 1993:137; ZACHETTI, 2002:92). For more research on Ān

instructs a group of *bodhisattva*s in *śrāvaka* methods of examining and guarding the mind and the sense-objects, whereupon he admonishes them to achieve thorough comprehension (*abhisamaya*) of the four existential facts of the noble ones.[12] Given the Mainstream Buddhist character of these teachings, the text may be seen as a monastic response to Mahāyāna practice. The *bodhisattva* lay practitioners are told that they – in spite of their Mahāyāna practice – still must embrace key Mainstream Buddhist principles, such as contemplating and realizing the four existential facts. The latter is a procedure that normally is seen as leading to the attainment of arhathood, the goal of the Mainstream Buddhist path which in Mahāyāna Buddhism is replaced with the goal of buddhahood. Hence, the text attempts to steer a course in between Mainstream and Mahāyāna Buddhist practice, and in this sense it bears a great resemblance to the YBh, which likewise endeavors to juxtapose and align these meditational systems of *yoga*.

When analyzing the *sūtra*, VETTER uncovered three features in the text that may be seen as antecedents of Yogācāra doctrines expressed in the YBh. The first is a reference to eight forms of consciousness, including the five sense perceptions along with three distinct inner cognitive faculties referred to as **citta*, **manas*, and *(*mano*)*vijñāna* (*xīn yì shì* 心意識), which he suggested may be seen as a precursor of the characteristic eightfold model of consciousness taught in the YBh. The Yogācāra model of consciousness is a theme that in the present volume is further dealt with in the articles by Dan LUSTHAUS and William S. WALDRON. The second feature is a list of fifty mental phenomena that may be considered a forerunner of the Abhidharma and Yogācāra classifications of 46 or 51 'factors associated with mind' (*mahābhūmika*, *caitasikā dharmāḥ*, or *caitta*), the latter being a topic that in the present volume is thoroughly considered in the article by Jowita KRAMER. The third feature is the *sūtra*'s endorsement of 'thorough comprehension' (*abhisamaya*) of the four existential facts of the noble ones presented as necessary for a successful Mahāyāna practice. This is an early indication that Mahāyāna adherents began to appropriate this Śrāvakayāna model of realization, without presupposing the *prajñāpāramitā* method of mysticism, as a less laborious way of reaching buddhahood.[13] The adaptation of the Śrāvakayāna *abhisamaya* model into the

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Shìgāo's translations, see, e.g., HARRISON (1997; 2002), YAMABE (1996; 1997a), VETTER & HARRISON (1998), and ZACCHETTI (2002; 2003; 2007). For a general introduction to Ān Shìgāo and his oevre, see NATTIER (2008:38-72). On Ān Shìgāo's translations of proto-Yogācāra materials in the form of the *Ānbān shǒuyì jīng* (安般守意經, T602) and especially the *Dào dì jīng* (道地經, T607.230c-236b), whose contents later came to be partly reflected in the YBh, see Florin DELEANU (1992a; 1993a; 1997; 2003; 2006:157-158) and Nobuyoshi YAMABE (1997a) along with YAMABE's article in the present volume.

[12] The expression 'existential fact' is here and below used in some instances (though not universally) to translate the term *satya* (*dì* 諦, *bden pa*) to underline that the noble one realizes a profound aspect of saṃsāric and nirvāṇic existence (*sat*). The word *satya* is elsewhere often translated by 'truth', but this may be an unfelicitous choice in the present context, since truth fundamentally is the opposite of falsehood and therefore mainly pertains to speech and sincerity rather than perceiving existence for what it is.

[13] VETTER (2003:17) has earlier written on the Sarvāstivāda *abhisamaya* model and proposed the hypothesis that there were lay *bodhisattva*s at an early stage of the Mahāyāna tradition who left their lives as householders to become monks or nuns, but did not enter the wilderness to engage in *prajñāpāramitā* mysticism (ibid.) as otherwise instructed in

Mahāyāna scheme of stages of realization later became a serious concern of the YBh and its ensuing commentarial literature composed in China and Tibet, as vividly described in the present contribution by Sungdoo AHN. Apart from the three proto-Yogācāra features listed by VETTER, the *sūtra*'s notion of guarding the mind and restraining the senses may also be added as a component that is conspicuous in the YBh, e.g., in its meditation instruction on pacifying the mind through nine aspects of resting the mind (*navākārā cittasthitiḥ*), a topic that is assiduously treated in the present volume by Sangyeob CHA.

The many interrelations that VETTER uncovered in the *sūtra* between Mainstream Buddhist doctrine and the Mahāyāna path suggest that the *sūtra* was composed in an environment where the two forms of Buddhism were interfaced. While there may have been strands of the earliest Mahāyāna traditions that first and foremost were associated with the laity, it is evident that the movement quickly became a religious approach that was open to the lay and monastic follower alike, who upon taking up this type of practice respectively became a "householder *bodhisattva*" (*gṛhī bodhisattvaḥ*) and a "renunciant *bodhisattva*" (*pravrajito bodhisattvaḥ*).[14] In the course of spreading within the monasteries, the budding Mahāyāna trend was exposed to the sway of the then more sophisticated philosophical and meditational traditions of learning and practice maintained by the ordained practitioners, and thereby assimilated numerous elements that were deemed concordant with basic Mahāyāna tenets. Monks or nuns wishing to follow a Mahāyāna practice would still have received and kept up their monastic ordination in one of the Mainstream Buddhist *vinaya* traditions and appear often to have lived in the same monasteries as their brethren and sisters who followed the more orthodox Buddhist approaches.[15] In practical terms, it would consequently be hard to distinguish whether a monk adhering to the Mahāyāna would be a monk first and a *bodhisattva* second, or vice versa.

The integration of Mahāyāna and Mainstream Buddhism continued over the following centuries, and by the time when the YBh was composed Mahāyāna teachings were understood as being tightly connected with Mainstream Buddhist practices and explanatory models. It is plausible that the YBh was written in a monastic setting and was intended primarily for ordained readers, as suggested by the text's highly scholastic style of writing that only would be intelligible to the well-educated reader who had received a thorough doctrinal training in the monastery.[16] There was a variety of different monastic sects (*nikāya*s)[17] of Mainstream

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several early Mahāyāna *sūtra*s. Staying in monasteries, they had little basis for practicing either the heroic path of the *pāramitā*s of generosity, etc., or the *prajñāpāramitā* method of mysticism, which presupposes retreat in the wilderness. Instead, they seem to have learned the Sarvāstivāda *abhisamaya* method of contemplating the four existential facts of the noble ones resulting in the attainment of the paths of seeing (*darśanamārga*) and cultivation (*bhāvanāmārga*), thereby causing these Śrāvakayāna methods of realization to become amalgamated into Mahāyāna doctrine.

[14] See HAKAMAYA (2005).

[15] See BECHERT (1963), HAKAMAYA (2002), SILK (2002:359-367), and SKILLING (2005).

[16] This is though not to say that everyone listening to explanations based on the YBh and following the actual religious practices it presents necessarily had to be a monk or a nun, because any of the seven types of *prātimokṣa* vows, including the vows of a layman or

Buddhism active at the time and research has suggested that the YBh displays particular affinities with the Sarvastivāda and Mūlasarvāstivāda sects prevalent in northern and northwestern India.[18] When it came to present a foundational and systematic overview of Buddhist *yoga* practice, as announced in the title *Yogācārabhūmi*, it was only natural that the composers and redactors of the text saw it as their task to explain the Mahāyāna practice of *yoga* within the larger frame of Mainstream Buddhist *yoga* doctrines, thereby resulting in a manual of almost epic proportions.

In the Buddhist parlance of the time, the word *yoga* carries a generic as well as a more restricted meaning. Generically, *yoga* denotes "spiritual practice" or "ascetic and spiritual effort" in general,[19] as for example seen in a YBh passage, where *yoga* is broadly defined as a religious practice distinguished by faith, aspiration, perseverance, and the application of spiritual methods.[20] In its more restricted connotation, *yoga* particularly implies "meditation" (*samādhi*), as *yoga* for example is defined in the YBh commentary **Yogācārabhūmivyākhyā*.[21] Hence, when it is said that the YBh aims to present an overview of Buddhist *yoga* practice, it suggests that the text is a full compendium of Buddhist practice in general, covering its entire spiritual path, with special emphasis on the practice of meditation. The word *yoga* should here not be understood in its modern English sense of various Indian-based systems of bodily stretching (*āsana*) and breathing exercises (*prāṇāyāma*), since such techniques are not the topic of the YBh.

Already in the early centuries CE, the expression *yogācāra*, which – depending on the context – primarily means "*yoga* practitioner" and secondarily means "*yoga* practice," began to appear in a number of Mahāyāna and Mainstream Buddhist

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-woman, is taught in the text to serve as a proper disciplinary prerequisite for the higher practices, such as meditation. For more on the conduct of discipline (*saṃvaraśīla*) in the YBh, see the articles by Noriaki HAKAMAYA and Michael ZIMMERMANN in the present volume.

[17] The word 'sect' is here and below used narrowly to denote a Buddhist monastic tradition with its own distinct Vinaya transmission. The expressions 'school' and 'tradition' will be used more loosely with reference to religious traditions and schools of philosophy and doctrine.

[18] See SCHMITHAUSEN (1970a:89-114; 1987b:304-317, English summary pp.377-380), who demonstrates the YBh's Mūlasarvāstivāda affiliation and also (1970:113) mentions the possibility of it having been composed in a Mūlasarvāstivāda circle that was influenced by some Sarvāstivāda materials. For critiques of WAYMAN's (1961:26-29; 1997:103) thesis that the text was rooted in the Mahīśāsaka sect, see SCHMITHAUSEN (1970a:115-119) and DELEANU (2006:160-161).

[19] These translations have respectively been proposed by DELEANU (2006:26) and SCHMITHAUSEN (2007a:213).

[20] See *Śrāvakabhūmi* (SHUKLA, 1973:275$_{23}$-276$_{1}$; SHŌMON ji Kenkyūkai, 2007:152).

[21] See the Tibetan version of **Yogācārabhūmivyākhyā* (D4043.70a$_{1}$), which in its proto-form may be ascribable to *Jinaputra (5th-6th centuries); the definition does not occur in the divergent Chinese version's exposition of *yoga* (T1580.883c$_{23}$-884c$_{23}$). On the two versions of the **Yogācārabhūmivyākhyā*, see DELEANU (2006:248, 250-251). Concerning *samādhi* as a general term for meditation, see the discussion in ADAM (2002:33-74).

sources.[22] In several passages, the phrase merely denotes Buddhist practitioners in general – whether beginner or advanced – but in some instances reference is made to the existence of exclusive communities of rigorous meditators, whose commitment to *yoga* practice was extraordinary and incessant. In such cases, the word is close in meaning to the modern Buddhist use of the appellation yogi.[23] Moreover, the phrase is often seen in the sequence "*yoga* practitioner monk" (*yogācāra bhikṣu*), which suggests that many such meditation adepts were ordained. Given the YBh's emphasis on *yoga* practice, the text has the appearance of having been composed for monks and nuns belonging to a circle of meditation savants, who may or may not have been historically related to the particular communities of advanced *yogācāra* meditators mentioned in the earlier sources.

To better understand the environment in which the YBh was written and redacted, the present article by **Noriaki HAKAMAYA**[24] (袴谷憲昭) – which is the volume's second paper – probes into the social structure of this religious community. HAKAMAYA argues that the monastic society was not homogenous but consisted of segments with discrete specializations. On the one hand, there were scholastic monks who first and foremost were occupied with the study and transmission of teachings. On the other hand, there were ascetic monks who mainly engaged in meditation. To facilitate these monks' relationship with the laity and ensure a fair distribution of the laity's gifts to the clergy, there also existed a third company of monks called caretakers, stewards, or overseers, who were responsible for the monastery's upkeep and cleanliness.[25] By analyzing the transactions taking

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[22] For the expression *yogācāra* and its attestation in early sources, see DAVIDSON (1985:126-127), SILK (2000), and DELEANU (2006:158-159; 195) with further bibliographical references. In a much later phase of Indian literature, the word *yogācāra* additionally became a doxographical label for the Yogācāra school of Buddhism; for more on *yogācāra* as a doxographical distinction, see BUESCHER (2008:10-15) and the present articles by Harunaga ISAACSON, Dorji WANGCHUK, and Orna ALMOGI.

[23] The spelling 'yogi' will here be employed in its modern English spelling. The correct Sanskrit stem-form is *yogin* or *yogī* in its nominative masculine singular form.

[24] The Japanese scholar Noriaki HAKAMAYA is retired Professor from the Faculty of Buddhism at Komazawa University (駒澤大學 Komazawa Daigaku) in Tōkyō, Japan. He was born in Hokkaidō in 1943 and graduated in Indian philosophy from the University of Tōkyō (東京大学 Tōkyō Daigaku) in 1969 with an MA thesis on the *Mahāyānasaṃgraha*. In 1972, he joined Komazawa University as a faculty member, where he became Associate Professor in 1979 and full Professor in 1985. In the period 1979-1988, he also taught part time at the University of Tōkyō. His research has focused on Yogācāra Buddhism in India, Tibet, China, and Japan. The papers on this subject are collected in the *Yuishiki Shisō Ronkō* (唯識思想論考) [*Investigation on Yogācāra Thought*] (2001) and the *Yuishiki Bunken Kenkyū* (唯識文献研究) [*Studies on Yogācāra Literature*] (2008). His view of how Mahāyāna Buddhism was formed within the traditional Indian Buddhist sects is shown in his *Bukkyō Kyōdanshi Ron* (仏教教団史論) [*A Consideration of Buddhist Monastic History*] (2002). His critique of the Original Enlightenment theory affiliated with *tathāgatagarbha* and Yogācāra thought is given in the *Hongaku Shisō Hihan* (本覚思想批判) [*Critiques of the Doctrine of Original Enlightenment*] (1989). The *Hihan Bukkyō* (批判仏教) [*Critical Buddhism*] (1990) is a collection of essays in which he surveys the social and political consequences of his Buddhist academic views.

[25] For meditating monks and their lives, see DELEANU (2000a:82ff.). For the functions carried out by the serving monks, see HAKAMAYA (1999; 2005) and SILK (2008).

place between the lay practitioners, the serving, and the served monks while pointing to elements in the YBh relating to each of these groups, HAKAMAYA's study reveals that the text must have been composed by monks who were scholars as well as meditators, but that it also contains numerous passages expressly directed at lay practitioners and that the work to some extent thus stands at the intersection of all the parties involved.[26]

Unlike the East Asian or Tibetan Buddhists who entertain copious traditions of religious history and biography, the medieval Indians mostly preferred their sacred sayings and writings to be valued impersonally in their own right without giving details about the individuals who spoke or wrote them. Hence, aside from the mere names of a few outstanding authors, the Indian texts hardly divulge any personal facts about the otherwise anonymous and wholly faceless Yogācāra community. It is first with the witness of the Chinese pilgrim Xuánzàng who visited India in the period 629-643 that the environment in which the YBh was taught is historically recorded. At this relatively late stage of Indian Yogācāra in the seventh century, Xuánzàng had to go to Nālandā, a large monastic school in Bihar with several thousand resident monks, in order to study the text with a local Yogācāra teacher.

While the Indian record is reticent about the original conditions under which the YBh was composed and about the features of the early Yogācāra community predating the days when the text was taught at Nālandā, the Chinese and Tibetan traditions share a narrative which tells what is supposed to have taken place in the fourth century when the YBh came to be.[27] This is the story of the Indian monk Asaṅga (ca. 300-350), who is said to have been born in Peshawar (Puruṣapura) and later to have been active in the Ayodhyā region. It is told that Asaṅga had become an accomplished meditator through many years of practice, whereupon he was able magically to travel to the celestial Tuṣita realm in order to meet the Bodhisattva Maitreya, the next Buddha to be. There, he received many Mahāyāna teachings from Maitreya, among which the Tibetan version of the story includes the YBh.[28] The Chinese version says that when he had acquired numerous explanations from Maitreya in Tuṣita, he requested the Bodhisattva to descend to earth in order to convince others of the authenticity of the novel teachings he had received. Maitreya did so every night for four months, during which time he publicly expounded the "*sūtra* of the seventeen *bhūmi*s" (*Shíqī dì jīng* 十七地經), an ex-

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[26] The interaction between monastic and lay practitioners is a theme that is also touched upon in the present articles by Alexander VON ROSPATT as well as Michael ZIMMERMANN.

[27] For the Chinese version, see Paramārtha's (Zhēndì 真諦, 499-569) *Pósǒupándòu fǎshī zhuàn* (婆藪槃豆法師傳, T2049.188b_{23}-188c_{27}); English translation by TAKAKUSU (1904:272-275). For a summary and discussion, see LAMOTTE (1954:385) and DEMIÉVILLE (1954:376ff.). For the Tibetan version, see Bu ston Rin chen grub's (1290-1364) *Bde bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod* (TBRC text W1934-0757, folios 103a_7-105b_2, pp.821-826); English translation by OBERMILLER (1931:137-142). The following is a paraphrased summary of both versions.

[28] Bu ston (W1934-0757, folio 104$b_{1\text{-}2}$) writes: *der yum gyi mdo rnams dang rnal 'byor spyod pa'i sa chen po dang theg chen gyi mdo sde mang du gsan no/.* Translation: "There, he listened to the Mother *sūtra*s [i.e., the *Prajñāpāramitā*], the great *Yogācārabhūmi*, as well as many Mahāyāna *sūtra*s."

pression that seems to refer to the contents of the Basic Section of the YBh with its division into seventeen *bhūmi*s. In this manner, both the Chinese as well as the Tibetan traditions maintain that the author of the YBh was the Bodhisattva Maitreya while the transmitter of the text was Asaṅga.[29]

Besides the YBh, the textual corpus conventionally associated with Maitreya and Asaṅga includes a number of shorter Yogācāra-Vijñānavāda[30] works referred

[29] It is commonly stated in modern academic sources, including several articles in the present volume, that the Chinese tradition holds the author to be Maitreya, whereas the Tibetan tradition holds the author to be Asaṅga (i.e., without, in this context, making reference to Maitreya). It is correct that the Tibetan *bstan 'gyur* catalogs, such as those by Bu ston Rin chen grub (1290-1364) (*bstan 'gyur gyi dkar chag yid bzhin nor bu dbang gi rgyal po'i phreng ba*, TBRC W1934-759 folio $101b_2$) and Karma pa Rang byung rdo rje (1284-1339) (*thugs dam bstan 'gyur gyi dkar chag*, TBRC W30541-6481 folio $80b_4$, p. 574; and *bstan bcos 'gyur ro 'tshal gyi dkar chag*, TBRC W30541-6481 folio $54b_6$-$55a_3$, pp.702-703), state Asaṅga to be the author of the YBh. However, it is questionable whether the Chinese and Tibetan traditions, in fact, differ fundamentally on this point, because several Tibetan sources do indeed also present Maitreya as the ultimate author, as, e.g., seen in the above-cited Tibetan version of the story of Asaṅga (that is likewise composed by Bu ston). The final colophon of the Tibetan translation of the YBh, which is found at the end of the last book of the Tibetan version of the text, viz. the *Rnam par bshad pa bsdu ba* (**Vyākhyāsaṃgrahaṇī*), refers directly to the story of Maitreya and Asaṅga when saying: "Yogis, who have donned the great armor of accomplishing benefit for themselves and others in order to [achieve] the highest Awakening, should place faith in this *Yogācāra-bhūmi*, which was composed when the noble Asaṅga traversed the ocean of Buddhist and non-Buddhist philosophical positions, achieved perfection in the meditation (*samādhi*) on the stream of *dharma*, and placed the anthers of the noble Ajita's stainless lotus-feet on his head." D4042.$68b_{5-6}$: *//rnal 'byor spyod pa'i sa 'di ni 'phags pa thogs med bdag dang gzhan gyi grub pa'i mtha' rgya mtsho'i pha rol tu phyin pa chos kyi rgyun gyi ting nge 'dzin byang bar brnyes pa 'phags pa mi pham pa'i zhabs kyi pad ma rnyog pa med pa'i ze'u'i 'bru spyi bos len par mdzad pa ste/ rnal 'byor pa bdag dang gzhan gyi don sgrub par byed pa bla na med pa'i byang chub kyi phyir go cha chen po bgos pa rnams kyis dang du blang bar bya'o//.* The colophon's reference to Ajita (*mi pham pa*), which is the well-known epithet of the Bodhisattva Maitreya, tallies with Bu ston Rin chen grub's above-mentioned narration of how Asaṅga received the teaching of the YBh from Maitreya in the Tuṣita heaven, thus suggesting that the Tibetan tradition also accepts Maitreya as the ultimate author. It may though be noted that the Chinese and Tibetan traditions differ in their enumerations of the so-called Five Treatises of Maitreya, a set of five works said to have been authored by Maitreya and transmitted by Asaṅga, in that the Chinese tradition includes the YBh in this set of five, whereas the Tibetan tradition does not. This could be an additional reason why some modern scholars say that the Tibetan tradition does not recognize Maitreya as the author of the YBh.

[30] The expression Yogācāra-Vijñānavāda is here used to include the later development of the Yogācāra tradition, which – starting with the *Saṃdhinirmocanasūtra* – began to advocate the philosophical position (*vāda*) that whatever is experienced is constituted by the given consciousness itself without any sensory, empirical input from the outside and that all experience therefore is cognitively constituted. In some textual passages, it seems that the Vijñānavāda tradition also rejects the independent existence of an outer, physical reality, thereby asserting a form of idealist philosophy. For a discussion of the expression Yogācāra-Vijñānavāda and its definition, see BUESCHER (2008:1-4). Partial synonyms of

to as the "Five Treatises of Maitreya," which may have been composed slightly later than the YBh. Some of these texts exhibit terminological and in one case also structural similarities to the YBh and hence varying degrees of relatedness.[31] Among these, the *Madhyāntavibhāga* ("Distinguishing the Middle from the Extremes") is a treatise that explains the Middle Path from the Yogācāra-Vijñānavāda point of view, covering the topics of defilement (*saṃkleśa*), the three natures of reality (*trisvabhāva*), and the path of Mahāyāna practice.[32] The *Mahāyānasūtrālaṃkāra* ("Ornament of the Mahāyāna Scriptures") furnishes a thoroughgoing compendium of the *bodhisattva* path starting from the going for refuge, through meditative and ethical practices, and ending with its spiritual results. The text is noted for displaying an overall structural concordance with the *Bodhisattvabhūmi* book of the YBh.[33] The *Dharmadharmatāvibhāga* ("Distinguishing Phenomena and Their Nature") is a concise Vijñānavāda treatise that rejects dualistic perception as illusive and the cause of *saṃsāra*, and instead advocates ultimate reality as realized through meditative practices cultivating non-dual awareness.[34] It should be added that Asaṅga also is considered a central Yogācāra-Vijñānavāda author in his own right. In particular, he is said to have composed the systematic Vijñānavāda treatise *Mahāyānasaṃgraha* ("The Mahāyāna Compendium"), which expounds central concepts of this philosophy, such as the latent consciousness (*ālayavijñāna*),[35] the appropriating consciousness (*ādānavijñāna*), the three natures (*trisvabhāva*), representation (*vijñapti*), the stages of the path, the practice of the perfections (*pāramitā*), and the results of the

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Vijñānavāda are Vijñaptimātra (literally, "representation-only" or "cognition-only"), Vijñaptimātratā ("being [constituted by] representation only"), and Cittamātra ("mind-only").

[31] See SCHMITHAUSEN (1969b:819-822).

[32] For the *Madhyāntavibhāga*, see the present articles by Hidenori S. SAKUMA and Hartmut BUESCHER concerning the Indian tradition, Eyal AVIV concerning the Chinese tradition, and Orna ALMOGI with reference to the Tibetan tradition. For modern Chinese and Korean studies on this and the following texts, see the surveys by Lawrence Y.K. LAU and Seongcheol KIM.

[33] For the *Mahāyānasūtrālaṃkāra*, see the present papers by Hidenori S. SAKUMA, Noritoshi ARAMAKI, Florin DELEANU, and particularly the article by Leslie S. KAWAMURA.

[34] It should be noted that the Chinese tradition enumerates the Five Treatises of Maitreya (*wǔbù dàlùn* 五部大論) as including (1) the YBh, (2) the non-extant **Yogavibhāga* (*Fēnbié yújiā lùn* 分別瑜伽論), (3) the *Madhyāntavibhāga*, (4) the *Mahāyānasūtrālaṃkāra*, and (5) a commentary on the Diamond-Cutter scripture entitled **Vajracchedikāvyākhyā*. The Tibetan tradition considers the Five Treatises of Maitreya (*Byams chos sde lnga*) to consist of (1) the *Madhyāntavibhāga*, (2) the *Dharmadharmatāvibhāga*, (3) the *Mahāyānasūtrālaṃkāra*, (4) a treatise on *buddha*-nature (*tathāgatagarbha*) entitled *Ratnagotravibhāga* or **Uttaratantraśāstra*, and (5) an exposition of stages of the Mahāyāna path in accordance with the *Prajñāpāramitā* literature entitled *Abhisamayālaṃkāra*. The two latter texts are not considered Yogācāra-works and have minimal relation with the YBh (SCHMITHAUSEN, 1969b:821 fn.48).

[35] The literal meaning of the term *ālayavijñāna* seems to be "the sticking consciousness," "the hidden consciousness," or "the consciousness that is clung to," but this central term has many nuances of meaning that are difficult to encompass in a single English phrase. Here the translation "latent consciousness" will be used. For a discussion of the meanings of the term, see SCHMITHAUSEN (1987a:15, 22-30).

path.[36] Further, he is said to have authored the YBh-anthology *Xiǎnyáng shèngjiào lùn* (顯揚聖教論, "Acclamation of the Holy Teaching"), as well as the Yogācāra-Abhidharma treatise *Abhidharmasamuccaya* ("A Handbook of Abhidharma").[37]

The Chinese and Tibetan narratives' characterization of Asaṅga fits the general profile of the monastic community that HAKAMAYA outlines as standing behind the YBh with a combined engagement in meditation and study. On the one hand, Asaṅga is described as a monk who undertook intensive meditation practice and hence was a *yogācāra*, while on the other hand – in receiving detailed teachings from Maitreya – he is depicted as having been immersed in extensive doctrinal study. The Chinese account even mentions that Asaṅga began his monastic career in the Sarvāstivāda tradition,[38] which agrees with the modern observation that the YBh displays particular affinity with the Mūlasarvāstivāda sect combined with a Sarvāstivāda influence.[39] Nevertheless, the YBh itself makes no reference to Maitreya and the story of Asaṅga is not found in Indian sources,[40] and it is therefore dubious whether these Chinese and Tibetan stories are historically founded.[41] In truth, the legendary notion that the YBh was composed by a single author is fraught with serious philological difficulties.

The methodological issue of viewing the YBh and other Yogācāra texts through an authorial lens is the topic deliberated in the volume's third article by Hidenori S. SAKUMA[42] (佐久間秀範). Already in his seminal monograph on

[36] For the *Mahāyānasaṃgraha* in the Indian tradition, see the present articles by Hidenori S. SAKUMA, Hartmut BUESCHER, Noritoshi ARAMAKI, Florin DELEANU, and Leslie S. KAWAMURA. In the East Asian tradition, the text is referred to in the present articles by Sangyeob CHA, A. Charles MULLER, and Makoto YOSHIMURA. For the Tibetan tradition, see the contributions by Orna ALMOGI and Leonard W.J. VAN DER KUIJP.

[37] The *Xiǎnyáng shèngjiào lùn* is treated in the articles by Hidenori S. SAKUMA, Martin DELHEY, Eyal AVIV, and Sangyeob CHA. For the *Abhidharmasamuccaya*, see the present papers by Hidenori S. SAKUMA, Hartmut BUESCHER, Lambert SCHMITHAUSEN, Kōichi TAKAHASHI, Peter SKILLING, Changhwan PARK, Harunaga ISAACSON, Eyal AVIV, Sangyeob CHA, Sungdoo AHN, and especially the contributions by Jowita KRAMER and Leonard W.J. VAN DER KUIJP.

[38] T2049.188c_1; TAKAKUSU (1904:273).

[39] See fn.18 above.

[40] It should, however, be noted that Indian sources do make general references implying Maitreya's transmission of the text to Asaṅga without providing the full narrative; e.g., the opening homage verses of the Chinese version of the **Yogācārabhūmivyākhyā* (T1580.883a_{10}) salute Maitreya, while the verses in the deviant, slightly later Tibetan version of the text (D4043.69$a_{1\text{-}3}$) pay homage to Asaṅga who is there said to have heard the teaching of the text from Maitreya.

[41] There are though many scholars who maintain the traditional authorship ascription for the text; for a partial list, see DELEANU (2006:154). It is noteworthy that the list includes Noriaki HAKAMAYA (1977), whose conventional view of the attribution was critically discussed by SCHMITHAUSEN (1987a.I:183-193); however, HAKAMAYA has indicated a change of heart in the opening paragraph of his present article.

[42] The Japanese scholar Hidenori Shūhan SAKUMA (born 1954) is Professor at the Institute of Philosophy of the Graduate School of Humanities and Social Sciences at the University of Tsukuba (筑波大学 Tsukuba Daigaku) in Tsukuba, Japan. He studied under Professor Lambert SCHMITHAUSEN at Hamburg University and received the PhD degree in 1990 with a dissertation on the notion of the "transmutation of the basis" (*āśrayaparā-*

āśrayaparivṛtti theories in the YBh (1990a), SAKUMA demonstrated the text's divergent use of the technical term "transmutation of the basis" (*āśrayaparivṛtti*) and thereby laid out the basic problems that crop up when the YBh is thought to have been written by a single person, such as Maitreya or Asaṅga, which presupposes an overall doctrinal, terminological, and stylistic unity of a single authorial intention.[43] In his present article, SAKUMA critically discusses the traditional authorship attributions of several major Yogācāra works. He also draws attention to the problem of how to classify the authorship of writings that undeniably were altered and redacted in the course of time, as evidenced by the varying testimonies in the form of Chinese and Tibetan translations and Sanskrit manuscripts from different dates. He accordingly proposes to step away from a purely anecdotal approach based mainly on religious biographies and traditional canon-catalog indications, and instead to rethink independent textual chronologies along the stratification of the actual theories presented in the primary sources themselves without excessive recourse to classical claims of authorship.

Aside from the works attributed to Maitreya and Asaṅga, another important textual cycle that includes a number of early, yet central Yogācāra documents is the commentaries and independent treatises attributed to Vasubandhu. Though apparently not directly involved in the composition of the YBh, Vasubandhu was a major Yogācāra author, who seems to have been radically influenced by the text. In this sense, Vasubandhu represents a member of the otherwise nameless community of YBh readers. According to traditional accounts,[44] Vasubandhu was the younger brother of Asaṅga. He became highly learned in the Mainstream Buddhist Sarvāstivāda Abhidharma doctrine that flourished in Kashmir and then went to Ayodhyā, where he composed the famous treatise *Abhidharmakośa* ("A Repository of Abhidharma") with a prose commentary (*bhāṣya*), a set of texts that deftly summarizes the Sarvāstivāda doctrine propounded in the large Abhidharma encyclopedia *Mahāvibhāṣā* in juxtaposition with rivaling Sautrāntika interpretations. It is said that he subsequently was converted to the Mahāyāna by his brother

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vṛtti/āśrayaparivṛtti) as presented in various passages in the YBh. His research has since focused on the history of changes from practical to doctrinal Yogācāra-Vijñānavāda theories in India, Tibet, and China. Apart form his revised doctoral dissertation published in 1990(a), he has produced a Sanskrit word-index to the *Abhidharmasamuccayabhāṣya* (1996a), numerous articles in Japanese covering such topics as various *āśrayaparivṛtti* interpretations in a range of Yogācāra-Vijñānavāda texts (1989a; 1989b; 1990b, 1996b; 1998; 1999; 2000; 2001; 2004), the issue of gender and enlightenment (1991a), the origin and history of the system of the five *gotra*s (2007a; 2007b; 2007c), and a survey of Yogācāra-Vijñānavāda thought (2012), as well as three articles in English on the *Buddhakāya* theories (1994), doctrinal similarities and differences between Sthiramati and Xuánzàng (2006), and *āśrayaparivṛtti* interpretations in the YBh and other texts (2011).

[43] See SAKUMA (1990a.I:5-8). For further general discussion on issues of authorship of other texts than the YBh, see the present contributions by Hartmut BUESCHER and Leonard W.J. VAN DER KUIJP.

[44] See Paramārtha's *Pósǒupándòu fǎshī zhuàn* (婆藪槃豆法師傳, T2049.188c_{27}-191a_{17}); English translation by TAKAKUSU (1904:275-293), as well as Bu ston Rin chen grub's (1290-1364) *Bde bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod* (TBRC text W1934-0757, folios 105b_2-107a_6, pp.826-829); English translation by OBERMILLER (1931:142-147).

Asaṅga, which led him to write several Mahāyāna treatises, including commentaries to some of the works by Maitreya and Asaṅga.

When taken at face value, Vasubandhu's authorship is indeed very prolific. Yet, the major writings ascribed to him fall in two distinct corpora that discernibly can be distinguished doctrinally as well as stylistically. On the one hand, Vasubandhu is said to have authored a number of Vijñānavāda texts, including:

- the *Trisvabhāvanirdeśa* ("Pointing out the Three Natures"), being a brief exposition of the Vijñānavāda doctrine of the three natures of reality (*trisvabhāva*),[45]
- commentaries (*bhāṣya* or *vṛtti*)[46] on several works ascribed to Maitreya and/or Asaṅga, viz.:
    - the *Madhyāntavibhāgabhāṣya*,[47]
    - the *Dharmadharmatāvibhāgavṛtti*,
    - the *Mahāyānasaṃgrahabhāṣya*, and
    - the *Mahāyānasūtrālaṃkārabhāṣya*.

On the other hand, Vasubandhu wrote a series of Abhidharma and Yogācāra-Vijñānavāda treatises comprised by:

- the above-mentioned *Abhidharmakośa* with an extensive autocommentary (*bhāṣya*),[48]
- a supplementary exposition of the five aggregates that make up a person (*skandha*) entitled *Pañcaskandhaka* ("On the Five Aggregates"),[49]
- a work on scriptural exegesis named *Vyākhyāyukti* ("The Proper Method of Exegesis"),[50]
- the *Karmasiddhiprakaraṇa* ("A Treatise Proving Action [and its Result]"), which explains the workings of action (*karman*) with reference to a pre-Vijñānavāda, possibly Sautrāntika, model of latent consciousness (*ālayavijñāna*),[51]

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[45] For two Korean studies on this text, see the present paper by Seongcheol KIM.

[46] For a discussion of the various terms used to denote Indian commentaries, see the present contribution by Leonard W.J. VAN DER KUIJP.

[47] For references to this text, see the present articles by Florin DELEANU and Leslie S. KAWAMURA. For Chinese and Korean scholarship on this and the following works, see the articles by Lawrence Y.K. LAU and Seongcheol KIM.

[48] For studies bearing on the *Abhidharmakośabhāṣya*, see the present contributions by Tilmann VETTER, Hidenori S. SAKUMA, Hartmut BUESCHER, Lambert SCHMITHAUSEN, Nobuyoshi YAMABE, Robert KRITZER, Florin DELEANU, William S. WALDRON, Jowita KRAMER, Sungdoo AHN, Leonard W.J. VAN DER KUIJP, and especially the paper by Changhwan PARK.

[49] For Vasubandhu's *Pañcaskandhaka*, see BUESCHER (2010) and, in particular, the present volume's paper by Jowita KRAMER with further references.

[50] For references to the *Vyākhyāyukti* in the present volume, see the contributions by Martin DELHEY, Peter SKILLING, Changhwan PARK, and Leonard W.J. VAN DER KUIJP.

[51] For the *Karmasiddhiprakaraṇa*, see the present article by Changhwan PARK.

- a discourse on dependent arising (*pratītyasamutpāda*) entitled *Pratītyasamutpādavyākhyā* ("Exegesis of Dependent Arising"),[52]
- the *Viṃśatikā* ("Twenty Verses"), being an apologetic Vijñānavāda treatise defending the *vijñaptimātra* doctrine against the view of realists who maintain the outer, physical reality to exist as effecting the perceptions that consciousness has of a surrounding environment,
- the *Triṃśikā* ("Thirty Verses"), which provides a succinct yet full summation of the Vijñānavāda teaching.[53]

These bifurcated corpora of works ascribed to Vasubandhu have led to a long-standing debate on whether there may, in fact, have been two nearly contemporaneous authors by the name Vasubandhu.[54] SAKUMA briefly introduces this discussion and then proceeds to present his own research on spiritual predisposition (*gotra*) and *āśrayaparivṛtti* to suggest reciprocities between Hīnayāna and Mahāyāna sources and possible adaptations from the YBh in the writings of the later Vasubandhu who is said to have authored the second textual corpus starting with the *Abhidharmakośa*.[55]

The controversy of the two Vasubandhus as Yogācāra-Vijñānavāda authors is continued in the volume's fourth article by **Hartmut BUESCHER**,[56] who here sets himself the task of adducing fresh evidence in support of the theory.[57] He provides a thorough summary of the debate and translucently distinguishes the two Vasubandhus, whom he respectively refers to as the Bhāṣyakāra ("commentary-author") Vasubandhu (ca. 300-350) and the Kośakāra ("*[Abhidharma]kośa*-author")

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[52] For Vasubandhu's *Pratītyasamutpādavyākhyā*, see MUROJI (1993), the present article by Peter SKILLING, and especially the contribution by Changhwan PARK.

[53] For the *Triṃśikā*, see the present contribution by Orna ALMOGI.

[54] It should, however, be noted that the ascription of some of the works to any Vasubandhu, especially the *Trisvabhāvanirdeśa* and the *Dharmadharmatāvibhāgavṛtti*, may fundamentally require further analysis (private communication from Hartmut BUESCHER, June 2012). SCHMITHAUSEN (1987a: 401-402 n.708 and addendum on pp.697-698) has also drawn attention to certain structural problems with the *Mahāyānasaṃgrahabhāṣya* that are of significance for the claim of a single authorship of this text. For a study of *kalpa* and *kalpanā* having a bearing on the two-Vasubandhu theory, see SUGAWARA (1984a).

[55] Concerning the influence of the YBh on the *Abhidharmakośa*, cf. the present article by Changhwan PARK.

[56] Residing in Copenhagen, German-born Hartmut BUESCHER is an independent scholar who has taken particular interest in the phenomenological models developed by classical Indian Yogācāra-Vijñānavāda thinkers. He has served as faculty member at the University of Copenhagen (Københavns Universitet) in Denmark and as Research Librarian at the Danish Royal Library (Det Kongelige Bibliotek), cataloging its Tibetan and Sanskrit collections, resulting in the publication of two major catalogs (BUESCHER & TARAB, 2000; BUESCHER, 2011). He received the PhD degree from the University of Copenhagen in 2004 with a dissertation on the history of the early Yogācāra-Vijñānavāda tradition and critical Sanskrit and Tibetan editions of Sthiramati's *Triṃśikāvijñaptibhāṣya*. The editions were published in 2007, followed by a monograph on the history of the early Yogācāra-Vijñānavāda tradition (2008).

[57] BUESCHER first announced his intention to do so in the preface to his critical edition of Sthiramati's *Triṃśikāvijñaptibhāṣya* (BUESCHER, 2007:vii fn.1). See also his introduction in *The Inception of Yogācāra-Vijñānavāda* (BUESCHER, 2008:1-22, especially p.8).

Vasubandhu (ca. 350-420).[58] He firmly rejects an approach to the problem that relies on what he calls "hagiographical fairy tales," that is to say, statements made in traditional religious biographies such as Paramārtha's stories of Asaṅga and Vasubandhu, which were heavily relied upon by the hitherto main proponent of the two Vasubandhu theory, Erich FRAUWALLNER (1951). Instead, BUESCHER pursues internal evidence in the form of stylistic and doctrinal criteria for distinguishing the two authorships. In particular, he demonstrates how the junior Kośakāra Vasubandhu in his *Abhidharmakośabhāṣya* takes the senior Bhāṣyakāra Vasubandhu to task for an objectionable argument in favor of demonstrating the momentariness of phenomena, which BUESCHER convincingly traces back to Bhāṣyakāra Vasubandhu's *Mahāyānasūtrālaṃkārabhāṣya*, thereby evincing the existence of two distinct Vasubandhus with their respective oeuvres.[59]

The works ascribed to "Vasubandhu" thus belong to at least two distinct authorships, and it seems legitimate – in terms of unity in contents and style of writing – to consider each individual work as having been written by a single hand. This feature stands in stark contrast to the composition of the YBh, which – given its lack of an overall doctrinal and stylistic homogeneity – rather must be seen as "the work of a school, whose formation stretched over several generations."[60] For distinguishing the writings of the two Vasubandhus, the literary notion of authorships may be useful, albeit perhaps best employed in a manner adequately disengaged from anecdotal testimonies as underlined by both SAKUMA and BUESCHER. Yet, when it comes to the heterogeneous YBh, it becomes necessary to think in terms of manifold innominate writers, compilers, and redactors, each responsible for having created or collocated anterior and posterior strata of the text that eventually became finalized in its present forms.[61]

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[58] It was decided to adopt this distinction of the two Vasubandhus consistently throughout the present introductory essay in order to facilitate a clearer sense of which Vasubandhu is intended in various contexts. For this reason, the name Vasubandhu will invariably be prefixed with either "Bhāṣyakāra" or "Kośakāra" even in cases where this may seem superfluous, e.g., when discussing the *Abhidharmakośa*. It is the opinion of the editor that it may be fruitful simply to consider these labels as part of the English names for the Vasubandhus, i.e., speaking of "Bhāṣyakāra Vasubandhu" and "Kośakāra Vasubandhu" rather than simply saying "Vasubandhu".

[59] The writings by Kośakāra Vasubandhu, particularly as concerns his authorship of the *Pañcaskandhaka*, have also been treated elsewhere by BUESCHER (2010). An in-depth analysis of the *Pañcaskandhaka*'s presentation of the fourth *skandha* along with Sthiramati's commentary *Pañcaskandhakavibhāṣā* is given in the present article by Jowita KRAMER. Further discussion of Kośakāra Vasubandhu's doctrinal background, in particular his relation to the Sautrāntika tradition and the YBh, is provided in the present paper by Changhwan PARK. For the momentariness of phenomena, see the monograph by VON ROSPATT (1995).

[60] FRAUWALLNER (1969:265): "…ein Werk der Schule, dessen Entstehung sich über mehrere Generationen erstreckte." The passage was quoted by HAKAMAYA in his present article. See also SCHMITHAUSEN (1969b). For a summary of research on this compositional topic of the YBh, see AHN (2003a:1-4).

[61] See in particular the present article by Yasunori SUGAWARA. On the difference between 'author' and 'compiler' and how these terms "are only the (hardly ever actualized) extreme points along a whole scale of intermediate stages," see SCHMITHAUSEN

Though acknowledging such a compositional process of successive augmentation, it still remains possible to maintain the text's traditional association with Maitreya and Asaṅga, if this should be desired for literary reasons or out of respect for the living Asian Buddhist tradition. The celestial Bodhisattva Maitreya might not be taken as the *author* in the word's modern sense of signifying the person who composed an (entire) original writing, but he may be considered what could be called the text's "author of inspiration" in the word's medieval sense of the *author* being the person or saint under whose (spiritual) *authority* even an altogether compiled work, such as a *florilegium* anthology of quotations and extracts, would be revered and read.[62] Correspondingly, Asaṅga may either be seen as one of the important writers of the YBh who may have written an essential core of the work, perhaps motivated by a sense of grace from the celestial Maitreya, or as one of the main persons involved in the final redaction of the long-evolving opus. Even so, such an arbitrated sense of traditional authorship ascription may hold purely religious worth, for despite the fact that it is possible to distinguish certain parts of the text as being antecedent to other segments, the internal evidence in the available sources verily does not allow any thoroughgoing historical knowledge of the external circumstances for their composition.

While the present articles by HAKAMAYA, SAKUMA, and BUESCHER bestow a fragmentary yet essential look at the environment of the early scholarly community involved with the YBh and critically debate the enmeshed issues of authorship, their primary foci are not the doctrines presented in the text and the position of these in the history of Mainstream and Mahāyāna Buddhist thought. Rather, the text's doctrinal evolution is the topic of the two concluding papers of the volume's first section on the YBh's background and environment, namely the articles written by Noritoshi ARAMAKI and Lambert SCHMITHAUSEN. Though both authors are highly regarded as leading Yogācāra scholars – in the Japanese and European academia respectively – and share a long-lived collaboration and friendship, their

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(1987a.II:477 fn.1198) and BUESCHER (2008:106-107 n.1). For studies of the adaptation of earlier commentarial material in later Indian sources, see KRAGH (2009) as well as the present article by Jowita KRAMER.

[62] This agrees with the Franciscan St. Bonaventure's (1221-1274) distinction of writer (*scriptor*), compiler (*compilator*), commentator (*commentator*), and author (*auctor*) in the prologue of his *Sententiae in IV Libris Distinctae*; see HAMESSE (1982:186). Explaining why compilers were not considered authors in medieval Europe although their compilations would nonetheless be thought of as having one or more authors, MINNIS (1979:387) writes: "Whereas an *auctor* was regarded as someone whose writings had considerable *auctorias* (›authority‹) and who bore the full responsibility for what he had written, the *compilator* roundly disclaimed responsibility for what he had merely reported or repeated (the usual verb is *recitare*) from his sources, the works of *auctores*. … The *auctoritas* is that of his authors." In the context of the YBh, perhaps the authority or "inspiration" from Maitreya is simply meant to imply hermeneutically that the basic Yogācāra theories presented in the YBh normatively ought to be interpreted from the philosophical viewpoint of the Maitreya-chapter of the *Saṃdhinirmocanasūtra*, thereby firmly placing the earlier Yogācāra tradition that chronologically precedes this *sūtra* within the interpretation of the later Yogācāra-Vijñānavāda view as encapsulated in the *sūtra*. SCHMITHAUSEN (1973: 167ff.; 1984:433-435) and ARAMAKI (2000a:46) both note that the Maitreya-chapter contains the textual passage wherein the doctrine of *vijñaptimātra* originated.

current contributions exhibit a systematic antithesis that serendipitously help to illuminate reverse yet intertwined dimensions of the text as well as the methodologies for its study. Textually, ARAMAKI uncovers the YBh's partial foundation in Mahāyāna philosophy, whereas SCHMITHAUSEN exposes its equal footing in Mainstream Buddhist Abhidharma literature. Methodologically, ARAMAKI searches out ideas while SCHMITHAUSEN scouts for meanings, which in some sense might be said to amount to the opposing variance in theoretical perspective between thinking in terms of abstract generalities (*sāmānya*) and concrete instances (*viśeṣa*).

In particular, it is notable that the approach of Noritoshi ARAMAKI[63] (荒牧典俊) lays a major emphasis on the philosophical aspects of the YBh and the other works he takes up in the course of his investigation. In his own words, his underlying cynosure is a quest for grasping "the most essential Buddhist philosophy that has served as the underlying creative source for the history of Buddhism." Though rooted in a strict philological reading of his sources, his method may first and foremost be characterized as a philosophical history of ideas (*Ideengeschichte*, *shisō shi* 思想史), which probably represents the most dominant preoccupation with the YBh and other Yogācāra works in Eastern as well as Western scholarship.[64]

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[63] Noritoshi ARAMAKI (born in Japan, 1936) is Emeritus Professor of Buddhism at Kyōto University (京都大学 Kyōto Daigaku) in Japan. He studied Yogācāra-Vijñānavāda philosophy under the Yogācāra-Madhyamaka scholar G. M. NAGAO at Kyōto University and was also trained in Chinese Buddhism at the Institute for Research in the Humanities at the same institution. He received the MA degree in 1959 and the PhD degree in 1964. He has since served as Professor of Buddhism at Kyōto University in Kyōto, Ōsaka University (大阪大学 Ōsaka Daigaku) in Ōsaka, and Ōtani University (大谷大学 Ōtani Daigaku) in Kyōto. The dominant themes of his wide research interests consist of Buddhist philosophy especially the Yogācāra-Vijñānavāda and Madhyamaka traditions, the history of Buddhist ideas, the development of Buddhist philosophy and meditational practice in the later half of the Northern dynasties (4th-6th centuries) in China, Dunhuang manuscripts, the history of the introduction of Buddhism into China, the origin of Buddhism in India, and the Hindu Upaniṣads. Major monographs include a study and translation of the *Daśabhūmikasūtra* (1974) and a history of Chinese Buddhism during the Northern dynasties (4th-6th centuries) and the Sui dynasty (589-618) (2000b). In collaboration with Gadjin M. NAGAO and Yūichi KAJIYAMA, he has produced translations of Vasubandhu's *Viṃśatikā*, *Triṃśikā*, *Trisvabhāvanirdeśa*, and *Madhyāntavibhāgabhāṣya* (1976); with Ichirō KOMINAMI, he translated Dàoshì's (道世, 7th century) notes on Sēngyòu's (僧祐, 445-518) Tripiṭaka catalog entitled *Chū sān zàng jì jí* (出三藏記集) (ARAMAKI & KOMINAMI, 1993); and with Masāki NŌNIN and others, he has published an annnotated translation of the first chapter of the *Mahāyānasūtrālaṃkāra* (2009). In the periods 1979-1980 and again in 1981, he was Visiting Professor at the University of Hamburg in Germany, where he conducted several joint seminars on early Buddhism and Yogācāra-Vijñānavāda philosophy in collaboration with Professor Lambert SCHMITHAUSEN.

[64] See, for example, the surveys of modern academic Yogācāra studies in China and Korea by Lawrence Y.K. LAU and Seongcheol KIM in the present volume. Additionally, it should be noted that as an independent thinker drawing from modern Western and Eastern philosophy, ARAMAKI has developed his own idiosyncratic and highly thought-provoking manner of translating Buddhist terms into English, which is though not reflected in the choice of English terms in the following synopsis of his paper.

In an earlier article published in 2000(a), ARAMAKI demonstrated that the Mainstream Buddhist doctrine of paths to liberation (*mārga*) became Mahāyānized in what may be distinguished as an older and a newer stratum of the *Bodhisattvabhūmi* book of the YBh. It is here noteworthy that the discrimination of different chronological layers in the YBh as reflecting sequences of textual and philosophical formative processes, which SAKUMA emphasized as an indispensable procedure for the study of the text, is fully integral to ARAMAKI's method of analysis. ARAMAKI went on to argue that the Mahāyānized developments that were formulated in the *Bodhisattvabhūmi*, in turn, created the groundwork needed for the emergence of the philosophy of "representation-only" (*vijñapti-mātra*) in the Maitreya-chapter of the *Saṃdhinirmocanasūtra*, which he there analyzed in some detail.[65] The latter text is a foundational scripture (*sūtra*) for Yogācāra-Vijñānavāda that predates the treatises of Maitreya and Asaṅga as well as the final redaction of the YBh, but postdates most of the YBh's substrative parts, especially the early layers of its *Śrāvakabhūmi* and *Bodhisattvabhūmi* books. Almost the entire text of the *sūtra*, with the exception of its prologue chapter, is quoted in the YBh's *Viniścayasaṃgrahaṇī* section.[66]

In the present article, ARAMAKI penetrates philologically even deeper into the strata of the text in pursuit of understanding the philosophical progression from Mainstream Buddhism through early Mahāyāna onto the *Saṃdhinirmocanasūtra* and the final redaction of the YBh. He asserts that there exist certain abstract associations between a Mahāyāna scripture called the *Daśabhūmikasūtra*,[67] "The Scripture of the Ten Stages," followed by the thought of the early Mahāyāna philosopher Nāgārjuna (1st-2nd centuries), and the ideas conceived by the Yogācāra thinkers that in the fourth century were written down in the YBh and the *Saṃdhinirmocanasūtra*.[68] Such influences can be detected in the older and newer strata of the *Bodhisattvabhūmi*, where attempts are made to appropriate Main-

[65] For an explanation of the Vijñaptimātra doctrine in its early context, see SCHMITHAUSEN (2007a) and BUESCHER (2008:162-172, 177-185).

[66] For the *Saṃdhinirmocanasūtra*, see the present volume's articles by Noritoshi ARAMAKI, Martin DELHEY, Dan LUSTHAUS, Peter SKILLING, Kazunobu MATSUDA, Sangyeob CHA, and A. Charles MULLER. For modern Chinese and Korean studies on the text, see the papers by Lawrence Y.K. LAU and Seongcheol KIM. For further studies, see, e.g., SCHMITHAUSEN (1969b:822-823; 1973; 1976:240-244; 1984; 1987a), HAKAMAYA (1984; 1986a; 1987a; and 1987b; reprinted in HAKAMAYA, 2008), TAKAHASHI (2002; 2006), POWERS (1991, 1994), AHN (2003:6-8), and BUESCHER (2008:100-200).

[67] For a Japanese translation and study of this scripture, see ARAMAKI (1974).

[68] ARAMAKI's line of reasoning presupposes, as is commonly held in Japanese scholarship, that parts of the *Daśabhūmikasūtra* existed already in the 1st-2nd centuries and could at that time have influenced Nāgārjuna. In contradistinction to this view, it has been contended in Western scholarship that "The *Daśabhūmikasūtra* as we have it today (including several translations into Chinese) seems to be no early Mahāyāna text" (VETTER, 1994:1255 fn.28). Its earliest translation into Chinese was made by Dharmarakṣa in 297 CE (YUYAMA, 1996:274). Concerning certain influences of the *Daśabhūmikasūtra* on the *Bodhisattvabhūmi* and the *Saṃdhinirmocanasūtra*, see BUESCHER (2008:9-10). Concerning the YBh's adaptation of some concepts prevalent in Nāgārjuna's writings, see SAITŌ (2010). For influence of the earlier *Prajñāpāramitā* literature on the *Bodhisattvabhūmi*, see TAKAHASHI (1999a; 1999b; 2000; 2001a).

stream Buddhist doctrines of meditation and a system of practices referred to as the thirty-seven factors of Awakening (*bodhipakṣyā dharmāḥ*),[69] to which reference in like manner was made in the *Daśabhūmikasūtra*. He maintains that it was these textual elaborations that formed the background for the YBh's formulation of a cardinal Yogācāra doctrine called "the five categories of reality" (*pañcavastu*).[70] Further, he reasons that the conceptual advances devised in the *Bodhisattvabhūmi* allowed a new model of truth to be worked out in the *Saṃdhinirmocanasūtra*, first in the form of the innovative notion of representation-only (*vijñaptimātra*) and then culminating in the pivotal Yogācāra-Vijñānavāda doctrine of the three natures (*trisvabhāva*), which likewise is taught in the *sūtra*.[71] Finally, ARAMAKI discusses the intricate interrelations between the *Saṃdhinirmocanasūtra*'s and the YBh's models of consciousness pertaining to the appropriating consciousness (*ādānavijñāna*) and the *ālayavijñāna*, as well as the repercussions these models had for the principles used behind the overall compilation and textual structuring of the YBh.[72]

In contrast to ARAMAKI's *philosophical history of ideas*, the contribution by Lambert SCHMITHAUSEN[73] exhibits a rather different approach to the study of the

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[69] For a study of the factors of Awakening in Mainstream Buddhism, see GETHIN (1992).

[70] For two major studies of the *pañcavastu* doctrine, see the monographs by KRAMER (2005) and TAKAHASHI (2005), as well as the remarks made in Leslie S. KAWAMURA's paper and TAKAHASHI's background study of the term *vastu* in the present volume.

[71] For studies bearing on the *trisvabhāva* doctrine, see the present articles by Leslie S. KAWAMURA and Orna ALMOGI.

[72] For more on the *ālayavijñāna*, see the present articles by Dan LUSTHAUS and William S. WALDRON.

[73] Lambert SCHMITHAUSEN, born in 1939 in Cologne (Köln), Germany, is Professor Emeritus for Indian and Buddhist Studies at the University of Hamburg (Universität Hamburg). From 1958 onwards, he studied Indology, Arabic, and philosophy at the University of Cologne (Universität zu Köln), followed by studies with the influential Indologist Paul HACKER (1913-1979), who was an Advaita Vedānta specialist, at the University of Bonn (Rheinische Friedrich-Wilhelms-Universität Bonn) in Germany. SCHMITHAUSEN then proceeded to the University of Vienna (Universität Wien) in Austria, where he studied with the renowned Buddhologist-Indologist Professor Erich FRAUWALLNER (1898-1974) and obtained the PhD degree in 1963 with a dissertation on problems of classical Indian epistemology, especially the various theories of error (*vibhrama*) with a focus on the Hindu Advaita Vedānta author Maṇḍanamiśra's treatise *Vibhramaviveka* (1965). Several of SCHMITHAUSEN's early publications focused on Mimāṃsā and Advaita Vedānta philosophy (1963; 1968; 1968-1969; 1970b). In 1966, he obtained the habilitation degree (Habilitation für das Fach Indologie) at the university of Münster (Universität Münster) in Germany, where Paul HACKER meanwhile had taken up the chair in Indology. SCHMITHAUSEN's dissertation for the habilitation degree was a study of *vijñaptimātratā* and *ālayavijñāna* (unpublished), which became a forerunner for his 1987(a) monograph on *ālayavijñāna*. The habilitation thus marked his turn to Yogācāra studies, which became a life-long research interest. In the period 1967-1973, he served as Assistant (Dozent) and Associate Professor (außerplanmäßiger Professor) at the University of Münster. In 1973, he became Professor in Indian and Buddhist studies at the University of Hamburg, where he remained until his retirement in 2005. For about two decades his research focused on Yogācāra Buddhism with special emphasis on the YBh, where he contributed to the

text. Though he elsewhere has distinguished himself as an eminent historian of ideas, for example by his influential 1987-monograph on the early history of the *ālayavijñāna* notion, in his present article SCHMITHAUSEN adopts a method that may perhaps best be described as a *semantic history of words*. In order to determine the exact range of meanings associated with a central pair of terms, he thoroughly traces the words' concrete usage from their first occurrences in the pre-Buddhist Vedic literature, through their attestations in early Buddhist sources, onto their technical meanings in the scholastic Abhidharma literature, finally arriving at their full parameters of signification in the YBh and other Yogācāra sources. The words in question are the binomial set *kuśala* (Pāli *kusala*) and *akuśala* (Pāli *akusala*). These are not philosophical terms, but they rather pertain to religious-ethical nomenclature, being the central designations used for distinguishing positive and negative actions in the Buddhist moral theory of action and result (*karmaphala*) as well as for creating a psychological typology of wholesome and unwholesome mental states (*caitta*, *cetasika*).[74] Hence, understanding these

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clarification of the compositional history of the YBh and its relationship to the other works of early Yogācāra literature, as well as the genesis and early development of key concepts of Yogācāra thought, such as the *ālayavijñāna*. He has published several major studies on the early Yogācāra tradition, in particular on the elements of Sautrāntika doctrine found in Vasubandhu's *Viṃśatikā* and *Triṃśikā* (1967), an annotated translation of the *nirvāṇa*-chapters of the *Viniścayasaṃgrahaṇī* of the YBh (1969a), a survey of the textual history of the early Yogācāra tradition (1969b), the recensions of the *Udānavarga* and their significance for identifying the sectarian background of the YBh (1970a), spiritual practices in the Yogācāra tradition (1973; 1976; 2007a), the contemplative practices presented in the *Śrāvakabhūmi* (1982), the *darśanamārga* theories in the *Abhidharmasamuccaya* (1983), the *vijñaptimātra* passage in the *Saṃdhinirmocanasūtra* (1984), the sectarian background of various Yogācāra works (1987b), critical editions of the *Sopadhikā Bhūmiḥ* and the *Nirupadhikā Bhūmiḥ* books of the YBh (1991c), the *trisvabhāva* theory (2000b), and the existence of external reality in the *Chéng wéishì lùn* (2005). The list of publications given here is not exhaustive, and the reader may consult the online bibliography of SCHMITHAUSEN's publications that is found at www.acmuller.net/yogacara/bibliography/schmithausen.html, which, however, does not include SCHMITHAUSEN's more recent publications produced after the year 2000. Probably the most famous work is his 1987(a) monograph providing a thorough study of the *ālayavijñāna* notion, in particular discussing the initial passage in the YBh, where this term seems to have been used for the first time. In 1989, he was Guest Professor at the University of Canberra in Australia. Starting in 1991, SCHMITHAUSEN took up a new interest in various aspects of Buddhist ethics, mainly the ethics of nature. He has published several monographs in this field, including studies on the question of the sentience of plants (1991a; 1991d; 2009) and attitudes towards nature in early Buddhism (1991b; 1997b); for further bibliographical references on this topic, see fn.75. SCHMITHAUSEN has fostered close ties with Japanese Yogācāra-Vijñānavāda scholars and was Visiting Professor in Kyōto and Tōkyō in 1979, 1999, 2005, and 2006, where he also received the cultural award of the Bukkyō Dendō Kyōkai (仏教伝道協会), the Society for the Promotion of Buddhism.

[74] For a detailed treatment of the latter type of typologies, see the present article by Jowita KRAMER. For the role of wholesome and unwholesome states of mind in the processes of death and rebirth, see the volume's papers by Dan LUSTHAUS and Nobuyoshi YAMABE. For Língrùn's division of *buddha*-nature (*tathāgatagarbha*) into *kuśala*, *akuśala*, indeterminate, and *buddha*-result, see the paper by Makoto YOSHIMURA (fn.14).

terms reaches down to the very core of the way in which good and evil comes to be defined in Buddhism.[75] In particular, SCHMITHAUSEN's comprehensive study elaborately reveals how the words *kuśala* and *akuśala* come to carry their primary respective meanings of 'beneficial'/'wholesome' and 'baneful'/'detrimental'/ 'unwholesome' when applied to things, inner states, or qualities pertaining to the spiritual sphere, and their secondary respective meanings of 'skillful' and 'unskillful' when applied to persons.[76]

Besides delineating the semantic history of these terms, SCHMITHAUSEN's paper coincidentally brings another principal aspect of the YBh's doctrinal and literary provenance into plain view. This aspect is the text's affinity with the Abhidharma literature, expressly the Abhidharma works of the Mainstream Buddhist Sarvāstivāda sect that during the early centuries CE flourished in Kashmir and the greater Gandhāra region of northwestern Pakistan and eastern Afghanistan. *Abhidharma*, which literally means "[a study] concerning (*abhi*) the teachings (*dharma*)," or alternatively "[a study] concerning phenomena (*dharma*),"[77] is a scholastic genre of texts that seeks to systematize the assorted Buddhist doctrines and specify terms appearing in the Buddha's sermons narrated in the *sūtra* scriptures. In the Sarvāstivāda tradition, the Abhidharma literature at the outset developed into a set of seven fundamental works that later were followed by a number of very large encyclopedic treatises headed by the *Mahāvibhāṣā*, "The Big Commentary." By and by, these all-encompassing yet bulky and unmanageable texts were finally abridged in the form of several shorter, more reader-friendly compendia, among which Kośakāra Vasubandhu's *Abhidharmakośabhāṣya*, though not exclusively Sarvāstivāda-oriented, gradually became preeminent.[78] Given the *Mahāvibhāṣā*'s importance, the Sarvāstivāda Abhidharma exegetes were also known as the *Vaibhāṣika*s, meaning "those who follow the *Vibhāṣā*."

The YBh, on the one hand, incorporated a considerable number of its copious definitions of technical terms and classifications of phenomena from the vast Sarvāstivāda Abhidharma expositions, which formed a schematized standardiza-

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[75] For his extensive writings on topics pertaining to Buddhist ethics, see SCHMITHAUSEN (1977; 1986; 1991a; 1991b; 1995a; 1995b; 1997a; 1997b; 1999; 2000a; 2007; 2009) as well as SCHMITHAUSEN & MAITHRIMURTHI (1998).

[76] For remarks on the usage of *kuśala* and *akuśala* in the *Bodhisattvabhūmi*, see also the current article by Michael ZIMMERMANN.

[77] The former interpretation of the term is its non-technical, general sense (von HINÜBER, 1996:64; WILLEMEN, DESSEIN, & COX, 1998:15). It agrees with the definition given in Pāli commentaries, explaining it as "higher teachings" (*uttamadhamma*). The latter interpretation is how the term comes to be defined within some Abhidharma texts, e.g., Kośakāra Vasubandhu's *Abhidharmakośabhāṣya* verse I.2. See further KRAGH (2002:127-128).

[78] Aside from the Sarvāstivāda Abhidharma tradition, there also exist an extensive Abhidharma literature of the Theravāda sect written in Pāli, a single Abhidharma work entitled **Śāriputrābhidharmaśāstra* associated with the Dharmaguptaka sect, the Yogācāra Abhidharma text *Abhidharmasamuccaya* attributed to Asaṅga, as well as Gandhārī and Sanskrit fragments of some unidentified Abhidharma-like writings. It is unknown what kind of Abhidharma literature, if any, may have existed in the other Indian Buddhist sects. For an introductory survey of the Abhidharma literature, see KRAGH (2002) with further bibliographical references.

tion of the Buddhist teachings unequalled in Buddhist history. Such correspondences between the YBh and Vaibhāṣika texts are in the present volume not only affirmed in SCHMITHAUSEN's study of *kuśala* and *akuśala*, but are also apparent in the contributions by Kōichi TAKAHASHI, Nobuyoshi YAMABE, Robert KRITZER, Peter SKILLING, Florin DELEANU, William S. WALDRON, Changhwan PARK, Jowita KRAMER, A. Charles MULLER, and Sungdoo AHN. Their articles cover such textual parallels from a variety of angles that reveal scriptural, philosophical, doctrinal, exegetical, and meditational adaptations. On the other hand, in its very style of *śāstric* writing and the rigorous manner in which the text gradually grew into such a massive, encyclopedic exposition, it seems that the YBh – being, in its final redacted form, a virtual Mainstream Buddhist discourse with an imperative Mahāyāna slant – appropriated the large Abhidharma treatises' authoritative prestige by imitating their literary guise. While this semblance may have played a significant role in the YBh's success in becoming one of the first two truly large Mahāyāna *śāstra*s[79] as well as the inceptive *magnum opus* for a major Mahāyāna tradition, namely the Yogācāra School, it was concurrently this very feature of its sheer size and complexity that quickly led to the abandonment of the text in its entirety as a topic of active study in the Buddhist monastic seminaries, tending to be replaced by smaller and philosophically even bolder Yogācāra-Vijñāna works, not only in India but likewise in East Asia and Tibet following the text's introduction there. Yet, from the philological perspective of the modern historian of Buddhism, it is precisely the YBh's complexity and diverse background that makes it such a rich source for scholarly research.

II. The *Yogācārabhūmi* – The Text

While the first section of the volume on the background and environment for the YBh was compared to an upstream voyage as well as a hike along river banks aimed at searching for the doctrinal and social wellspring of the text, the volume's second section, entitled "The *Yogācārabhūmi* – The Text," was likened to a scientific examination of the river waters. In the twelve articles belonging to this section, the contributors penetratingly analyze select parts of the treatise to discuss its multifarious religious doctrines, compositional structures, textual practices, and philosophical contributions. In order to prepare the reader for delving into the depths of the articles at hand, the present essay will introduce the topics of the papers in a contextualized fashion by furnishing the reader with a detailed summary of the main part of the YBh treatise preceded by a prelude with essential information on the structure of the text.

[79] The only other early Mahāyāna *śāstra* of comparable size is the **Mahāprajñāpāramitāśāstra* (大智度論 *Dàzhì dùlùn*, T1509), which was composed in the Kuṣāṇa Empire in northwestern India during the fourth century (LAMOTTE, 1973:36), i.e., at the same time as the YBh was written, compiled, and redacted. Earlier Mahāyāna *śāstra*s, such as the works by Nāgārjuna (1st-2nd centuries CE) or Āryadeva (2nd-3rd centuries CE), are considerably shorter.

The section commences with a paper by **Martin DELHEY**[80] that in some sense constitutes the pivotal article of this section of the book, because it is here that the reader finds a comprehensive survey of the YBh Sanskrit manuscripts, a historical sketch of their research, and gains an overview of the current state of textual scholarship. After briefly introducing the formation and structure of the YBh, DELHEY enumerates the extant text witnesses, viz. the two complete translations into Chinese and Tibetan along with the nine extant Sanskrit fragments that cover about 50% of the whole work.[81] He then goes on to list, and in several cases also discuss, the available modern editions and translations. DELHEY additionally gives citations of the relevant bibliographical sources and reference works. Since DELHEY's contribution covers the entire YBh, references will be given to his article throughout the summary of the YBh that follows below.

In light of the immense number of academic publications dealing directly or indirectly with the YBh, especially the many books and articles produced in East Asia where the text has been and remains of central scholarly concern, it has not been possible to include a systematic and exhaustive bibliography of pertinent studies in the present volume. However, some articles in the volume are chiefly focused on giving bibliographical reference, and in unison they cover a great deal of the relevant material. Thus, Martin DELHEY provides a thorough overview of the existing text editions, modern translations, and reference works, as well as many germane philological studies, particularly those published in European languages and Japanese. Leslie S. KAWAMURA describes in brief the historical background for Yogācāra studies in Japan with special reference to the work of Gadjin M. NAGAO. The papers by Bing CHEN and Eyal AVIV give a history of Yogācāra research in China during the first half of the 20th century, which are followed up by Lawrence Y.K. LAU's article, wherein the reader finds an exhaustive history of research and bibliography of Chinese Yogācāra scholarship since 1949. In a similar vein, Seongcheol KIM contributes with an all-inclusive research history and bibliography for South Korea. These articles lucidly reveal the regional

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[80] The German scholar Martin DELHEY is a researcher and faculty member in the Department of Indian and Tibetan Studies at the Asia-Africa-Institute at the University of Hamburg (Universität Hamburg). He studied with Professor SCHMITHAUSEN at the University of Hamburg, where he received the MA (1998) and PhD degrees (2002) with a dissertation providing critical Sanskrit and Tibetan editions and annotated translation of the *Samāhitā Bhūmiḥ* book of the YBh (revised version published in 2009a). In the period 2002-2005, he served as faculty member at the Seminar for Indology and Buddhist Studies at Georg-August-Universität in Göttingen. Thereupon, he returned to the University of Hamburg, where he has been engaged in text-critical research of the Tantric work *Mañjuśriyamūlakalpa*. He has also been a post-doctoral research fellow at the Research Institute for Buddhist Culture at Ryūkoku University (龍谷大学 Ryūkoku Daigaku) in Kyōto, Japan. Apart from his publications on the *Asamāhitā and Samāhitā Bhūmi*s of the YBh (2006b; 2009a), DELHEY has published several articles investigating attitudes towards suicide in early Buddhism (2002; 2005; 2006a; 2009b).

[81] For another overview of the primary sources, see DELEANU (2006:51-146). DELEANU's study, however, only concerns the YBh's *Śrāvakabhūmi* book and therefore does not deal with all the Sanskrit fragments listed by DELHEY, yet it includes the many different manuscripts and prints of the Tibetan and Chinese translations that are not recounted by DELHEY.

vicissitudes of Yogācāra studies in East Asia and the West, and when read in combination with the select bibliographies accompanying the volume's many other topical papers, the reader has citation at his or her disposal that includes more or less all the most significant publications in European languages and Japanese (though omitting numerous minor studies) as well as exhaustive citation of publications in Chinese and Korean. It should be noted that great care has been taken to provide English translations of all Japanese, Chinese, and Korean titles listed in the various bibliographies and that perusal of these therefore will enable all readers to familiarize themselves with the general state of research available in those languages, regardless of the reader's own lingual abilities.

A Summary of the Basic Section

There is, however, a rudimentary task that is not taken up in any of the articles of the present volume and which consequently must be attended to here in this prefatory essay. This is to furnish the reader with a concise summary of the Basic Section of the YBh, thereby empowering him or her to localize the present articles within the diversiform contents of the text.[82] The following pages therefore aim at opening the YBh up to view by summarizing its structure and contents.[83]

Going progressively through all the fourteen books of the Basic Section, the summary will provide an overview of the main thematic structures of each book and will include references to key terms and phrases in the primary languages of the three main textual witnesses of the YBh, i.e., Sanskrit, Chinese, and Tibetan, as they occur in the text, particularly when relevant for understanding the overall structure of each part of the treatise. Given this volume's policy of providing all terms with English translations at least at their first occurrence, English equivalents will accompany every term. The choice of the English equivalents is dictated solely by how a given term is defined and understood within the YBh. It cannot be stressed enough that the English equivalents are purely intended as a helpful guide to the reader and not as actual translation suggestions. The supplied English expressions may be thought of more as short explanatory phrases rather than being actual literal translations of the original Sanskrit terms. To provide truly precise translation in each and every case would require a level of painstaking philological analysis of the terms, which would fall entirely outside the scope and possibilities of this summary.

Moreover, in order to link the introductory essay with the contents of the articles in the present volume and more broadly to the scholarship of the volume's contributors, it has been attempted to supply passages with cross-references to the

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[82] For other, albeit much shorter, surveys of the text, see POTTER (1999:398-433), DELEANU (2006:43-50), and LUSTHAUS & MULLER's outline at http://www.acmuller.net/yogacara/outlines/YBh-summary-utf8.htm

[83] On a personal note, the editor was introduced to the study of the YBh by Professor Lambert SCHMITHAUSEN during his years of doctoral course-work at the University of Hamburg in the early 2000s. Hence, I would like to dedicate this introductory essay in general and its summary of the YBh in particular to Lambert as a token of deep gratitude for having led me into knowledge of this incredibly rich and profound spiritual system embodied in the YBh. As amply shown by the excellent example of Lambert's scholarship, every arduous step of the way enables others to follow.

articles of the volume wherever relevant as well as with bibliographical reference to other pertinent publications. However, it must be emphasized that the survey in no way includes systematic and exhaustive citation of primary and secondary literature. For a thorough overview of the available editions, translations, and select studies of the text, the reader may consult the present article by Martin DELHEY. The references supplied to secondary literature in the present introductory essay in general and in its summary of the Basic Section in particular are primarily intended to introduce and emphasize the earlier work of the scholars whose articles are represented in the present volume in order to familiarize the reader with the work of these scholars in particular. It should therefore be kept in mind that the references given here by no means should be perceived of as exhaustively covering all pertinent studies. In a summary of this size covering the entire Basic Section, there is bound to be numerous unfortunate omissions of references to important publications and writings, even to works written by the volume's 34 contributors. Such omissions are entirely the fault of the editor, caused by his general ignorance or lack of attention to obvious correlations between the subject-matters presented and the writings by the contributors. The contributors and perhaps more importantly the readers are begged for their kind indulgence with such shortcomings.

With all its sundry subsections, the YBh is verily a lengthy work. The Chinese translation covers 100 fascicles (*juǎn* 卷) amounting to 1812 individual pages, which are printed within a single large volume in the modern Taishō edition. The Tibetan translation, stretching over six traditional *dpe cha* volumes, has 1383 doubled-paged folios.[84] The text consists of two overall parts, splitting the work into two almost equal halves: a Basic Section and a Supplementary Section.[85]

The Basic Section (**Maulyo Bhūmayaḥ*, 本地分 *Běn dì fēn*, *Sa'i dngos gzhi*)[86] is composed of fourteen books, wherein seventeen *bhūmi*s are presented and explained. The word *bhūmi* literally means 'earth' or 'ground' and is in certain other scriptural contexts used metaphorically to denote a series of spiritual 'stages', 'levels', or stepping-stones on the Buddhist path to Awakening. This is possibly related to the usage of the word *bhūmi* to indicate the 'floors' of a multistoried

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[84] The size of the Tibetan translation is here given according to the Sde dge edition (D).

[85] The English translation "Basic Section" has become a standard term in the field of YBh studies to designate the first half of the text. There does not exist, however, an overarching term for the second half of the YBh consisting of the four *saṃgrahaṇī* compendia. For the convenience of the volume, the editor therefore introduces the expression the "Supplementary Section" as a suitable label for that part of the text. The word 'Supplementary', for which no direct equivalent is attested in the primary sources, was chosen in order to reflect the relationship in which that Section stands to the 'Basic' Section. From the point of view of the overall structure of the treatise in its final redacted form, the *saṃgrahaṇī*s may be seen as supplying ancilliary material to the contents of the Basic Section. The word 'Supplementary', however, is not intended to suggest that all the material found in that Section of the text was written subsequently to the composition of the Basic Section, because studies on the compilation history of the treatise have revealed that substantial parts of the Supplementary Section were written prior to portions of the Basic Section.

[86] Concerning the Sanskrit reconstruction, see DELEANU (2006.I:44-46). The reconstruction is also sometimes seen in its singular Sanskrit form, viz. *Maulī Bhūmiḥ* (cf. DELHEY, 2009a:6 fn.16).

building, e.g., *caturbhūmika* meaning "[a house] having four floors." Such a meaning of the word is also seen in the YBh's own system of seven spiritual stages (*bhūmi*) laid out in the YBh's *Bodhisattvabhūmi* book.[87] However, in the present context of the seventeen *bhūmi*s, the word does not seem exclusively to carry the denotation of a developmental 'stage' (**krama*), because the seventeen *bhūmi*s as a whole do not constitute a straightforward system of spiritual progression, and because some of the *bhūmi*s, e.g., the *Pañcavijñānakāyasamprayuktā Bhūmiḥ* or the *Manobhūmi* that deal with the workings of sensory perception and cognition, hardly can be conceptualized as evolutionary in any spiritual sense. Rather, in the present context, the word *bhūmi* appears in many cases to imply a 'foundation' in the sense of a field of knowledge that the Yogācāra acolyte ought to master in order to be successful in his or her *yoga* practice. If that is so, the title *Yogācārabhūmi* could be interpreted as meaning "The Foundation (*bhūmi*) for Yoga Practitioners (*yogācāra*)," implying that the Basic Section in its fourteen books presents seventeen foundational fields of knowledge that are intellectually presupposed for different types of *yoga* practice.[88] The caveat should though be kept in mind that there are some instances in the text, especially in the final parts of the *Bodhisattvabhūmi*, where the term *bhūmi* is not used in the sense of 'foundation' but rather in the sense of 'stage' or 'level', for which reason it does not seem possible to arrive at a single, generic translation of the word.

Moreover, it should be noted that the word 'book', rather than the word 'chapter', has been employed in this introductory essay to designate the fourteen overall divisions of the Basic Section, because several of these books contain further subdivisions called *yogasthāna* or *paṭala* that may then be referred to as 'sections' and 'chapters'.

The Supplementary Section consists of four discrete texts called 'collections' or 'compendia' (*saṃgrahaṇī*, *shè* 攝, *bsdu ba*), which contain auxiliary material to the Basic Section. The arrangement of these compendia differ between the Chinese and the Tibetan translations, but the Chinese arrangement seems to reflect the more original order and has been adopted in the present synopsis.[89] The following table provides a structural overview of the whole YBh:

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[87] For this sevenfold *bhūmi* system and its analogy with the perhaps more commonly known tenfold *bhūmi* system of the *Daśabhūmikasūtra*, see the present articles by Noritoshi ARAMAKI and Florin DELEANU.

[88] For further discussion of the word *bhūmi*, see DELEANU (2006:48 fn.3), DELHEY (2009:4-6), and especially fn.61 in DELEANU's present article, where Deleanu presents a new discussion of the term, arguing for using the translation 'foundation', which is the suggestion adopted here.

[89] See the arguments summarized in DELHEY's article with further references. Moreover, it is sometimes said that the **Vinayasaṃgrahaṇī* book of the *Vastusaṃgrahaṇī* constitutes a separate text in the Tibetan translation, thereby giving a total of five *saṃgrahaṇī* compendia in the Tibetan version as opposed to the four compendia attested in the Chinese translation. This impression, however, merely arises due to the fact that the printing of the large *Vastusaṃgrahaṇī* text came to be divided over two volumes in the Tibetan canon with the **Vinayasaṃgrahaṇī* subsection of the *Vastusaṃgrahaṇī* starting at the beginning of a new volume. The Tibetan separation of the **Vinayasaṃgrahaṇī* subsection is therefore artificial and of no consequence, and should be ignored.

Table 1. The Structure of the YBh

Books	Location in the Chinese (T) and Tibetan (D) translations[90]	Size % of the whole text
The Basic Section		49.9%
Preface	T1579.1.279a$_{3}$-279a$_{21}$; D4035.1a$_{1}$-2a$_{2}$.	0.1%
Book one: (1) ***Pañcavijñānakāyasamprayuktā Bhūmiḥ*** *The Foundation Concerning the Fivefold Group of Empirical Consciousness*	T1579.1.279a$_{22}$-280b$_{2}$; D4035.2a$_{2}$-5b$_{2}$.	0.3%
Book two: (2) ***Manobhūmi*** *The Foundation [Concerning]*[91] *Cognition*	T1579.1-3.280b$_{3}$-294b$_{5}$; D4035.5b$_{2}$-37a$_{7}$.	2.3%
Book three: (3) ***Savitarkā Savicārā Bhūmiḥ***, (4) ***Avitarkā Vicāramātrā Bhūmiḥ***, and (5) ***Avitarkāvicārā Bhūmiḥ***, or in short, (3-5) ***Savitarkasavicārādibhūmi*** *The Foundation [Concerning] Having Discernment and Discursiveness*, *The Foundation [Concerning] Being Without Discernment and Only Having Discursiveness*, and *The Foundation [Concerning] Neither Having Discernment nor Discursiveness*, or in short, *The Foundation [Concerning] Having Discernment and Discursiveness, and So Forth*	T1579.4-10.294b$_{8}$-328b$_{24}$; D4035.37a$_{7}$-120b$_{2}$.	6%
Book four: (6) ***Samāhitā Bhūmiḥ*** *The Foundation [Concerning] Meditative Absorption*	T1579.11-13.328c$_{5}$-344b$_{18}$; D4035.120b$_{2}$-159a$_{6}$.	2.8%
Book five: (7) ***Asamāhitā Bhūmiḥ*** *The Foundation [Concerning] Being Without Meditative Absorption*	T1579.13.344b$_{19}$-344c$_{15}$; D4035.159a$_{6}$-160a$_{4}$.	0.1%

[90] For the pertinent Sanskrit manuscripts, Sanskrit editions, and modern translations, see the present article by DELHEY.

[91] The word 'concerning' (°*saṃprayuktā*, lit. "connected with, occupied with, endowed with, associated with") occurring in the title of the first book could – if interpreted as meaning 'concerning' – be taken as tacitly implied in the titles of all the other books. As a term, the word *saṃprayukta* may also have a technical meaning in Yogācāra literature, signifying the mental factors (*caitta*) that are connected with the mind. In the present context, however, the word does not seem to be used in this technical sense, because the *Pañcavijñānakāyasaṃprayuktā Bhūmiḥ* does not exclusively deal with the fivefold group of empirical consciousness and its associated mental factors, but also covers various other topics, such as the sense objects, the sense faculties, and so forth. Hence, the word is here to be taken in its non-technical sense "concerning, connected with."

Book six: (8-9) ***Sacittikā Acittikā Bhūmiḥ*** *The Foundation [Concerning] Having Mentation and Being Without Mentation*	T1579.13.344c$_{16}$-345a$_{16}$; D4035.160a$_{4}$-161a$_{2}$.	0.1%
Book seven: (10) ***Śrutamayī Bhūmiḥ*** *The Foundation [Concerning] What is Derived from Listening*	T1579.13.345a$_{17}$-361b$_{10}$; D4035.161a$_{2}$-200b$_{5}$.	2.9%
Book eight: (11) ***Cintāmayī Bhūmiḥ*** *The Foundation [Concerning] What is Derived from Understanding*	T1579.16-19.361b$_{13}$-388b$_{2}$; D4035.200b$_{5}$-261b$_{2}$,	4.4%
Book nine: (12) ***Bhāvanāmayī Bhūmiḥ*** *The Foundation [Concerning] What is Derived from Meditative Cultivation*	T1579.20.388b$_{5}$-395b$_{21}$; D4035.261b$_{3}$-279a$_{5}$.	1.3%
Book ten: (13) ***Śrāvakabhūmi*** *The Foundation [concerning] the Hearer*	T1579.21-34.395c$_{2}$-477c$_{1}$; D4036.1a$_{1}$-195a$_{7}$.	14%
Book eleven: (14) ***Pratyekabuddhabhūmi*** *The Foundation [Concerning] the Solitary Buddha*	T1579.34.477c$_{2}$-478b$_{1}$; D4035.279a$_{5}$-280b$_{5}$.	0.1%
Book twelve: (15) ***Bodhisattvabhūmi*** *The Foundation [Concerning] the Bodhisattva*	T1579.35-50.478b$_{6}$-576b$_{27}$; D4037.1a$_{1}$-213a$_{7}$.	15.3%
Book thirteen: (16) ***Sopadhikā Bhūmiḥ*** *The Foundation [Concerning] Having an Existential Substratum*	T1579.50.576b$_{28}$-577a$_{28}$; D4035.280b$_{5}$-282a$_{6}$.	0.1%
Book fourteen: (17) ***Nirupadhikā Bhūmiḥ*** *The Foundation [Concerning] Being Without an Existential Substratum*	T1579.50.577a$_{29}$-577c$_{16}$; D4035.282a$_{6}$-283a$_{7}$.	0.1%
The Supplementary Section		51.1%
(A) ***Viniścayasaṃgrahaṇī*** *Compendium of Ascertainment* The *Viniścayasaṃgrahaṇī* follows almost the same structure as the Basic Section discussing the seventeen *bhūmi*s listed above:	T1579.51-80.579a$_{3}$-749c$_{18}$; D4038.zhi.1a$_{1}$-289a$_{7}$ and zi.1a$_{1}$-127a$_{4}$.	30.2%
(1-2) ****Pañcavijñānakāyasamprayukta-Manobhūmi-Viniścaya*** *Ascertainment of "The Foundation Concerning the Fivefold Group of Empirical Consciousness" and "The Foundation [Concerning] Cognition"*	T1579.51-57.579a$_{3}$-620c$_{21}$; D4038.zhi.1a$_{1}$-107a$_{4}$	7.6%
(3-5) ****Savitarkasavicārādibhūmi-Viniścaya*** *Ascertainment of "The Foundation [Concerning] Having Discernment and Discursiveness, and So Forth"*, etc.	T1579.58-61.620c$_{24}$-644b$_{11}$; D4038.zhi.107a$_{4}$-166a$_{5}$	4.3%
(6) ****Samāhitabhūmi-Viniścaya***	T1579.62-63.644b$_{14}$-650c$_{25}$; D4038.zhi.166a$_{5}$-181a$_{2}$	1.1%
(7) ****Asamāhitabhūmi-Viniścaya*** (8) ****Sacittikabhūmi-Viniścaya***	T1579.64.650c$_{26}$-651b$_{4}$; D4038.zhi.181a$_{2}$-181b$_{7}$ T1579.64.651b$_{5}$-652a$_{6}$; D4038.zhi.181b$_{7}$-183b$_{1}$	0.1% 0.2%

(9) ***Acittikabhūmi-Viniścaya***	T1579.64.652a_7-652c_{12}; D4038.zhi.183b_1-185a_2	0.1%
(10) ***Śrūtamayībhūmi-Viniścaya***	T1579.65.652c_{15}-658c_4; D4038.zhi.185a_2-198b_6	1%
(11) ***Cintāmayībhūmi-Viniścaya***	T1579.65-66.658c_7-668b_{19}; D4038.zhi.198b_6-223a_6	1.8%
(12) ***Bhāvanāmayībhūmi-Viniścaya***	T1579.67.668b_{22}-669b_6; D4038.zhi.223a_6- 225a_5	0.1%
(13) ***Śrāvakabhūmi-Viniścaya***	T1579.67-71.669b_7-694c_{16}; D4038.zhi.225a_5-285a_5	4.4%
(14) ***Pratyekabuddhabhūmi-Viniścaya***	T1579.71.694c_{16}; D4038.zhi.285a_5	0.1%
(15) ***Bodhisattvabhūmi-Viniścaya***	T1579.72-80.694c_{20}-747b_{26}; D4038.zhi.285a_5-289a_7 and zi.1a_1-121b_6	9%
(16-17) ***Sopadhika-Nirupadhikabhūmi-Viniścaya***	T1579.80.747b_{27}-749c_{18}; D4038.zi.121b_6-127a_4	0.4%
(B) ***Vyākhyāsaṃgrahaṇī*** *Compendium of Exegesis*	T1579.81-82.749c_{21}-760a_3; D4042.47b_7-68b_7.	1.6%
(C) ***Paryāyasaṃgrahaṇī*** *Compendium of Related Terms*	T1579.83-84.760a_6-772b_9; D4041.22b_1-47b_7.	1.8%
(D) ***Vastusaṃgrahaṇī*** *Compendium of [Selected] Themes* The *Vastusaṃgrahaṇī* consists of three subsections:[92]	T1579.85-100.772b_{12}-882a_{14}; D4039.127a_4-335a_7 and D4040.1a_1-22a_7.	16.5%
(1) ***Sūtravastusaṃgrahaṇī*** *Compendium of [Selected] Themes Pertaining to the Sūtras*	T1579.85-98.772b_{12}-868b_{23}; D4039.127a_4-335a_7.	15%
(2) ***Vinayavastusaṃgrahaṇī*** *Compendium of [Selected] Themes Pertaining to the Vinaya*	T1579.99-100.868c_1-878a_{24}; D4040.1a_1-22a_7.	1.3%
(3) ***Mātṛkavastusaṃgrahaṇī*** *Compendium of [Selected] Themes Pertaining to the Lists [of Abhidharma]*	T1579.100.878a_{25}-881c_2.	0.2%

As mentioned above, the YBh is not characterized by the uniformity in contents and style that a single authorship would presuppose, but instead seems to have been written, expanded, compiled, and redacted by several persons over a longer period of time. To understand the history of the text and its doctrines therefore requires a thorough excavation of the different strata of its composition and their chronological interrelation. In spite of the fact that the writing of such a compila-

[92] In the Tibetan translation, the **Vinayavastusaṃgrahaṇī* subsection includes the very short **Mātṛkavastusaṃgrahaṇī*, for which reason the latter is not arranged as a separate subsection in that version.

tion history employing a variety of methods of redaction criticism – relying not only on doctrinal comparison but also on a thorough stylistic analysis – ought to be considered a most fundamental concern for the study of the text, this regrettably still remains a relatively understudied aspect. Nonetheless, four scholars have dared to posit some broad outlines for such a history, which at least provide a basic sense of the text's stratification.

Already in 1969, Lambert SCHMITHAUSEN (1969b:817-818) presented a doctrinal criterion that allowed a preliminary distinction between older and younger layers of the text. He observed that the Yogācāra-notion of *ālayavijñāna* only occurred in certain books, but was conspicuously absent in other parts, including segments where it doctrinally might be expected to occur. Considering the novelty of this term in the Yogācāra philosophy, the presence of *ālayavijñāna* in a given passage would accordingly indicate that passage to be of a younger date and thus to be interpolated. In the Basic Section, the term occurs only sixteen times, namely in books one to four, six, and eight (i.e., in the *Pañcavijñānakāyasamprayuktā Bhūmiḥ*, *Manobhūmi*, *Savitarkasavicārādibhūmi*, *Samāhitā Bhūmiḥ*, *Sacittikā Acittikā Bhūmiḥ*, and the *Cintāmayī Bhūmiḥ*),[93] and is absent in the other books, notably in the *Śrāvaka-* and *Bodhisattvabhūmi* which otherwise seem to constitute core parts of the text. In the Supplementary Section, the term exclusively appears in the *Viniścayasaṃgrahaṇī*, especially in a particular passage of its first book, the **Pañcavijñānakāyasamprayukta-Manobhūmi-Viniścaya*, which sometimes is referred to as the "*Ālayavijñāna* Treatise," as well as in the **Bodhisattvabhūmi-Viniścaya*'s lengthy quotation of the *Saṃdhinirmocanasūtra*.[94] Hence, the general impression was obtained that the first few books of the Basic Section as well as parts of the *Viniścayasaṃgrahaṇī* held contents that may be of a later date. This, however, does not preclude the possibility that the same books could contain other passages reflecting older layers, since it cannot simply be assumed that an entire book was written or compiled at a single time, but each book might also involve a longer compositional history of its own.[95]

These observations later led SCHMITHAUSEN (1987a:14) to posit the following distinction of three basic layers of the text:

1. Portions – probably the oldest layer(s) – not containing any reference to *ālayavijñāna*, namely parts of the Basic Section, especially the *Śrāvakabhūmi* and the *Bodhisattvabhūmi*, as well as the *Vastusaṃgrahaṇī*.
2. The rest of the Basic Section, with sporadic occurrences of *ālayavijñāna* but no reference to the *Saṃdhinirmocanasūtra*.
3. The *Viniścayasaṃgrahaṇī* containing a detailed treatment of *ālayavijñāna* and at the same time quoting and making use of the *Saṃdhinirmocanasūtra*.

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[93] See SCHMITHAUSEN (1987a:109-110).

[94] With fewer attestations, the term also occurs in a number of other books of the *Viniścayasaṃgrahaṇī*. For the *Ālayavijñāna* Treatise, see SCHMITHAUSEN (1987a:10) and the present article by William S. WALDRON.

[95] For this latter point, see SCHMITHAUSEN (1987a:14 §1.6.7).

In 1989, Alex WAYMAN (1989:203), who notably considered the YBh to have been authored single-handedly by Asaṅga, outlined a slightly more detailed yet rather different hypothesis for the compilation of the text. As he estimated Asaṅga's dates to be circa 375-430 and related each compositional stage with a phase in Asaṅga's life, he coincidentally implied the following dating for the writing of Asaṅga's *opus*:

1. Ca. 395 CE: Asaṅga first composed the *Śrāvakabhūmi* as a manual of *yoga* along with the *Samāhitā Bhūmiḥ* containing further *yoga* precepts.
2. Ca. 395-400: In order to collect material to write more about the three levels of insight derived from listening (*śrutamayī*), understanding (*cintāmayī*), and meditating (*bhāvanāmayī*), Asaṅga next composed the *Paryāya*- and *Vastusaṃgrahaṇī* books of the Supplementary Section, thus allowing him to produce the *Śrutamayī*-, *Cintāmayī*-, and *Bhāvanāmayī Bhūmiḥ* books of the Basic Section.
3. Ca. 400-410: Turning to the Mahāyāna tradition, he then composed the *Mahāyānasūtrālaṃkāra*, being an independent text that is not part of the YBh.[96]
4. Ca. 410: Basing himself on the structure of the *Mahāyānasūtrālaṃkāra*, Asaṅga wrote the *Bodhisattvabhūmi* book of the Basic Section. The first Chinese translation of the *Bodhisattvabhūmi* was made just a few years later.[97]
5. Ca. 410-420: In the following period, Asaṅga completed the other books of the Basic section, whereafter he added a supplementary exegesis in the *Viniścayasaṃgrahaṇī*. WAYMAN argued that this compendium presumes the books of the Basic Section and brings out more controversial issues, such as a spirited defense of the *ālayavijñāna* doctrine, which had been downplayed or left out in the Basic Section.
6. Ca. 420-430: Having completed the YBh, Asaṅga went on to compose other, smaller treatises that are not part of the YBh, including the *Abhidharmasamuccaya* and the *Mahāyānasaṃgraha*.

Aside from the fact that SCHMITHAUSEN and WAYMAN did not agree on Asaṅga's sole authorship of the YBh and that SCHMITHAUSEN cautiously did not assign specific dates to the compositional stages he proposed, there nevertheless are some similarities between the two scholars' models. They both assign the *Śrāvakabhūmi* to the oldest layer of the YBh, take the *Vastusaṃgrahaṇī* to have been written at

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[96] For details on this text, see p.34 above.

[97] The first Chinese translation of the *Bodhisattvabhūmi* is Dharmakṣema's (Tán Wúchèn 曇無讖, 385-433 CE) **Bodhisattvabhūmisūtra* (*Púsà dìchí jīng* 菩薩地持經, T1581) begun in 418 CE (for the dating, see DELEANU, 2006:230 n.191). Dharmakṣema's *Bodhisattvabhūmi* translation predates Xuánzàng's complete YBh translation (T1579) with a little over two centuries and since it contains some cross-references to other parts of the YBh, even though these other books are not included in his translation, Dharmakṣema's text is considered to provide a *terminus ante quem* for the *Bodhisattvabhūmi* and the existence of an overall YBh text that to some extent reflects the work in its final redaction as it is known today through Xuánzàng's translation and the later Tibetan version. For further details on Dharmakṣema's translation, see DELEANU (2006:183-186).

an early stage, and consider the *Viniścayasaṃgrahaṇī* to be the youngest stratum of the text. Yet, there are also considerable discrepancies between the two views. The major disagreement lies in their estimate of the *Bodhisattvabhūmi* book, i.e., the YBh's exposition of Mahāyāna practice. While SCHMITHAUSEN (1969b:818; 1987a: 14) – given this book's lack of reference to *ālayavijñāna* – saw the *Bodhisattvabhūmi* as belonging to the work's oldest layer, WAYMAN consigned it to the second last compositional stage. Though WAYMAN did not elaborate his reasons for doing so, his stratification here seems to imply a doctrinal criterion, according to which Asaṅga would first have written the parts of the text primarily dealing with Mainstream Buddhist practice and only thereafter explained the Mahāyāna path in the *Bodhisattvabhūmi*. Moreover, a minor disagreement concerns the *Samāhitā Bhūmiḥ*, which SCHMITHAUSEN (ibid.) – given this book's single reference to the *ālayavijñāna* – delegates to the middling compositional stage, whereas WAYMAN thinks that it belongs to the oldest layer.

WAYMAN (ibid.) states that his compositional model is based on "considering Asaṅga's system of cross-references," but otherwise does not explain the details of his reasoning. Be that as it may, it is evident that the use of the text's internal cross-references as a criterion for positing a compositional history is premised on the assumption of a single authorship. The cross-references can only serve as evidence, if it is surmised that each book was written at a single time without any subsequent redaction. In that case, a given book's reference to another book would suggest the other book to have been written before the book containg the reference. However, when a single authorship is not taken for granted, a different scenario becomes equally possible: it could be that the text first underwent a longer period of compilation by different hands, whereafter the cross-references were inserted only at a very late stage of this process. If so, the cross-references, in fact, do not reveal anything about the compositional steps that preceded their interpolation.[98]

About a decade after WAYMAN had presented his model, Noritoshi ARAMAKI (2000:39 fn.2) published his own "provisional working-hypothesis" for the YBh's compilation and its interrelation with the composition of other pertinent works. As stated in his present article, ARAMAKI's hypothesis originally dates back to a seminar he taught jointly with SCHMITHAUSEN at Hamburg University in 1979-1980. According to his view, the YBh underwent six steps in its formation (in the following list, only nos. 2-4 and 10-12 pertain directly to the YBh, which are marked in boldface):

1. Saṅgharakṣa's **Yogācārabhūmi*[99]

[98] WAYMAN's model has been briefly commented upon by DELEANU (2006:205 n.35). See also DELEANU's (2006:210) rejection of the internal cross-references as evidence for a redaction history.

[99] Saṅgharakṣa's **Yogācārabhūmi* (*Xiūxíngdào dì jīng* 修行道地經, T606) is one of several Indian texts only extant in Chinese translation, which to some degree seem to be distant precursors of the YBh. It was composed by an Indian author named Saṅgharakṣa (Sēngqiéluóchà 僧伽羅剎, 1st-2nd century CE) and was translated into Chinese by Dharmarakṣa (Zhú Fǎhù 竺法護, c.230-316) in 284 CE. The text appears to be related to two earlier Chinese translations made by Ān Shìgāo in the mid-second century CE, viz. the *Dào dì jīng* (道地經, T607) and the *Ānbān shǒuyì jīng* (安般守意經, T602) (cf. fn.11

2. **Three strata of the *Śrāvakabhūmi***
3. **The *Vastusaṃgrahaṇī***
4. **Two strata of the *Bodhisattvabhūmi***
5. The *Ratnagotravibhāga*
6. The Maitreya, Viśālamati, Paramārthasaṃbhava, and Guṇākara chapters of the *Saṃdhinirmocanasūtra* in that order[100]
7. The *Dharmadharmatāvibhāga*
8. The *Madhyāntavibhāga*
9. The *Mahāyānasūtrālaṃkāra*
10. **The *Ālayavijñāna* Treatise of the *Viniścayasaṃgrahaṇī***
11. **The *Sacittikabhūmi-Viniścaya* of the *Viniścayasaṃgrahaṇī***
12. **The remainder of the Basic Section**
13. The works of Asaṅga
14. The works of Vasubandhu

SCHMITHAUSEN and ARAMAKI both considered the *Śrāvakabhūmi*, the *Bodhisattvabhūmi*, and the *Vastusaṃgrahaṇī* to constitute the oldest layers of the text, but the two scholars are at odds in their assessments of the priority of the remaining books of the Basic Section and the *Viniścayasaṃgrahaṇī*. While SCHMITHAUSEN asserts that the remainder of the Basic Section chronologically preceded the *Viniścayasaṃgrahaṇī* due to its lack of references to the *Saṃdhinirmocanasūtra*, ARAMAKI's hypothesis entails the reverse, namely that the *Viniścayasaṃgrahaṇī*, including its *Ālayavijñāna* Treatise, was composed prior to the remaining *Bhūmi*s of the Basic Section. In his article in the present volume, ARAMAKI adduces further arguments for this hypothesis by contending that the **Sacittikabhūmi-Viniścaya* book of the *Viniścayasaṃgrahaṇī* contains certain doctrinal elements that were crucial for the final redaction of the remaining books of the Basic Section.[101]

A few years later, Florin DELEANU (2006:147-246, especially pp.155 and 195) proposed yet another model. Therein, the author established six phases, which he did not posit as being strictly linear but possibly as partially overlapping:

Phase I:	Ca. 200-270 CE	The formation of the *Śrāvakabhūmi*
Phase II:	Ca. 230-300 CE	The formation of the *Bodhisattvabhūmi*
Phase III:	Ca. 270-340 CE	The formation of the rest of the Basic Section, and, in parallel with it, the compilation of the *Vastusaṃgrahaṇī*, the **Vyākhyāsaṃgrahaṇī*, and the *Paryāyasaṃgrahaṇī* (the formation of the *Vastusaṃgrahaṇī* may have begun

above). For further details, see DEMIÉVILLE (1954), DELEANU (1993b; 1997; 2006:157-158), and the present article by Nobuyoshi YAMABE.

[100] However, in his present article, ARAMAKI argues for a slightly different compositional order of these four original chapters, namely (1) the Maitreya, (2) the Paramārthasaṃbhava, (3) the Guṇākara, and (4) the Viśālamati chapters.

[101] To some extent, ARAMAKI's present article thus answers DELEANU's (2006:211 fn.43) appeal for ARAMAKI to present further documentation for his redaction hypothesis.

		earlier than any of the other textual units of Phase III)
Phase IV:	Ca. 300-350 CE	The formation of the *Saṃdhinirmocana-sūtra* in a milieu closely connected to the YBh
Phase V:	Ca. 320-350 CE	The formation of the early parts of the *Viniścayasaṃgrahaṇī*
Phase VI:	Ca. 350-380 CE	The citation of the *Saṃdhinirmocanasūtra* in the *Viniścayasaṃgrahaṇī*, the compilation of the late parts of the *Viniścaya-saṃgrahaṇī*, and the final redaction of the entire YBh, consisting in additions, interpolations, cross-references, structural modifications, etc.

First off, it should be observed that DELEANU's theory, which is based on the multi-author hypothesis, suggests a much earlier chronology for certain parts of the text than the dates proposed by WAYMAN premised on his single-author assumption.[102] Furthermore, DELEANU supports his own thesis with an elaborate argument resting primarily on philological and doctrinal evidence, which to date is the most thorough reasoning given for the text's overall compositional history. With the new argumentation adduced by ARAMAKI for his own stratification hypothesis in his present article, it now remains to be seen how the differences between these redaction histories will be worked out in the end.

In general, DELEANU (2006:211 n.43) considers his theory to be a development of SCHMITHAUSEN's three-layer proposition, but in a sense his model constitutes a hybrid between SCHMITHAUSEN's and ARAMAKI's theses, particularly as concerns their divergence as to the *Viniścayasaṃgrahaṇī*. All three scholars agree that the *Śrāvakabhūmi*, the *Bodhisattvabhūmi*, and the *Vastu-saṃgrahaṇī* belong to the work's oldest layers, and thus reject WAYMAN's claim that the *Bodhisattvabhūmi* should constitute a late stratum of the text. DELEANU further adds the **Vyākhyā-saṃgrahaṇī* and the *Paryāyasaṃgrahaṇī* to one of the early tiers of the text. The relative positions of these compendia were not estimated in the models by SCHMITHAUSEN and ARAMAKI, but WAYMAN likewise assigned the *Paryāyasaṃgrahaṇī* to an early phase of the text. SCHMITHAUSEN, ARAMAKI, and DELEANU are further in agreement on the interconnectedness of the *Saṃdhi-nirmocanasūtra* and the *Viniścayasaṃgrahaṇī*, and the two latter authors both acknowledge that certain late parts of the *Viniścayasaṃgrahaṇī* must have been written after the composition of the *sūtra*.[103] Yet, as mentioned above, SCHMITHAUSEN and ARAMAKI differ on the relation between the remaining *Bhūmi*s of the Basic Section and the

[102] However, concerning the difficulty in dating the text in absolute terms, see the critical remarks by DELHEY (2009:10-13).

[103] It should be noted that a new debate regarding the relative position of the *Saṃdhinirmocanasūtra* in relation to the Basic Section is underway, triggered by new hypotheses presented by MATSUMOTO (2003; 2004) and BUESCHER (2008) concerning the priority of the *sūtra*. Forthcoming responses to these hypotheses by Lambert SCHMITHAUSEN are currently awaited.

Viniścayasaṃgrahaṇī, with SCHMITHAUSEN arguing for the priority of the remaining *Bhūmi*s and ARAMAKI suggesting the priority of at least parts of the *Viniścayasaṃgrahaṇī*. DELEANU's model embraces both possibilities by cleverly proposing a twofold formation process of the Basic Section.[104] While he assigns the overall composition of the remainder of the Basic Section to his phase III, which precedes the writing of the early and late parts of the *Viniścayasaṃgrahaṇī* (phases V-VI), he asserts a second redactional stage of the entire YBh (phase VI), including its Basic Section, to have occurred after or alongside the writing of the *Viniścayasaṃgrahaṇī*. It thus seems that a certain consensus on the compositional history of the YBh is close to being reached, though a more minute distinction of substrata within the individual parts of the text may be needed to account for all the evidence. It should, of course, be remarked that the views of the four scholars summarized here are based on different analytical approaches to the text, and although some of their conclusions may concur, it is often the case that their manner of reaching those judgments contrast.

With the above hypotheses for the text's redaction in mind, a summary of the YBh now follows, intertwined with remarks introducing the pertinent articles of the present volume where relevant.

II.1 *Yogācārabhūmi* – The Basic Section (**Maulyo Bhūmayaḥ*)

In order to provide proper background information for the reader, the following pages will present a thorough summary of the fourteen books of the entire Basic Section, while concurrently introducing the volume's relevant contributors and their articles at the end of the summary of each individual book.

Every technical YBh term or phrase is accompanied, wherever possible, by Sanskrit, Chinese, and Tibetan correspondences in parentheses. The correspondences are exclusively lifted from the related passages in the Sanskrit, Chinese, and Tibetan versions of the text, and have not been derived from general Sanskrit-Chinese and Sanskrit-Tibetan dictionaries or from the existing Sanskrit-Chinese-Tibetan indices to the YBh. The listed terms and their correspondences consequently reflect the text of the YBh as it exactly reads in a given passage, which is intended to result in a precise as possible summary of the text. A side-effect of using this approach is that the same Chinese or Tibetan correspondence does not invariably accompany a given Sanskrit term, since there exists some variety in how the Chinese and Tibetan translators reproduced similar Sanskrit phrasing in different parts of the text. Such differences are accordingly reflected in the Chinese and Tibetan correspondences listed here. Moreover, there are occasionally subtle semantic differences between how the Chinese and Tibetan translations represent a given Sanskrit term, especially since the Chinese translation in numerous instances includes explanatory glosses or extra words that were added by the Chinese translators in order to clarify the meaning of the Sanskrit text. Such additions are likewise reflected in the listed Chinese and Tibetan phrases.

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[104] In this regard, DELEANU's proposition agrees with SCHMITHAUSEN's (1987a:142 §6.8.2) view of younger interpolations into older layers of the Basic Section.

Moreover, it should be noted that the footnotes accompanying the summary provide page-references for each passage to all three versions of the text, i.e., the main Sanskrit editions (where available), Xuánzàng's Chinese translation, and the Tibetan translation. For this reason, the summary with its footnotes may also serve as a practical guide to the primary sources.

Basic Section Book One – The First Foundation (1) *Pañcavijñānakāyasamprayuktā Bhūmiḥ* *Wǔshìshēn xiāngyìng dì* (五識身相應地) *Rnam par shes pa'i tshogs lnga dang ldan pa'i sa*

After a short preface listing the seventeen foundations (*saptadaśa bhūmayaḥ*, *shíqī dì* 十七地, *sa bcu bdun po*), the Basic Section of the YBh commences with its first book entitled *The Foundation Concerning the Fivefold Group of Empirical Consciousness* (*Pañcavijñānakāyasamprayuktā Bhūmiḥ*).[105] This short book provides a phenomenology of the five sensory perceptions, including the visual, auditory, olfactory, gustatory, and tactile forms of consciousness (*vijñāna*, *shì* 識, *rnam par shes pa*). It presents these perceptions in terms of their nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*), bases (*āśraya*, *suǒyī* 所依, *gnas*), foci (*ālambana*, *suǒyuán* 所緣, *dmigs pa*), accompanying mental states (*sahāya*, *zhùbàn* 助伴, *grogs*), and functioning (*karman*, *zuòyè* 作業, *las*).

The sensory perceptions are here discussed within the fundamental Yogācāra phenomenology of matter as well as mind, in that a sensory perception is said to have both a material basis in the form of its respective physical sense-faculty as well as an underlying mental basis. The mental basis refers to the latent consciousness (*ālayavijñāna*, *ālàiyé shì* 阿賴耶識, *kun gzhi rnam par shes pa*), which is characterized as being "the holder of all the seeds [for the mind and mental states]" (*sarvabījaka*, *yīqiè zhǒngzi* 一切種子, *sa bon thams cad pa*), "the appropriator of the [corporeal] basis" (i.e., the body) (*āśrayopādātṛ*, *zhíshòu suǒyī* 執受所依, *lus len par byed pa*), and "belonging to the [category of] karmic maturation" (*vipākasaṃgṛhīta*, *yìshóu suǒshè* 異熟所攝, *rnam par smin pa bsdus pa*), meaning that it is morally neutral.[106]

Further, the accompanying mental states are said to be five mental factors (*caitasā dharmāḥ*, *xīn suǒyǒu fǎ* 心所有法, *sems las byung ba'i chos*) which are coincident and concomitant with the sensory consciousness (*tatsahabhūsamprayuktāḥ*, *bǐ jūyǒu xiāngyìng zhū* 彼俱有相應諸, *de dang lhan cig 'byung zhing*

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[105] Sanskrit text in BHATTACHARYA (1957:4-10) = T1579.1.279a_{22}-280b_2 = D4035.2a_2-5b_2. For a more extensive summary of this book along with several translated excerpts, see the present article by Dan LUSTHAUS.

[106] For these characteristics, see SCHMITHAUSEN (1987a:31, 38-39, 42, 114). SCHMITHAUSEN (1987a:110-117) discusses the passage at length and concludes that it constitutes a relatively late textual stratum of the Basic Section. Yet, he argues that the passage seems to have preceded the compilation of the *Viniścayasaṃgrahaṇī* as well as the fifth chapter of the *Saṃdhinirmocanasūtra*, which appear to presuppose the formulations used here. He also considers that its references to *ālayavijñāna* might be later interpolations altogether.

mtshungs par ldan pa). Enumerated as observation[107] (*manaskāra*, *zuòyì* 作意, *yid la byed pa*), contact (*sparśa*, *chù* 觸, *reg pa*), feeling (*vedanā*, *shòu* 受, *tshor ba*), ideation (*saṃjñā*, *xiǎng* 想, *'du shes*), and intention (*cetanā*, *sī* 思, *sems pa*), this list corresponds to what in Kośakāra Vasubandhu's *Pañcaskandhaka* is known as the five universal or omnipresent (*sarvatraga*, *biànxíng* 遍行, *kun 'gro*) mental factors.[108]

Three articles in the present volume make significant remarks on the *Pañcavijñānakāyasamprayuktā Bhūmiḥ*. Martin DELHEY lists the available editions and translations. Dan LUSTHAUS gives a detailed analysis of the parts of the book that pertain to the process of perception when he discusses the body-mind relation as presented in the YBh.[109] Nobuyoshi YAMABE remarks that in the YBh the more technical chapters concerned with cognition and conceptuality, such as the *Pañcavijñānakāyasaṃprayuktā Bhūmiḥ*, structurally precede the chapters dealing with practice and meditation, e.g., the *Śrāvakabhūmi* and the *Bodhisattvabhūmi*, which is also a pattern attested in an early contemplative text translated into Chinese by Ān Shìgāo, namely the *Yīnchírù jīng* (陰持入經, T1694).

Basic Section Book Two – The Second Foundation (2) *Manobhūmi* *Yì dì* (意地) *Yid kyi sa*

The second book of the Basic Section is entitled *The Foundation [Concerning] Cognition* (*Manobhūmi*). It discusses the workings of the inner cognitive sense (*manas*, *yì* 意, *yid*),[110] which is the thought-consciousness or reflexive consciousness that arises subsequent to the five sensory perceptions. Similar to the presentation of the previous book, cognition is also treated under the same five points of its nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*), basis (*āśraya*, *suǒyī* 所依, *gnas*), focus

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[107] The word *manaskāra* is a key term especially in the second book of the YBh, the *Manobhūmi*. The English equivalent 'observation' has here been chosen, since the term describes how the mind observes and understands its object. In the *Manobhūmi*, it is discussed how this observation may be 'correct' (*yoniśa*) or 'incorrect' (*ayoniśa*), i.e., right or wrong, which determines whether or not the mind misconceives reality and therefore is bound in *saṃsāra*. In other contexts, *manaskāra* is a feature of contemplative awareness. The English word 'observation' seems to be sufficiently broad to encompass this whole range of meanings. Other translators have used the English expression 'attentiveness' to translate the term, but that word may be less suited in the context of distinguishing right and wrong forms of *manaskāra*, since 'attention' in English generally is considered a relatively neutral mental activity that can be present or absent, but not right or wrong.

[108] For a synoptic study of the mental factors, see the present article by Jowita KRAMER.

[109] LUSTHAUS' article and scholarship will be presented below at the end of the summary of the *Manobhūmi*.

[110] For the term *manas*, the English equivalent 'cognition' will here be used. It is intended to imply the conceptual process involved in identifying a non-conceptual sensory perception as well as the thought and emotional layers of the psyche that ensue. Hence, cognition should in this context be understood as being related to but opposite in character of perception.

(*ālambana*, *suǒyuán* 所緣, *dmigs pa*), accompanying mental states (*sahāya*, *zhùbàn* 助伴, *grogs*), and functioning (*karman*, *zuòyè* 作業, *las*).[111]

The segment describing the nature of cognition is an often-cited passage providing explicit Yogācāra distinctions for three central Buddhist terms for the psyche, viz. 'mind' (*citta*, *xīn* 心, *sems*), 'cognition' (*manas*, *yì* 意, *yid*), and 'consciousness' (*vijñāna*, *shì* 識, *rnam par shes pa*). It relates these terms to the eightfold Yogācāra model of consciousness, including the latent consciousness (*ālaya-vijñāna*, *ālàiyé shì* 阿賴耶識, *kun gzhi rnam par shes pa*) and the dysfunctional or afflictive cognition (*kliṣṭaṃ manaḥ*, *nyon mongs pa can gyi yid*).[112] The explanation on the accompanying states includes a full list of the 51 mental factors (*caitta* or *caittasikā dharmāḥ*, *xīn suǒyǒu fǎ* 心所有法, *sems byung*) agreeing with the arrangement that is also seen in the first chapter of Asaṅga's *Abhidharmasamuccaya*.

The segment on the functioning (*karman*) of cognition is particularly extensive and explains at length a myriad of ways in which this inner mental faculty works in different modes.[113] Following a brief general introduction, the first more extensive exposition of cognitive functions involves a distinction of fifteen operations, namely (1) when cognition conceives of or constructs its focus (*ālambanaṃ vikalpayati*, *fēnbié suǒyuán* 分別所緣, *dmigs pa la rnam par rtog pa*), (2) thinks about its focus (*ālambanam upanidhyāti*, *shěnlǜ suǒyuán* 審慮所緣, *dmigs pa la nye bar sems pa*), (3) becomes intoxicated (*mādyati*, *zuì* 醉, *ra ro bar byed pa*), (4) turns insane (*unmādyati*, *kuáng* 狂, *smyo bar byed pa*), (5) sleeps (*svapiti*, *mèng* 夢, *gnyid log par byed pa*), (6) awakes (*pratibudhyati*, *jué* 覺, *sad par byed pa*), (7) passes out (*mūrchām āpadyate*, *mèn* 悶, *brgyal bar byed pa*), (8) recovers from passing out (*mūrchāyā vyuttiṣṭhati*, *xǐng* 醒, *brgyal ba las sangs par byed pa*), (9) initiates a bodily or verbal action (*kāyavākkarma pravartayati*, *néng fāqǐ shēnyè yǔyè* 能發起身業語業, *lus dang ngag gi las 'jug par byed pa*), (10) generates detachment (*vairāgyaṃ karoti*, *néng lí yù* 能離欲, *'dod chags dang bral bar byed pa*), (11) lapses from [the state of] detachment (*vairāgyāt parihīyate*, *lí yù tuì* 離欲

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[111] Sanskrit text in BHATTACHARYA (1957:11-72) = T1579.1-3.280b$_3$-294b$_5$ = D4035.5b$_2$-37a$_7$.

[112] The reference to the afflictive cognition is, however, not attested by the Chinese translation (T1579.280b$_9$), which is the oldest extant witness of the text; see SCHMITHAUSEN (1987a:442-444 fn.943). The overall passage is discussed in detail by SCHMITHAUSEN (1987a:117-127), who argues for it being a late stratum and for certain elements being interpolations. He considers the reference to the defiled consciousness (*kliṣṭaṃ manaḥ*) to have been inserted after the composition of the **Sacittikabhūmi-Viniścaya* book of the *Viniścayasaṃgrahaṇī*; on these points, cf. also the present article by Dan LUSTHAUS as well as the discussion in the present article by Noritoshi ARAMAKI concerning the formulation of *kliṣṭamanas* as it occurs in the **Sacittikabhūmi-Viniścaya*.

[113] While it is true that many of the operations described in this part of text are intentional features of the *manas* and therefore in some sense characterizes the intentionality of cognition, it does not seem to be the case that all the operations presented here can be understood as truly intentional. For example, the listed operations include the processes of dying and becoming reborn, which hardly can be called intentional. This discrepancy might pose certain difficulties for the modern scholars who try to explain Yogācāra philosophy comparatively with reference to HUSSERL's phenomenology, which invariably takes consciousness to be intentional.

退, *'dod chags dang bral ba las yongs su nyams pa*), (12) extirpates the mental roots of beneficial actions (*kuśalamūlāni samucchinatti*, *duàn shàngēn* 斷善根, *dge ba'i rtsa ba rnams rgyun 'chad pa*), (13) builds up the mental roots of beneficial actions (*kuśalamūlāni pratisandadhāti*, *xù shàngēn* 續善根, *dge ba'i rtsa ba rnams mtshams sbyor ba*), (14) dies (*cyavate*, *sǐ* 死, *'chi 'pho ba*), and (15) is reborn (*utpadyate*, *shēng* 生, *skye ba*).[114] Most of these cognitive functions are only explained in brief, but some of them, particularly the processes of death and rebirth, are given very extensive treatment, which includes a detailed explanation on the intermediate state (*antarābhava*, *zhōngyǒu* 中有, *bar ma do*) and the stages of embryology.[115] It is noteworthy that by explaining death and rebirth as a function of cognition (*manas*), the YBh here seems to present the sixth consciousness as the aspect of mind that is reborn, which would agree with the explanations on rebirth found in numerous Mainstream Buddhist sources that do not assert latent consciousness (*ālayavijñāna*), but the YBh nevertheless explicitly states that it is the *ālayavijñāna* that merges into the inseminated ovum during conception in the womb.[116]

The lengthy explanation on death and rebirth is followed by an elaborate exposition of Buddhist cosmology, detailing the cyclical destruction (*saṃvarta*, *huài* 壞, *'jig pa*) and regeneration (*vivarta*, *chéng* 成, *'chags pa*) of the cosmos along with the layout of the world with Mt. Meru in the center and the surrounding continents.[117] This exposition shares many elements with similar descriptions found in a number of Abhidharma texts, e.g., the Sarvāstivāda treatise *Prajñaptiśāstra* (T1538, D4086-4088) and the third chapter of Kośakāra Vasubandhu's *Abhidharmakośa*. The cosmology found here clearly represents a dualistic worldview entailing both matter and mind as reflected in Abhidharma thought, and although the text in other passages speaks of a theory of mind involving latent consciousness (*ālaya-vijñāna*) as the holder of all seeds, in the current context this view by no means presupposes a full-fledged representational idealism negating the existence of physical reality.[118]

The *Manobhūmi* continues by explicating twenty-four assorted typologies that seem to encompass the many modes in which sentient beings are reborn, behave, interrelate, and function in the cosmos. These typologies include: (1) five courses of existence (*gati*, *qù* 趣, *'gro ba*), (2) four kinds of birth (*yoni*, *shēng* 生, *skye gnas*), (3) six material supports [for subsistence] (*ādhāra*, *yīchí* 依持, *gzhi*), (4) ten measures of time (*kāla*, *shífèn* 時分, *dus*), (5) seven types of social relations and possessions (*parigrahavastu*, *shèshòu shì* 攝受事, *yongs su gzung ba'i dngos po*),

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[114] Sanskrit text in BHATTACHARYA (1957:12_6-30_{19}) = T1579.280b_{27}-285b_{18} = D4035. 6a_6-15b_3. The list is shortly discussed in the present article by Dan LUSTHAUS.

[115] For translation of these explanations and discussion of their background in Buddhist scriptural sources, see the present article by Nobuyoshi YAMABE.

[116] For a discussion of *ālayavijñāna* in the pertinent passage, see SCHMITHAUSEN (1987a:127-132).

[117] BHATTACHARYA (1957:30_{21}-44_{14}) = T1579.285b_{19}-288a_{25} = D4035.15b_3-22a_4. For an English translation, see KAJIYAMA (2000).

[118] For a thorough discussion of the issue of the idealistic denial of the outer, physical reality in later Vijñaptimātra thought (*wéishì* 唯識, *rnam par rig pa tsam*) with special reference to Xuánzàng's *Chéng wéishì lùn* (成唯識論, T1585), see SCHMITHAUSEN (2005).

(6) ten forms of adornment and entertainment (*pariṣkāra*, *zījù* 資具, *yo byad*), (7) ten kinds of sensual pleasure (*kāmopabhoga*, *shòuyù* 受欲, *'dod pa la longs spyod pa*), (8) eight forms of perpetual pleasure-seeking (*abhīkṣṇānuvicarita*, *suíxíng* 隨行, *rgyun mi 'chad par rjes su spyod pa*), (9) eight worldly concerns (*lokadharma*, *shìfǎ* 世法, *'jig rten gyi chos*), (10) three forms of social affinities (*pakṣa*, *pǐn* 品, *phyogs*), (11) three types of social intercourse (*lokayātrā*, *shìshì* 世事, *'jig rten gyi spyod pa*), (12) three kinds of conversation or speech (*kathā*, *yǔyán* 語言, *gtam*), (13) twenty-two varieties of nefarious behavior (*saṃrambha*, *fāfèn* 發憤, *nyes rtsom*), (14) sixty-four kinds of sentient beings (*sattvanikāya*, *yǒuqíng zhī lèi* 有情之類, *sems can gyi ris*),[119] (15) eight stages of life (*avasthā*, *wèi* 位, *dus*), (16) four ways of entering the womb (*garbhāvakrānti*, *jìnrù* 入胎, *mngal du 'jug pa*), (17) four bodily modes of comportment (*īryāpatha*, *wēiyí* 威儀, *spyod lam*), (18) six professions (*jīvika*, *huómìng* 活命, *'tsho ba*), (19) six material goods to be preserved (*ārakṣa*, *shǒuhù* 守護, *kun nas bsrung ba*), (20) seven types of suffering (*duḥkha*, *kǔ* 苦, *sdug bsngal*), (21) seven forms of self-conceit (*māna*, *màn* 慢, *nga rgyal*), (22) seven forms of pride (*mada*, *qiáo* 憍, *rgyags pa*), (23) four types of designation (*vyavahāra*, *yánshuō* 言說, *tha snyad*), and (24) numerous lingual conventions (*saṃbahulāni vyavahārapadāni*, *zhòngduō yánshuō jù* 眾多言說句, *tha snyad kyi gzhi mang po dag*).[120]

Having thus explained the operations (*karman*) of cognition, the remainder of the *Manobhūmi* introduces a large variety of doctrinal classifications (*prabheda*, *chābié* 差別, *dbye ba*) that constitute different ways of categorizing outer and inner phenomena as well as diverse aspects of the Buddhist teachings. Such classificatory schemes are probably included here since the objects of cognition are said to be all phenomena (*sarvadharma*, *yīqiè fǎ* 一切法, *chos thams cad*) pertaining to all six senses, as opposed to the objects of the five sensory perceptions that are limited to their respective sense-fields.

The first classification sums up all phenomena into three broad types, viz. those included under physical matter (*rūpasamudāya*, *sè jù* 色聚, *gzugs 'dus pa*), those belonging to mind and mental factors (*cittacaitasikakalāpa*, *xīn xīnsuǒ pǐn* 心心所品, *sems dang sems las byung ba'i tshogs*), and those that are unconditioned (*asaṃskṛta*, *wúwéi* 無爲, *'dus ma byas pa*).[121] The explanation on phenomena included under physical matter discusses the nature of matter and how larger physical forms emerge from the four basic material elements, viz. earth, water, fire, and air. The Abhidharma theory of atoms (*paramāṇu*, *jíwēi* 極微, *rdul phra rab*) is here rejected and the opinion is set forth that the seeds (*bīja*, *zhǒngzi* 種子, *sa bon*) (i.e., the causal potential) for the material elements and their derived physical forms stick in the mind-stream, that is, within the mind itself, thereby suggesting a phenomenology where matter – at least the physical forms included in the body if not the outer experienced objects – emerge from the mind itself.[122] The exposition

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[119] The passage containing the classification of the sixty-four kinds of sentient beings, which interestingly includes a large variety of socio-religious distinctions, has been studied by HAKAMAYA (1999).

[120] BHATTACHARYA (1957:44_{16}-52_{9}) = T1579.288a_{25}-289c_{19} = D4035.22a_{4}-26a_{6}.

[121] BHATTACHARYA (1957:52_{10}-61_{2}) = T1579.289c_{28}-291c_{16} = D4035.26a_{6}-31a_{1}.

[122] See BHATTACHARYA (1957:$52_{15\text{-}16}$): *tathā hi/ sarveṣām ādhyātmikabāhyānāṃ bhūtānām upādāyarūpāṇāṃ cādhyātmaṃ cittasantatau bījāni sanniviṣṭāni/.* Translation: "And

of phenomena categorized as mind and mental factors presents the concomitance between the mind and its mental factors, and provides brief definitions for some of the 51 mental factors.[123] The category of unconditioned phenomena is not elaborated in the present passage.

The second group of classifications pertains to causality and includes definitions of time (*adhvan*, *shì* 世, *dus*), arising (*jāti*, *shēng* 生, *skye ba*), elapsing (*jarā*, *lǎo* 老, *rga ba*), enduring (*sthiti*, *zhù* 住, *gnas pa*), impermanence (*anityatā*, *wúcháng* 無常, *mi rtag pa*), and the four types of causal conditions (*pratyaya*, *yuán* 緣, *rkyen*) that are also propounded in the Sarvāstivāda Abhidharma tradition.[124]

The third group of classifications concerns intentional socio-religious ethics and enumerates assorted divisions of beneficial (*kuśala*, *shàn* 善, *dge ba*), non-beneficial (*akuśala*, *bùshàn* 不善, *mi dge ba*), and indeterminate (*avyākṛta*, *wújì* 無記, *lung du ma bstan pa*) actions and states.[125]

The final group of classifications includes different types of divisions related to the twelve constituents of perception (*dhātu*, *jiè* 界, *khams*), viz. the five physical senses, cognition (*manas*), the five sense objects, and the inner cognitive objects designated as 'phenomena' (*dharmadhātu*, *fǎjiè* 法界, *chos kyi khams*).[126]

The *Manobhūmi* ends by stating that these classifications may also be subsumed under a variety of other didactic topics, including what is called expertise in the aggregates (*skandhakauśalya*, *yùn shànqiǎo* 蘊善巧, *phung po la mkhas pa*), expertise in the constituents of perception (*dhātukauśalya*, *jiè shànqiǎo* 界善巧, *khams la mkhas pa*), expertise in the perceptual domains (*āyatanakauśalya*, *chù shànqiǎo* 處善巧, *skye mched la mkhas pa*), expertise in dependent arising (*pratītyasamutpādakauśalya*, *yuánqǐ shànqiǎo* 緣起善巧, *rten cing 'brel bar 'byung ba la mkhas pa*), expertise in what does and does not constitute a basis[127] (*sthānā-sthānakauśalya*, *chù fēichù shànqiǎo* 處非處善巧, *gnas dang gnas ma yin pa la mkhas pa*), expertise in the faculties (*indriyakauśalya*, *gēn shànqiǎo* 根善巧, *dbang po la mkhas pa*), as well as a classification known as the nine points pertaining to the Buddha's teaching (*navavastukaṃ buddhavacanam*, *fó yǔyán jiǔ shì suǒ* 佛語言

thus the seeds for all the material elements, those pertaining to oneself and the external ones, as well as for the derived physical matter pertaining to oneself reside in the mind-stream." The expression "pertaining to oneself" (*ādhyātmika* or *ādhyātma*) refers to a person's own physical body; "external" (*bāhya*) denotes outer, perceived objects other than the body. The editor is indebted to Hartmut BUESCHER for his kind feedback on the translation of this passage.

[123] For a study of these definitions in comparison with the definitions occurring in other Abhidharma and Yogācāra works, see the present article by Jowita KRAMER.

[124] BHATTACHARYA (1957:61_3-62_8) = T1579.291c_{17}-292a_{12} = D4035.31a_1-31b_3.

[125] BHATTACHARYA (1957:62_9-63_{23}) = T1579.292a_{12}-292b_{14} = D4035.31b_3-32b_3. For a thorough discussion of the terms *kuśala* and *akuśala*, see the present article by Lambert SCHMITHAUSEN.

[126] BHATTACHARYA (1957:64_1-71_4) = T1579.292b_{15}-294a_{13} = D4035.32b_3-36b_6.

[127] The term 'basis' (*sthāna*, *chù* 處, *gnas*) here refers to what constitutes a ground for morally good or bad behavior and the karmic results that ensue from such ethical actions. The term also has a broader, philosophical connotation, where it might be better to render *sthāna* and *asthāna* as 'possibility' and 'impossibility'. For a discussion of the latter senses, see BUESCHER (2008:115 fn.1).

九事所, *sangs rgyas kyi bka'i dngos po dgu*). The latter set of nine points is briefly explained.[128]

The present volume contains no less than four articles concerned with text-passages from the *Manobhūmi*. The first of these is the contribution by **Kōichi TAKAHASHI**[129] (高橋晃一). In his earlier scholarship, TAKAHASHI has time and again grappled with the philosophical problem of reality posed in several Mahāyāna works. In a series of articles (1999a; 1999b; 2000), he discussed the notion of reality's ultimate inexpressibility (*nirabhilāpyatā*, *anabhilāpyatā*) along with the source-critical relationship between this term's central position in the *Bodhisattvabhūmi* and its usage in earlier *sūtra* sources. Moreover, throughout several articles (2001a; 2001b; 2002; 2003; 2006) and a major monograph (2005), he examined the Yogācāra model of five entities or categories of reality (*pañcavastu*, *wǔshì* 五事, *dngos po lnga*) with special reference to the *Tattvārthapaṭala* chapter of the *Bodhisattvabhūmi* and the **Bodhisattvabhūmi-Viniścaya* book of the *Viniścayasaṃgrahaṇī*.[130] According to this model, reality can be subsumed under five categories, viz. (1) appearances (*nimitta*), (2) names (*nāman*), (3) concepts (*vikalpa*), (4), true being (*tathatā*), and (5) perfect knowledge (*samyagjñāna*). Yet, beneath this elaborate scheme lies a much more fundamental notion of *vastu* (*shì* 事, *dngos po*) as an existing 'entity', 'thing', or 'phenomenon', a usage of the word that appears repeatedly in the YBh. In his present article, TAKAHASHI analyzes this basic conception of the term *vastu* as it occurs in the *Manobhūmi*. When explaining the functioning (*karman*) of cognition, the *Manobhūmi* defines how cognition thinks about its focus (*ālambanam upanidhyāti*) in order to perceive a thing (*vastu*) correctly. TAKAHASHI links this with an explication of 'wrong view' (*mithyādṛṣṭi*) given in the *Savitarka-savicārādibhūmi*, where reference is made to a scriptural passage dealing with wrong views. Tracing the citation back to several *Āgama*- and *Nikāya*-texts, he demonstrates how these *sūtra*-passages came to be interpreted in the Abhidharma literature of the Sarvāstivāda tradition and how these interpretations, in turn, seem to have influenced the notion of *vastu* employed in the YBh. TAKAHASHI's article thus brilliantly exemplifies how a philosophical analysis may carry philological repercussions for the study of the YBh.

The second paper concerned with the *Manobhūmi* is the article by **Dan LUSTHAUS**.[131] In 2002, LUSTHAUS published a large monograph entitled *Buddhist*

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[128] BHATTACHARYA (1957:71_8-72_3) = T1579.$294a_{17}$-$294b_2$ = D4035.$36b_7$-$37a_6$.

[129] The Japanese scholar Kōichi TAKAHASHI (born 1971) is Assistant Professor at the Graduate School of Humanities and Sociology at the University of Tōkyō (東京大学 Tōkyō Daigaku). His doctoral dissertation was a study of the *pañcavastu* theory (revised edition published in 2005). As will be described in more detail below, he has published several noteworthy articles on Yogācāra-Vijñānavāda philosophy and terminology.

[130] The *pañcavastu* doctrine has also been studied in detail by Jowita KRAMER (2005). See further the remarks given about its formation process and influence on subsequent Buddhist philosophy in the present article by Noritoshi ARAMAKI and Gadjin M. NAGAO's notes on the *pañcavastu* in the present article by Leslie S. KAWAMURA.

[131] The American scholar Dan LUSTHAUS is Research Associate at Harvard University. He received the PhD degree from Temple University in Pennsylvania in 1989 with a dissertation on Vijñaptimātra philosophy in India and in the Chinese tradition of Xuánzàng's *Chéng wéishì lùn* (成唯識論). He has formerly served as faculty member at the

Phenomenonology, wherein he argued that Yogācāra-Vijñānavāda is best characterized as a form of phenomenology and that its view implies that physical matter (*rūpa*, *sè* 色, *gzugs*) and – in extension thereof – also the body (*rūpa*, *sè* 色, *gzugs*) exist independently from the perceiving mind. To examine this issue, which to some extent may be equaled with what is called the mind-body problem in Western philosophy, LUSTHAUS (*op.cit.*:183-243) looked at the relationship between *rūpa* and the cognitive intentionality of action (*karman*) as presented in Abhidharma, Yogācāra, and Madhyamaka sources.[132] Further, he discussed (*op.cit.*:472-495) how Xuánzàng's **Vijñaptimātratāsiddhiśāstra* (*Chéng wéishì lùn* 成唯識論, T1585), which is the core treatise for the Chinese Yogācāra-Vijñānavāda tradition, rejects the notion of externality but nevertheless seems to present the ontological status of *rūpa* as an entity that must be real in order to serve as the material substratum for experience. In other words, LUSTHAUS argued that Yogācāra-Vijñānavāda should not be taken as a form of philosophical idealism according to which only the mind exists. While it certainly is the case that the doctrine of "representation-only" (*vijñaptimātra*) is not predominant and only sporadically appears in early Yogācāra works, such as the YBh and the *Abhidharmasamuccaya*, LUSTHAUS' argument was provocative to the field, since his analysis was mainly based on later Yogācāra-Vijñānavāda texts, especially Xuánzàng's *Chéng wéishì lùn*, which have since long been regarded by modern scholarship as being idealistic works.[133]

In his present article, LUSTHAUS turns to the YBh and delves deeper into the nature of the mind-body complex. In a sense, the article thus forms a prequel or background study to his 2002 monograph by examining the mind-body problem in the earliest Yogācāra source, namely the YBh, which generally is not considered to be an idealistic Vijñānavāda text but which is recognized to have formed a major doctrinal basis for the later Yogācāra-Vijñānavāda tradition. Undoubtedly, LUSTHAUS' present focus on the YBh stems from his participation in the ongoing

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University of California at Los Angeles, Florida State University, the University of Illinois Urbana-Champaign, the University of Missouri, and Boston University. His scholarship combines an interest in Western philosophy, especially phenomonology, with an expertise in Yogācāra-Vijñānavāda Buddhist philosophy. Aside from his monograph on Buddhist phenomenology (2002) to be discussed below, he has further published a translation of Jī's Chinese commentary on the Heart-Sūtra (LUSTHAUS & HENG-CHUNG, 2001), a survey of Yogācāra scholarship in the twentieth century (1999), an article on the role of the Heart-Sūtra in Chinese Buddhism (2003), an introduction to Yogācāra thought (2006), as well as several articles concerned with issues in Chán and Taoist studies (LUSTHAUS, 1985; 1990; 1995; 2003). He is co-chair of the Yogācāra Studies Consultation at the American Academy of Religion and is also a member of the team translating the YBh into English for the BDK-Numata series, where he has been assigned with translating the first parts of the Basic Section.

[132] For other studies of some of the same textual passages on *karman* here analyzed by LUSTHAUS though without reference to the ontological status of matter, see the monographs by KRAGH (2006) and BAYER (2010).

[133] For a critical response to LUSTHAUS' interpretation, see SCHMITHAUSEN (2005).

Bukkyō Dendō Kyōkai Numata project of producing a complete English translation of the YBh based primarily on Xuánzàng's Chinese translation.[134]

LUSTHAUS' article approaches the problem by first presenting the exposition of sense-perception given in the *Pañcavijñānakāyasamprayuktā Bhūmiḥ*, followed by the discourse on cognition (*manas*) found in the *Manobhūmi*. When analyzing the functioning (*karman*) of cognition, he proposes that the first delineation of fifteen cognitive operations, starting with how cognition conceives of its focus and ending with death and rebirth, is rooted in the contemporaneous Indian medical tradition. He further argues that the *Manobhūmi*'s presentation of death may be linked with the notion of the appropriating consciousness (*ādānavijñāna*) found in the *Saṃdhinirmocanasūtra*. In conclusion, LUSTHAUS suggests that the YBh implies a close linkage between physicality and the functioning of mind, which may have served as a basis for the later Yogācāra-Vijñānavāda ontology.

The theme of death and rebirth as presented in the *Manobhūmi* is also taken up in the present volume's two articles by YAMABE and KRITZER. **Nobuyoshi YAMABE**[135] (山部能宜) provides a thorough source-critical study of the book's

[134] Aside from Dan LUSTHAUS, the other scholars involved in this translation project are Charles A. MULLER, Stephen HODGE, and Chien-Yuan HSU. Until his untimely demise in March 2011, Leslie S. KAWAMURA was also a member of the translation team. The translation is planned to appear in the *BDK English Tripiṭaka* series published by the Numata Center for Buddhist Translation and Research.

[135] The Japanese scholar Nobuyoshi YAMABE is Professor of Buddhist studies at Tōkyō University of Agriculture (東京農業大学 Tōkyō Nōgyō Daigaku). He earned a BA degree in Buddhist studies (1985) from Ōtani University (大谷大学 Ōtani Daigaku) in Kyōto and an MA degree in Indian philosophy (1987) from Ōsaka University (大阪大学 Ōsaka Daigaku), where he studied with professors Noritoshi ARAMAKI and Nobuyuki KAJI. He then went overseas to Yale University in the USA, where he especially received training from Professor Stanley WEINSTEIN, a renowned specialist of Chinese and Japanese Buddhism, under whose guidance YAMABE expanded his focus from Yogācāra studies to include broader religious aspects in the study of Chinese Buddhism. During this time, he also participated in a Silk Road expedition to Turfan in 1996, which became an impetus for his later work on Central Asian art. At Yale, YAMABE wrote a dissertation on the fifth-century apocryphal Chinese scripture called the *Sūtra on the Ocean-Like Samādhi of the Visualization of the Buddha* (*Guānfó sānmèi hǎi jīng*, 觀佛三昧海經), examining its Chinese, Central Asian, and Indian elements. He received the PhD degree from Yale in 1999. Having returned to Japan, he first served as Professor at Kyūshū Ryūkoku Junior College (九州龍谷短期大学 Kyūshū Ryūkoku Tanki Daigaku) in Tosu in south-western Japan, before joining Tōkyō University of Agriculture in the early 2000s. His research interests cover mainly three fields, viz. Indian Yogācāra studies, the early history of Chinese Buddhism with reference to the translations by Ān Shìgāo, as well as theoretical and practical aspects of Buddhist meditation particularly with regard to Central Asian Buddhist art and Buddhist visualization practices. YAMABE has published very prolifically in all three areas. Here only his publications in the first two topics shall be mentioned. These include studies of *dhātu* theories in Yogācāra and *tathāgatagarbha* sources (1987; 1997b; 1997c; 2004a; 2004b), the Yogācāra refutation of *ātman* and the notion of self (1989a; 1998), issues pertaining to *bīja* and *vāsanā* in Indian Yogācāra texts and the *Chéng wéishì lùn* (1989b; 1990b; 1990c; 1991), physical matter as being mental projections (1989c), the process of perception (1990a), the Chinese translator Ān Shìgāo (1996; 1997a), the *pūrvācarya* passages in the *Abhidharmakośabhāṣya* (1999), visionary elements in medita-

extensive passage on the process of dying (*cyavate*, *sǐ* 死, *'chi 'pho ba*), the intermediate state (*antarābhava*, *zhōngyǒu* 中有, *bar ma do*), entry into the womb (*garbhāvakrānti*, *rùtāi* 入胎, *mngal du 'jug pa*), conception[136] (*pratisandhi*, *jiéshēng xiāngxù* 結生相續, *nying mtshams sbyor ba*), the stages of embryology (*kalala* and so forth, *jiéluólán* 羯羅藍, *mer mer po*), birth (*utpadyate*, *shēng* 生, *skye ba*), and the eighty thousand types of parasites or 'worms' (**kṛmi*, *chóng* 虫 or 蟲, *srin bu*) that are said to cause the body to deteriorate. He compares the YBh's explanation of these points to similar passages found in scriptural *sūtra* sources, Abhidharma texts, and the **Yogācārabhūmi* precursors. The *sūtra* sources considered by YAMABE are the different versions of the "Discourse on the Entry into the Womb" (*Garbhāvakrāntisūtra*). The Abhidharma texts include the second-century Sarvāstivāda treatise *Mahāvibhāṣā*, *Harivarman's (Hēlíbámó 訶梨跋摩, ca. 250-350 CE) **Tattvasiddhiśāstra* (*Chéngshí lùn* 成實論, T1646), Upatissa's **Vimuttimagga* (*Jiětuō dào lùn* 解脫道論, T1648), and Kośakāra Vasubandhu's *Abhidharmakośa* with its auto-commentary (*bhāṣya*). The early **Yogācārabhūmi* precursors are Ān Shìgāo's translation of the anonymous *Dào dì jīng* (道地經, T607) and Saṅgharakṣa's **Yogācārabhūmi* (*Xiūxíng dàodì jīng* 修行道地經, T606).[137] The numerous parallels from these primary sources are arranged synoptically and accompanied by English translation to allow for facile comparison. YAMABE's study translucently illustrates the YBh's close bond with earlier and later scriptural and exegetical literature that is particularly associated with the Sarvāstivāda and Mulāsarvāstivāda sects.

The dependency on the *Garbhāvakrāntisūtra* for explanations on the intermediate state seen in a number of Sarvāstivāda Abhidharma treatises as well as in the *Manobhūmi* book of the YBh is a point that is considered in further detail in the article by Robert KRITZER.[138] The *Garbhāvakrāntisūtra* is a relatively late *sūtra*

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tion (2000a; 2005), the causality of good and evil in the YBh (2000b), the school affiliation of Aśvaghoṣa (2003; YAMABE, FUJITANI, & HARADA, 2002), Yogācāra elements in Chán Buddhist texts (YAMABE, 2006), and *śrāvaka* and *bodhisattva* methods of meditation (2009).

[136] Or more literally, 'linking up', i.e., the way in which the reincarnating consciousness of the deceased person links up with a new existence by merging with the fused sperm and egg.

[137] See fn.99 above. For his earlier work on Ān Shìgāo and the Yogācāra tradition, see YAMABE (1996; 1997a).

[138] The American scholar Robert KRITZER is Professor at Kyōto Notre Dame University (京都ノートルダム女子大学 Kyōto Nōtorudamu Joshi Daigaku) in Japan, where he has resided since many years. In 2006, he was Numata Visiting Professor in Buddhist studies at McGill University in Montreal, Canada. He received the PhD degree in Buddhist studies from the University of California at Berkeley in 1995 with a dissertation on the doctrine of dependent arising (*pratītyasamutpāda*) as presented in the *Abhidharmasamuccaya* and its *bhāṣya* commentary. His research is specialized in Abhidharma studies and the early Yogācāra tradition. He has published two monographs. The first book (1999) was a study of rebirth and causation in Yogācāra Abhidharma with special reference to the expositions of dependent arising. The second book (2005) was an investigation of Yogācāra elements in Kośakāra Vasubandhu's *Abhidharmakośabhāṣya*, particularly concerning possible elements adopted in that work from the YBh. Furthermore, he has written numerous articles on other topics, including dependent arising (1992a; 1992b 1993; 1994a),

predominantly associated with the Mainstream Sarvāstivāda and Mūlasarvāstivāda sects. It explains in great detail the processes of death, the intermediate state, and reincarnation, and is several times quoted or paraphrased in Sarvāstivāda and Yogācāra works as a scriptural authority on these topics.

In his earlier work, KRITZER has examined the doctrine of reincarnation more broadly, tracing descriptions found in slightly later treatises back to *sūtra* sources, especially the *Garbhāvakrāntisūtra*. His interest in this topic began in the late 1990s, when he (1997) first examined the belief in the intermediate state (*antarābhava*, *zhōngyǒu* 中有, *bar ma do*) between death and rebirth described in the large second-century CE Sarvāstivāda Abhidharma text, the (*Mahā*)*vibhāṣā*. This was followed (1998a) by a study of the description given in Kośakāra Vasubandhu's *Abhidharmakośabhāṣya*, composed in the fourth or fifth century CE, highlighting the points where Vasubandhu deviates from the Sarvāstivāda doctrine taught in the *Vibhāṣā*. In the same year, KRITZER (1998b) compared Vasubandhu's presentation of this topic to similar beliefs in the afterlife expressed in Indian non-Buddhist sources, including Agniveśa's Āyurvedic medical treatise *Carakasaṃhitā* and the *Anugītā* chapter of the *Āśvamedhikaparvan* book of the Hindu epic *Mahābhārata*. In 1998(c), he turned his attention to the *Garbhāvakrāntisūtra* itself, introducing four of its six recensions and comparing the contents of two of these versions.

Later, KRITZER (2000a) published an extensive treatment of the Buddhist debates for and against the existence of an intermediate state as well as the sources' discussion of the subtle material form (*rūpa*) that the sentient being is supposed to possess in the afterlife. Here he not only considered the pertinent passages in the *Garbhāvakrāntisūtra*, the YBh, and the *Abhidharmakośabhāṣya*, but expanded the interpretative horizon to include a broader range of Abhidharma works, such as the *Dharmaskandha*, the *Kāraṇaprajñapti*, the *Jñānaprasthāna*, the **Saṃyuktābhidharmahṛdaya*, the **Śāriputrābhidharmaśāstra*, the **Sāṃmitīyanikāya-śāstra*, *Harivarman's **Tattvasiddhiśāstra*, and Saṅghabhadra's *Nyāyānusāra*. He concluded that Kośakāra Vasubandhu's presentation of the *antarābhava* is closely connected with the exposition given in the *Manobhūmi* and that the YBh therefore seems to have constituted Vasubandhu's main source for this doctrinal point.

In several later articles, KRITZER has dealt more thoroughly with the *Garbhāvakrāntisūtra* and its relation to the Abhidharma literature. First, he (2000b)

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the disassociated factors (*cittaviprayuktasaṃskāra*) (1994b), textual matters pertaining to the *Abhidharmakośabhāṣya* (1996a; 2002a; 2003c), the *Abhidharmāmṛta* (1996b), intermediate existence (*antarābhava*) (1997; 1998a; 1998b; 2000a; 2000b), childbirth in Indian Buddhism (2004; 2009), the *Garbhāvakrāntisūtra* (1998c; 2006-2007), the relations between the YBh and the *Abhidharmakośabhāṣya* (2000c; 2001), the term *acintya* in the *Abhidharmakośabhāṣya* (2002b), and Dārṣṭāntika/Sautrān-tika elements in the *Abhidharmadīpa* (2008). In 2003, he was special guest editor of an issue of the *Journal of the International Association of Buddhist Studies* devoted to the theme of the Sautrāntika tradition (2003a; 2003b). His other interests include the relation between Buddhism and the Indian medical tradition, and the traditional study of the *Abhidharmakośa* in Japan. Currently, he is preparing a critical edition and translation of the *Garbhāvākrāntisūtra* as found in the Tibetan Mūlasarvāstivāda *Vinayakṣudraka*, being an important source for the descriptions of rebirth in the *Abhidharmakośabhāṣya* and the YBh.

examined textual issues associated with the notion of how a sentient being who is going to be reincarnated enters into and is born from the womb. He argued that the *Abhidharmakośabhāṣya*'s treatment of this point may be traced back to the *Garbhāvakrāntisūtra*, possibly with the *Manobhūmi* having functioned as an intermediary source. Secondly, he (2004) investigated a misogynistic passage shared between the *Abhidharmakośabhāṣya* and the *Garbhāvakrāntisūtra*, which luridly describes the vagina in the context of childbirth. Thirdly, he (2006-2007) presented a study of the various inner winds (*vāyu*) mentioned in the *sūtra*, which in the Ayurvedic and Buddhist medical traditions are said to be responsible for inducing the various stages of prenatal development. These medical issues were pursued further in another article from 2009 dealing with conception and gestation in Āyurveda.

Against the backdrop of these nine earlier publications, KRITZER's contribution in the present volume takes up the *Garbhāvakrāntisūtra* itself and delves into a complex study of redaction criticism. After presenting the six extant recensions of this scripture, he analyzes seven passages that are quoted in the *Vibhāṣā*, the **Pañcavastukavibhāṣāśāstra* (T1555), the *Manobhūmi* book of the YBh, and the *Abhidharmakośabhāṣya*, showing the relations of these fragments to the different versions of the *sūtra*. The study illustrates in fine detail how the redactors of the YBh incorporated *sūtra* explanations into the treatise, often giving these paraphrased excerpts in a somewhat abridged and reworked manner for the sake of systematization. In an appendix, KRITZER further discusses two quotations that are attributed to the *sūtra* in the *Abhidharmakośabhāṣya* and the *Manobhūmi*, but which do not correspond to any known passage of the *sūtra*'s extant recensions and which rather seem to be traceable to other *sūtra* scriptures.

Basic Section Book Three – The Third to Fifth Foundations
(3) *Savitarkā Savicārā Bhūmiḥ*
Yǒuxún yǒusì dì (有尋有伺地)
Rtog pa dang bcas shing dpyod pa dang bcas pa'i sa
(4) *Avitarkā Vicāramātrā Bhūmiḥ*
Wúxún wéisì dì (無尋唯伺地)
Rtog pa med pa la dpyod pa tsam gyi sa
(5) *Avitarkāvicārā Bhūmiḥ*
Wúxún wúsì dì (無尋無伺地)
Rtog pa med pa la dpyod pa yang med pa'i sa

The third book of the Basic Section contains an explication of three foundations taken together.[139] These three are *The Foundation [Concerning] Having Discernment and Discursiveness* (*Savitarkā Savicārā Bhūmiḥ*), *The Foundation [Concerning] Being Without Discernment and Only Having Discursiveness* (*Avitarkā Vicāramātrā Bhūmiḥ*), and *The Foundation [Concerning] Neither Having Dis-*

[139] It may be reiterated that the fact that certain groups of *bhūmi*s are not treated in separate books is what speaks against interpreting the word *bhūmi* as denoting the book- or chapter-division of the Basic Section.

cernment Nor Discursiveness (*Avitarkāvicārā Bhūmiḥ*). Given the length of the names of these *bhūmi*s, the third book is often referred to by the abbreviated title *The Foundation [Concerning] Having Discernment and Discursiveness, and So Forth* (**Savitarkā Savicārādi Bhūmiḥ* or **Savitarkasavicārādibhūmi* or the even shorter title **Savitarkādibhūmi*).

Discernment (*vitarka*, *xún* 尋, *rtog pa*) and discursiveness (*vicāra*, *sì* 伺, *dpyod pa*)[140] were listed in the *Manobhūmi* as two of the 51 mental factors accompanying the inner cognitive sense (*manas*, *yì* 意, *yid*). Discernment is said to be the cognitive operation that is responsible for ascertaining what is perceived by the senses by initially labeling it with a name, while discursiveness is explained as being the subsequent conceptual operation of deciding whether the perceived sense-object is desirable and what course of action one might want to take in relation to it.[141] From among the various cognitive processes explained in the previous book, discernment and discursiveness thus play a crucial role in saṃsāric bondage, and what characterizes a successful Buddhist meditation (*samādhi*, *dìng* 定, *ting nge 'dzin*)[142] is said to be the pacification and absence of these particular mental factors, as will be explained in the following book. For this reason, these two cognitive processes are singled out and explained at great length in the present book. Overall, the **Savitarkā Savicārādi Bhūmiḥ* book consists of five main segments:

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[140] The English equivalent 'discursiveness' is here used for *vicāra*, in that this term denotes the general process of thinking about an object and deciding what one wants to do with it, after the object has initially been identified and labeled, i.e., discerned (*vitarka*), by cognition. The translation 'inquiry' is sometimes used elsewhere for *vicāra* to emphasize its more analytic aspect in which the term is used in other contexts. As for other translations for *vitarka* and *vicāra*, DELEANU (2000a:72) calls *vitarka* "coarse observation" and *vicāra* "subtle examination", BUESCHER (2010:350) calls them "reasoning" and "inquiry," while Jowita KRAMER in her present article uses the translations "rough examination" and "subtle investigation". However, in the present context the words appear mainly to refer to general cognitive processes of rationally identifying and thinking about objects without particularly pertaining to processes of deeper contemplation, analysis, or (philosophical) investigation. It seems to be precisely for this reason that these general cognitive operations are relevant when discussing how the conceptual mind should be calmed down during meditation, as it is done in the present and the subsequent books of the YBh. Hence, the more general English equivalents "discernment" and "discursiveness" have been adopted in this summary.

[141] On the point that directing the mind towards something means desiring it, whereas not directing the mind towards an object means not desiring it, see DELEANU (2000a:69 fn.23).

[142] The term *samādhi* is here represented by the English equivalent "meditation." In some contexts *samādhi* denotes very advanced states of deep absorption and meditative concentration; however, in many contexts it is used as just one of the most general words for meditation, similar to other partial synonyms, such as *dhyāna*. Literally, *samādhi* just means "holding the mind together," as also expressed in the Chinese translation *dìng* (定) and the Tibetan loanword *ting* meaning "to fix [the mind on the contemplative focus]." For a thorough discussion of the differences and overlaps between the four terms *samādhi*, *dhyāna*, *samāhita*, and *bhāvanā*, see ADAM (2002:33-74; 2006:71-82). To avoid excessive mystification of the terms *samādhi* and *dhyāna*, the English equivalent "meditation" has been adopted indiscriminately for either word when used in more general contexts here and below. However, in some instances the phrase "meditative absorption" has also been employed in order to emphasize deeper states of meditation.

(A) A description of the realms in *saṃsāra* (*dhātuprajñaptivyavasthāna*, *jiè shīshè jiànlì* 界施設建立, *khams gdags pa rnam par gzhag pa*)[143]
(B) A description of the defining characteristics [of discernment and discursiveness] (*lakṣaṇaprajñaptivyavasthāna*, *xiāng shīshè jiànlì* 相施設建立, *mtshan nyid gdags pa rnam par gzhag pa*)
(C) A description of the associated correct observation (*yoniśomanaskāraprajñaptivyavasthāna*, *rúguǒ zuòyì shīshè jiànlì* 如理作意施設建立, *tshul bzhin yid la byed pa gdags pa rnam par gzhag pa*)
(D) A description of the associated incorrect observation (*ayoniśomanaskāraprajñaptivyavasthāna*, *bù rúguǒ zuòyì shīshè jiànlì* 不如理作意施設建立, *tshul bzhin ma yin pa yid la byed pa gdags pa rnam par gzhag pa*)
(E) A description of defilement (*saṃkleśaprajñaptivyavasthāna*, *zárǎn děngqǐ shīshè jiànlì* 雜染等起施設建立, *kun nas nyon mongs pa gdags pa rnam par gzhag pa*)

The first main segment, **(A)** a description of realms, is a presentation of the three realms (*dhātu*, *jiè* 界, *khams*) of *saṃsāra*.[144] This classical division of cyclic existence, which dates back to some of the earliest meditative traditions in Buddhism,[145] is a way of distinguishing between ordinary existence and two forms of progressively subtle planes of rebirth corresponding to higher levels of meditation, wherein the processes of discernment and discursiveness are increasingly stilled. Since the division into these realms is contingent upon the notions of discernment and discursiveness and since it also is of great relevance to explanations of the stages of the Buddhist path given later in the text, this topic is explained first in the present book.

The three realms are the realm of sensual desire (*kāmadhātu*, *yùjiè* 欲界, *'dod pa'i khams*), the realm of subtle non-sensual corporeality (*rūpadhātu*, *sèjiè* 色界, *gzugs kyi khams*), and the realm of incorporeality (*ārūpyadhātu*, *wúsèjiè* 無色界, *gzugs med pa'i khams*).[146] The former denotes ordinary forms of saṃsāric rebirth, while the latter two denote meditative states of rebirth. The three realms are described in eight points: (1) the number of realms (*saṃkhyā*, *shù* 數, *grangs*), (2) their various domains or states of rebirth (*sthāna*, *chù* 處, *gnas*), (3) the sizes of sentient beings in each domain (*sattvaparimāṇa*, *yǒuqíng liàng* 有情量, *sems can gyi tshad*), (4) the beings' varying lifespans (*āyus*, *shòu* 壽, *tshe'i tshad*), (5) their differing experiences (*paribhoga*, *shòuyong* 受用, *longs spyod*), (6) different types

[143] For the often occurring term *vyavasthāna*, which in this summary has been translated loosely with "description, presentation, or exposition" but which more precisely denotes a textual segment that "determines" or "establishes" a given doctrinal point on a firm basis, see DELEANU (2006:38 n.22).

[144] Sanskrit text in BHATTACHARYA (1957:73_{14}-112_{6}) = T1579.294b_{19}-302b_{18} = D4035. 37b_{2}-57b_{5}.

[145] See VETTER (1988:63-73).

[146] The names of the three realms are elsewhere typically seen as the desire realm, the form realm, and the formless realm.

of birth (*upapatti*, *shēng* 生, *skye ba*), (7) various ways of becoming embodied (*ātmabhāva*, *zìtǐ* 自體, *lus*), and (8) an extensive presentation of causality (*hetu-pratyaya*, *yīnyuán guǒ* 因緣果, *rgyu dang rkyen*).

With the second main segment, **(B)** a description of the defining characteristics (*lakṣaṇa*, *xiàng* 相, *mtshan nyid*), the book turns to giving a short presentation of the mental factors of discernment and discursiveness.[147] These are made known through seven points: (1) their constitution (*śarīra*, *tǐxìng* 體性, *lus*) in the sense of how they take the form of intention (*cetanā*, *sī* 思, *sems pa*) and knowledge (*jñāna*, *huì* 慧, *shes pa*); (2) their foci (*ālambana*, *suǒ yuán* 所緣, *dmigs pa*) on names, words, and phonemes; (3) their character (*ākāra*, *xíngxiàng* 行相, *rnam pa*) of respectively consigning and examining such foci; (4) their role in the generation (*samutthāna*, *děngqǐ* 等起, *kun nas slong ba*) of speech; (5) their subdivisions (*prabheda*, *chābié* 差別, *rab tu dbye ba*); (6) their specification (*viniścaya*, *juézé* 決擇, *rnam par nges pa*) as a form of conceptuality (*vikalpa*, *fēnbié* 分別, *rnam par rtog pa*); and (7) their activity or process (*pravṛtti*, *liúzhuǎn* 流轉, *'jug pa*) in terms of respectively ascertaining what is sensed, and then deciding what is desirable and what subsequent course of action to take. The latter point also includes an explanation of how these mental processes are silenced on the higher levels of mundane meditation pertaining to the realms of non-sensual corporeality and incorporeality.

The third main segment **(C)** is a presentation of the correct observation (*yoni-śomanaskāra*, *rúguǒ zuòyì* 如理作意, *tshul bzhin yid la byed pa*) that is associated with discernment and discursiveness.[148] Correct observation here refers to a mental outlook inclined to practice generosity and uphold a good moral. This is discussed in terms of eight points, viz. (1) its phases (*adhiṣṭhāna*, *chù* 處, *gnas*),[149] (2) value (*vastu*, *shì* 事, *dngos po*), (3) pursuance (*paryeṣaṇā*, *qiú* 求, *tshol ba*), (4) enjoyment (*paribhoga*, *shòuyong* 受用, *longs spyod pa*), (5) proper accomplishment (*samyakpratipatti*, *zhèng xíng* 正行, *yang dag par 'grub pa*), and (6-7) the role it plays in the accumulation of merit through the *śrāvaka*- and *pratyekabuddha*-vehicle (*śrāvaka- & pratyekabuddha-yānasaṃbhāraprayoga*, *shēngwén-* 聲聞 & *dújué-chéng zīliáng fāngbiàn* 獨覺乘資糧方便, *nyan thos- & rang sangs rgyas-kyi theg pa'i tshogs la sbyor ba*), and (8) in the cultivation of the perfections (*pāramitā-nirhāraprayoga*, *bōluómìduō yǐnfā fāngbiàn* 波羅蜜多引發方便, *pha rol tu phyin pa bsgrub pa la sbyor ba*). The latter points pertaining to the *śrāvaka*s, *pratyeka-buddha*s, and *bodhisattva*s are not explained in detail, but an internal cross-reference is simply given to the text's later books dealing with these practices. The passage also includes a short explanation on different forms of alms-giving and their benefits.

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[147] BHATTACHARYA (1957:112_7-114_8) = T1579.302b_{19}-302c_{21} = D4035.57b_5-58b_7.

[148] BHATTACHARYA (1957:114_9-117_{16}) = T1579.302c_{22}-303b_{16} = D4035.58b_7-60b_2.

[149] It may be remarked that some of the Sanskrit terms have other literal meanings than the English equivalents given here; e.g., *adhisthāna* literally is a 'basis', *vastu* means a 'thing', and *paryeṣaṇā* tends to mean 'investigation'. However, when the actual explanations given on these points in the present passage are taken into consideration, the literal translations do not make sense and consequently the explanatory expressions 'phases', 'value', and 'pursuance' have been adopted instead. The reader may be reminded that the English words given here should not be considered translations but mere equivalents based on the concrete contents of each *passus*.

This brief presentation is followed by a longer exposition (D) of discernment and discursiveness associated with incorrect observation (*ayoniśomanaskāra*, *bù rúguǒ zuòyì* 不如理作意, *tshul bzhin ma yin pa yid la byed pa*), which is here understood as a variety of sixteen types of mistaken views and beliefs.[150] While some of the mentioned views are major themes in Indian philosophy, other are archaic positions, which are originally described in early Mainstream Buddhist scriptures, such as "The Discourse on Brahman's Net" (*Brahmajalasutta*). They include: (1) the [Sāṃkhya] view that a result exists inherently in its cause (*hetu-phalasadvāda*, *yīnzhōng yǒuguǒ lùn* 因中有果論, *rgyu la 'bras bu yod par smra ba*);[151] (2) the [Sāṃkhya/Mīmāṃsaka] belief that a higher, eternal reality appears in the world through its manifestation (*abhivyaktivāda*, *cóng yuán xiǎnle lùn* 從緣顯了論, *mngon par gsal bar smra ba*), for example that eternal sound manifests in the form of the Hindu Vedas; (3) the Buddhist [Sarvāstivāda] and Hindu [Mīmāṃsaka] idea that things of the past and the future exist as real entities (*atītānāgatadravyasadvāda*, *fǎ lái shí yǒu lùn* 去來實有論, *'das pa dang ma 'ongs pa rdzas su yod par smra ba*); (4) the [Hindu and Jain] belief in a self (*ātmavāda*, *jì wǒ lun* 計我論, *bdag tu smra ba*); (5) the [Buddhist/Hindu/Jain] belief in eternity/permanence (*śāśvatavāda*, *jì cháng lùn* 計常論, *rtag par smra ba*); (6) the [Jain] view that earlier performed actions constitute truly existent causes (*pūrvakṛta-hetusadvāda*, *sùzuò yīn lùn* 宿作因論, *sngon byas pa rgyur smra ba*); (7) the [Hindu] belief in a Creator, such as a Supreme Being (*īśvarādikartṛkavāda*, *jì zìzai děng wéi zuòzhě lùn* 計自在等爲作者論, *dbang phyug la sogs pa byed pa por smra ba*); (8) the [Hindu] belief in violent religious practices, such as the sacrifice of animals (*hiṃsādharmavāda*, *hài wéi zhèngfǎ* 害爲正法論, *rnam par 'tshe ba'i chos su smra ba*); (9) notions that the world has or does not have a beginning and an end (*antānantikavāda*, *yǒubiān wúbiān lùn* 有邊無邊論, *mtha' dang mtha' med par smra ba*); (10) [Sañjāya's] dialectic rhetoric of ambiguous evasion, such as not rejecting immortality and so forth (*amarāvikṣepavāda*, *bùsǐ jiǎoluàn lùn* 不死矯亂論, *mtha' mi spong bar smra ba*); (11) the view that the world and the self have arisen without a cause (*ahetuvāda*, *wúyīn jiàn lùn* 無因見論, *rgyu med par smra ba*); (12) the materialistic belief in a self that perishes with the death of the physical body (*ucchedavāda*, *duànjiàn lùn* 斷見論, *chad par smra ba*); (13) the nihilistic view that there is no benefit in giving alms or making offerings and that there exists no liberation from *saṃsāra* (*nāstitāvāda*, *kōngjiàn lùn* 空見論, *med par smra ba*);[152] (14) the [Hindu] view that the Brahman caste is superior to other castes (*agravāda*, *wàngjì zuìshèng lùn* 妄計最勝論, *mchog tu smra ba*); (15) a belief in the attainment of a state of bliss of *nirvāṇa* already within the present existence (*śuddhivāda*, *wàngjì qīngjìng lùn* 妄計清淨論, *dag par smra ba*); and (16) the [Vedic] belief in the efficacious power of the sun, the moon, solar and lunar eclipses, constellations, and auspicious days, for which reason such believers recommend ritual offerings to these entities (*kautukamaṅgalavāda*, *wàngjì jíxiáng lùn* 妄計吉祥論, *dge mtshan*

[150] BHATTACHARYA (1957:118$_1$-160$_9$) = T1579.303b$_{25}$-313a$_{10}$ = D4035.60b$_2$-81a$_1$.

[151] For a discussion of a reference in this passage to the Sāṃkhya master Vārṣagaṇya, see SEYFORT RUEGG (1962). For a discussion of the whole passage, see MIKOGAMI (1969).

[152] For more about false views associated with the uselessness of giving alms or making offerings, see the present article by Kōichi TAKAHASHI.

dang bkra shis su smra ba). The text presents these views and counters each with a short refutation.

The final main segment (E) gives a description of defilement (*saṃkleśa*, *zárǎn* 雜染, *kun nas nyon mongs pa*), i.e., the fundamental principles leading to bondage in *saṃsāra*.[153] This is explained through three major points: (I) the defilement of afflictions (*kleśasaṃkleśa*, *fánnǎo zárǎn* 煩惱雜染, *nyon mongs pa'i kun nas nyon mongs pa*), (II) the defilement of actions (*karmasaṃkleśa*, *yè zárǎn* 業雜染, *las kyi kun nas nyon mongs pa*), and (III) the defilement of birth (*janmasaṃkleśa*, *shēng zárǎn* 生雜染, *skye ba'i kun nas nyon mongs pa*).

The first major point, (I) the defilement of afflictions, provides a thorough presentation of afflictions (*kleśa*, *fánnǎo* 煩惱, *nyon mongs*),[154] i.e., the emotive and rational states through which sentient beings misperceive reality, e.g., desire, hatred, and ignorance.[155] These are here explained under nine headings: (1) the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) of afflictions; (2) their division (*prabheda*, *fēnbié* 分別, *rab tu dbye ba*) into different subgroupings, especially ten main types, including an explanation of the 128 types of afflictions eliminated on the Buddhist path through the realization of the four existential facts of the noble ones; (3) their six causes (*hetu*, *yīn* 因, *rgyu*); (4) their seven modes (*avasthā*, *wèi* 位, *gnas skabs*); (5) the way (*mukha*, *mén* 門, *sgo*) in which they defile; (6) the degrees of their vehemence (*adhimātratā*, *shàngpǐn* 上品, *lci ba* or *che ba*); (7) their inclusion under seven delusions (*viparyāsasaṃgraha*, *diāndǎo shè* 顛倒攝, *phyin ci log tu bsdus pa*); (8) a list of various related terms[156] (*paryāya*, *chābié* 差別, *rnam grangs*); and (9) an explanation for why they are detrimental (*ādīnava*, *guòhuàn* 過患, *nyes dmigs*).

The second major point, (II) the defilement of actions, gives a thorough presentation of intentional action (*karman*, *yè* 業, *las*)[157] in the sense of ethics and the

[153] BHATTACHARYA (1957:160$_{10}$-232$_{15}$) = T1579.313a$_{19}$-328b$_{24}$ = D4035.81a$_1$-120b$_2$.

[154] As noted by SCHMITHAUSEN (1987a:246-247 fn.21), the original meaning of the Buddhist term *kleśa* (Pāli *kilesa*) is 'defilement' or 'stain', but in later Sanskrit sources the term received the additional meaning 'affliction', which is reflected in the present English equivalent, used in consideration of the common exegesis of term in the age when the YBh was composed. In some modern popular Buddhist English literature, these have also been referred to as "disturbing emotions," though not all of them are emotions, e.g., "doubt" or "ignorance."

[155] BHATTACHARYA (1957:160$_{10}$-170$_{10}$) = T1579.313a$_{19}$-315a$_{12}$ = D4035.81a$_1$-86a$_6$. The first part of the text has been edited and translated into German with copious annotations by AHN (2003:56-87, 158-214).

[156] *Paryāya* denotes a list of terms that are doctrinally related or similar though not necessarily wholly synonymous, e.g., *citta*, *vijñāna*, and *manas*. Elsewhere, it is also translated with the expression "quasi-synonoms." However, given that there often is very little actual synonymity involved, the English equivalent "related terms" has been adopted here.

[157] For eventual non-specialist readers, it may be noted that the usual English rendition of the Sanskrit word *karman* is 'karma'. Though the English word karma is often understood in a popular sense as denoting the ripening of actions done in former lives, the word actually means 'action'. Hence, the present passage is concerned with explaining intentional action. The Sanskrit expressions for the ripening of karma are "the result of action" (*karmaphala*) or "ripening" (*vipāka*).

moral force ethics play in saṃsāric reincarnation.[158] This is likewise explained under nine headings, which are almost the same as above: (1) the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) of action as a causal condition for reincarnation; (2) the division (*prabheda*, *fēnbié* 分別, *rab tu dbye ba*) of action into different types, e.g., the ten beneficial and the ten negative actions, which are explained at great length;[159] (3) a short list of ten causes (*hetu*, *yīn* 因, *rgyu*) for action; (4) five modes (*avasthā*, *wèi* 位, *gnas skabs*) of action; (5) the way (*mukha*, *mén* 門, *sgo*) in which action brings about a result (*phala*, *guǒ* 果, *'bras bu*), including an explanation of different forms of karmic fruition and how action causes harm or benefit; (6) the degrees of strength (*adhimātratā*, *shàngpǐn* 上品, *lci ba* or *che ba*) of action; (7) the three delusions (*viparyāsa*, *diāndǎo* 顛倒, *phyin ci log pa*) of action; (8) a list and explication of various related terms (*paryāya*, *chābié* 差別, *rnam grangs*); and (9) an explanation as to why action is detrimental (*ādīnava*, *guòhuàn* 過患, *nyes dmigs*).

Finally, the third major point, (III) the defilement of birth, explains reincarnation (*janma*, *shēng* 生, *skye ba*) in *saṃsāra*.[160] This is treated under four headings: (1) a division (*prabheda*, *chābié* 差別, *rab tu dbye ba*) of rebirth into various types; (2) a short scriptural explanation of the hardship (*vyasana*, *jiānxīn* 艱辛, *sdug bsngal ba*) of rebirth; (3) a short scriptural explanation of the uncertainty (*aniyama*, *bùdìng* 不定, *ma nges pa*) of rebirth; and (4) an explanation of the process or functioning (*pravṛtti*, *liúzhuǎn* 流轉, *'jug pa*) of rebirth in the sense of dependent arising (*pratītyasamutpāda*, *yuánqǐ* 緣起, *rten cing 'brel bar 'byung ba*). Dependent arising is here presented in great detail, which is a passage that has received some attention in modern scholarship.[161] The explanation on dependent arising is given in nine subpoints: (1) the constitution (*śarīra*, *tǐ* 體, *lus*) of dependent arising; (2) the ways (*mukha*, *mén* 門, *sgo*) in which dependent arising accounts for reincarnation and death as well as outer causality in the world; (3) the meaning (*artha*, *yì* 義, *don*) of dependent arising in the sense that it accounts for impermanence, causality, saṃsāric bondage, and liberation; (4) an elaborate analysis (*vibhaṅga*, *chābié* 差別, *rnam par dbye ba*) of each of its twelve links; (5) their particular sequence (*krama*, *cìdì* 次第, *rim pa*); (6) a derivative analysis (*nirukti*, *shìcí* 釋詞, *nges pa'i tshig*)[162] of

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[158] BHATTACHARYA (1957:170_{11}-194_{18}) = T1579.315a_{13}-320b_{20} = D4035.86a_6-99b_1.

[159] A part of this point explaining the negative action of wrong view (*mithyādṛṣṭi*, *xiájiàn* 邪見, *log par lta ba*) is treated in the present article by Kōichi TAKAHASHI.

[160] BHATTACHARYA (1957:195_1-232_{17}) = T1579.320b_{20}-328b_{24} = D4035.99b_1-120b_2.

[161] See the pertinent remarks and references in the present article by Martin DELHEY and KRITZER (1999:18-19). For the primary sources, see BHATTACHARYA (1957:198_9-194_{18}) = T1579.321a_{13}-328b_{24} = D4035.101a_1-120b_2. The present article by Changhwan PARK gives a thorough analysis of a segment from this passage.

[162] The term *nirukti* refers to a form of exegesis used in Indian śāstric writing, where an author explains the meaning of a term by deriving it from a given verbal stem and then explaining how the term may be said to encapsulate the action expressed by the verb. *Nirukti* is sometimes translated with 'etymology' or 'hermeneutical etymology', but since the associations that Indian authors make between a given word and one or more verbal stems often are more exegetical in nature than historically correct etymologies, the translation 'etymology' seems to be ill-suited, at least when seen from a modern linguistic understanding of this term. Consequently, the expression "derivative analysis" has been adopted here. For the use of *nirukti* as an exegetical device, see the below summary of the

the literal meaning of the term *pratītyasamutpāda*; (7) the ways in which dependent arising functions as a conditioning factor (*pratyayatva*, *yuánxìng* 緣性, *rkyen nyid*); (8) a detailed commentary on its conditioning (*pratyayatvaprabheda*, *fēnbié yuán* 分別緣, *rkyen gyi rab tu dbye ba*); and (9) a summary of how this topic is treated in the *sūtra*s (*sūtrāntasaṃgraha*, *shè zhū jīng* 攝諸經, *mdo sde bsdu bar bya ba*).[163]

In the present volume, a single contribution has the third book as its central focus, namely the article by Peter SKILLING,[164] which concerns the use of scriptural quotations in the YBh. SKILLING has earlier written very extensively on the Buddhist *sūtra*-literature.[165] He (2009b) has also discussed the literary genres of the Indian Buddhist commentarial literature and outlined different manners in which scriptural interpretation was given in the form of direct *sūtra*-commentaries or independent *śāstra*-treatises. Such treatises typically incorporate numerous scriptural fragments through paraphrase or quotation. He has formerly examined the use of quotations in two *śāstra*s, namely Daśabalaśrīmitra's Sāṃmitīya-compendium *Saṃskṛtāsaṃskṛtaviniścaya* (SKILLING, 1987:6-11) and Bhāviveka's Madhyamaka-doxography *Tarkajvālā* (SKILLING, 1997b).

In the present article, SKILLING examines more deeply the use of citation as a literary practice. In particular, he hones in on a special form of citation, which he refers to as "embedding", where an unmarked *sūtra* quotation is seamlessly incorporated into the exegesis of a treatise. The examples he considers from the YBh occur in segment (A) of the **Savitarkasavicārādibhūmi* containing the description

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Bodhipakṣyapaṭala chapter (I.17) of the *Bodhisattvabhūmi* book, where a short explanation is given. See also KRAGH (2009:26-27) for a discussion and exemplification of the term in Buddhist commentarial writing.

[163] For a slightly different outline of the YBh's segment on *pratītyasamutpāda*, see KRITZER (1999:24-25 fn.35). It may be added that KRITZER also has examined the parallels that occur between the YBh and Kośakāra Vasubandhu's *Abhidharmakośa-bhāṣya*, which are particularly numerous in the present book of the Basic Section (KRITZER, 2005:xxxiii).

[164] Peter SKILLING, a Canadian citizen born in 1949, has been a resident of Thailand for thirty years. In the period 1972-1976, he undertook a traditional Buddhist education at a monastic seminary in Thailand, studying Buddhist scriptures in Sanskrit, Pāli, Tibetan, and Thai. During the years 1976-1988, he taught English and worked as an independent scholar in Bangkok. He then began working for the Pali Text Society (1988-2002) and is now Maître de Conférences (i.e., Professor) at the École française d'Extrême-Orient (EFEO) in Bangkok and Paris. He received his PhD from l'École Pratique des Hautes Études in Paris in 2004 with a dissertation on the *Mahāsūtra*s of the Mūlasarvāstivāda tradition, followed by a Habilitation from the same institution in 2008 with a thesis on textual communities in South and South-East Asian Buddhism. He has been Visiting Professor at Harvard University (2000), Oxford University (2002), l'École Pratique des Hautes Études (2003), the International College of Advanced Buddhist Studies in Tōkyō (2004), the University of California at Berkeley (2005), the University of Sydney (2009), and Soka University in Tōkyō (2010). He is also Special Lecturer at Chulalongkorn University in Bangkok and Honorary Associate in the Department of Indian Sub-Continental Studies at the University of Sydney. For a selection of his publications, see below.

[165] See SKILLING (1976a; 1976b; 1978a; 1978b; 1978c; 1979a; 1979b; 1979c; 1979d; 1980; 1998; 2003; 2004; 2005; 2007a; 2007b:232-241; 2008; 2009a; and 2010).

of the three realms (*dhātu*, *jiè* 界, *khams*), as well as in the subsequent *Samāhitā Bhūmiḥ*, *Śrāvakabhūmi*, and *Bodhisattvabhūmi* books. The examples stem from the Sarvāstivāda and/or Mūlasarvāstivāda corpora of the so-called "Great Discourses" (*Mahāsūtra*, *Dàjīng* 大經, *Mdo chen po*), i.e., selected texts extracted from the canonical scriptures (*āgama*) that were learnt and ritually recited, also for protective purposes, by ordained and lay practitioners alike (SKILLING, 1997a:17, 26). The examples of embedding include the *Śūnyatā-mahāsūtra*, the *Mahā-śūnyatāsūtra*, and especially the *Māyājālasūtra*, all of which have been thoroughly treated in SKILLING's comprehensive study of the Mūlasarvāstivāda *Mahāsūtra* corpus (1997a) and his edition of ten such *sūtra*s preserved in Tibetan (1994).[166] His present contribution vividly illuminates the strong influence that the Sarvāsti-vāda and Mūlasarvāstivāda *āgama*s had on the Buddhist literary traditions of northern India, which – given their very fragmentary survival – have hitherto received less attention in modern scholarship than the much better preserved Singhalese Mahāvihāra Pāli canon. SKILLING's article is also of consequence for the study of the *Saṃdhinirmocanasūtra* and the *Suvarṇaprabhāsa*, both of which share certain key-similes with the *Māyājālasūtra*.[167]

Aside from SKILLING's article, seven other articles make pertinent remarks on the book. Hidenori S. SAKUMA mentions the research presented earlier by YAMABE (2000b:68) that doctrinal points generally associated with the Sautrāntika tradition are in the Basic Section concentrated in the *Savitarka-savicārādibhūmi*; it should be added that such views are also found in parts of the *Viniścayasaṃgrahaṇī*. Noritoshi ARAMAKI discusses the book's overall placement in the compositional history of the text. Lambert SCHMITHAUSEN cites the book's definition of *kuśala* as meaning 'irreprochable' (*anavadya*). Martin DELHEY mentions the available editions and translations. Kōichi TAKAHASHI translates and analyzes several passages from the book, including a *passus* on the term "cognition concerning the establishment of phenomena" (*dharmasthitijñāna*) as well as a piece dealing with 'false view' (*dṛṣṭi*), demonstrating how the latter notion forms a premise for understanding the term 'existing thing' (*vastu*) in the *Manobhūmi*. Yasunori SUGAWARA translates a passage on "turning back the mind" (*pratyudāvarttate mānasaṃ*) to contrast the book's usage of this phrase with a slightly different usage in the *Bhāvanāmayī Bhūmiḥ*. Finally, Changhwan PARK quotes, translates, and discusses at length two passages on dependent arising (*pratītyasamutpāda*), one of which has elsewhere been identified as the original model for one of the positions ascribed to 'earlier masters' (*pūrvācārya*) in Vasubandhu Kośakāra's *Abhidharma-kośabhāṣya*.[168]

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[166] For the Tibetan editions of the *Māyājālasūtra*, the *Śūnyatāmahāsūtra*, the *Mahāśūnyatāsūtra*, see SKILLING (1994:3-57, 146-186, and 188-263 respectively). For his background study of these texts, see SKILLING (1997a:227-265, 335-363, 365-400 respectively). For more on citations of the *Māyājālasūtra* in the YBh, see SKILLING (1997a:234).

[167] On this interlinkage, see SKILLING (1997a:246-249).

[168] For more on the *pūrvācārya* passages in the *Abhidharmakośabhāṣya* and their association with the YBh, see HAKAMAYA (1986b), YAMABE (1999), KRITZER (2000c; 2001; 2005), PARK (forthcoming), as well as the present article by Nobuyoshi YAMABE.

Basic Section Book Four – The Sixth Foundation
(6) *Samāhitā Bhūmiḥ*
Sānmāxìduō dì (三摩呬多地)
Mnyam par gzhag pa'i sa

The fourth book of the Basic Section is entitled *The Foundation [Concerning] Meditative Absorption* (*Samāhitā Bhūmiḥ*). Having presented in the previous book the inner workings of conceptuality and how erroneous concepts lead to saṃsāric bondage, the remainder of the Basic Section primarily explains how to obtain liberation from such bondage. Hence, with the present book, the text turns to one of its main topics, namely meditative absorption (*samāhita*, *sānmāxìduō* 三摩呬多, *mnyam par gzhag pa*), which – as explained above – constitutes the specialized meaning of the term *yoga*.

The *Samāhitā Bhūmiḥ* aims to define, characterize, and subdivide meditation in such general terms that its explanation would be applicable to any of the three Buddhist paths presented later in the text.[169] It does so in four main segments: **(A)** a general outline (*uddeśa*, *zǒngbiāo* 總標, *bstan pa*), **(B)** a detailed presentation (*vyavasthāna*, *ānlì* 安立, *rnam par gzhag pa*), **(C)** a division of the different types of observation (*manasikāraprabheda*, *zuòyì chābié* 作意差別, *yid la byed pa'i rab tu dbye ba*) along with different types of meditative images (*nimittaprabheda*, *xiàng chābié* 相差別, *mtshan ma'i rab tu dbye ba*), and **(D)** a summary of how the topic of meditation is treated in the *sūtra*s (*sūtrāntasaṃgraha*, *lüè shè zhū jīng* 略攝諸經, *mdo sde'i bsdu ba*).[170]

The first main segment, **(A)** the general outline, presents the *Foundation [Concerning] Meditative Absorption* as pertaining to four key terms, namely meditation (*dhyāna*, *jìnglǜ* 靜慮, *bsam gtan*), liberation (*vimokṣa*, *jiětuō* 解脫, *rnam par thar pa*), absorption (*samādhi*, *děngchí* 等持, *ting nge 'dzin*), and meditative attainment (*samāpatti*, *děngzhì* 等至, *snyoms par 'jug pa*), and defines these in brief.[171] Several of the terms are clarified with reference to the extent to which their various levels involve or are free from discernment and discursiveness.

The second main segment, **(B)** the detailed presentation, provides a comprehensive account of meditation (*dhyāna*).[172] It begins with an explanation of five negative states (*pañca dharmāḥ*, *wǔ fǎ* 五法, *chos lnga*) to be eliminated through meditation as well as five positive states to be cultivated. The five negative states are (1) gratification stemming from sensuality (*kāmopasaṃhitaṃ saumanasyam*, *yù suǒyǐn xǐ* 欲所引喜, *'dod pa dang ldan pa'i yid bde ba*), (2) dejectedness stemming

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[169] DELHEY (2009a:21-27), however, has argued on the basis of the lack of concrete references to *bodhisattva* practices that the book mainly pertains to the Śrāvakayāna.

[170] A thorough introduction to the *Samāhitā Bhūmiḥ*, along with critical editions of the Sanskrit and Tibetan texts and a German translation of the first two segments, has been published in a monograph by DELHEY (2009a). He (ibid.:451-468) also provides a unique and highly useful outline of the *Samāhitā Bhūmiḥ* in German, which is more elaborate than the one given here.

[171] Sanskrit text in DELHEY (2009a:125_7-126_9) = T1579.328c$_{13}$-329a$_3$ = D4035.120b$_3$-121a$_5$ (DELHEY, *op.cit.*:307-309).

[172] DELHEY (2009a:126_{10}-157_{14}) = T1579.329a$_4$-332c$_1$ = D4035.121a$_5$-130b$_6$ (DELHEY, *op.cit.*:309-329).

from sensuality (*kāmopasaṃhitaṃ daurmanasyam*, *yù suǒyǐn yōu* 欲所引憂, *'dod pa dang ldan pa'i yid mi bde ba*), (3) gratification stemming from baneful action (*akuśalopasaṃhitaṃ saumanasyam*, *bùshàn suǒyǐn xǐ* 不善所引喜, *mi dge ba dang ldan pa'i yid bde ba*), (4) dejectedness stemming from baneful action (*akuśalopasaṃhitaṃ daurmanasyam*, *bùshàn suǒyǐn yōu* 不善所引憂, *mi dge ba dang ldan pa'i yid mi bde ba*), and (5) indifference stemming from baneful action (*akuśalopasaṃhitopekṣā*, *bùshàn suǒyǐn shě* 不善所引捨, *mi dge ba dang ldan pa'i btang snyoms*). The five positive states to be cultivated are (1) delight (*prāmodya*, *huān* 歡, *mchog tu dga' ba*), (2) joy (*prīti*, *xǐ* 喜, *dga' ba*), (3) relaxation, comfort, or ease (*praśrabdhi*, *ān* 安, *shin tu sbyang ba*), (4) wellbeing or happiness (*sukha*, *lè* 樂, *bde ba*), and (5) meditative absorption (*samādhi*, *sānmādì* 三摩地, *ting nge 'dzin*). This is followed by a brief discussion of the sequential relation between meditation and liberation (*vimokṣa*).

Thereupon, five obstructions (*nivaraṇa*, *gài* 蓋, *sgrib pa*) for the attainment of meditation are presented in detail, and the book lists what constitutes the sustenance (*āhāra*, *shí* 食, *zas*) and the non-sustenance (*anāhāra*, *fēi shí* 非食, *zas ma yin pa*) for each. The five obstructions are: (1) craving for the objects of sensuality (*kāmacchanda*, *tānyù* 貪欲, *'dod pa la 'dun pa*), (2) malice (*vyāpāda*, *chēnhuì* 瞋恚, *gnod sems*), (3) lethargy and sleepiness (*styānamiddha*, *hūnshěn shuìmián* 惛沈睡眠, *rmugs pa dang gnyid*), (4) restlessness and regret (*auddhatyakaukṛtya*, *dàiojǔ èzuò* 掉舉惡作, *rgod pa dang 'gyod pa*), and (5) irresolution or doubt (*vicikitsā*, *yí* 疑, *the tsom*). The final parts of the second main segment go over individual aspects (*aṅga*, *zhī* 支, *yan lag*) of each of the four degrees of absorption (*catvāri dhyānāni*, *sì zhǒng jìnglǜ* 四種靜慮, *bsam gtan bzhi*) and discuss in depth various related terms and expressions (*paryāya*, *chābié* 差別, *rnam grangs*) for meditation stemming from the scriptures.

The third main segment, **(C)** the divisions of meditative observation and images, aims to define meditation in terms of its various types.[173] Such divisions may either be made on the basis of the varying forms of concentration that are employed in meditation, i.e., what is technically refered to as 'observation' (*manasikāra*, *zuòyì* 作意, *yid la byed pa*) meaning the manner in which cognition (*manas*, *yì* 意, *yid*) is applied, or it can be based on the various types of foci (*ālambana*, *suǒyuán* 所緣, *dmigs pa*) on which the meditator concentrates, which are here called the 'images' (*nimitta*, *xiàng* 相, *mtshan ma*) of meditation.

Meditative observation is first listed in a division of seven basic observations, which are not given further comment, whereafter forty types are enumerated and explained in some detail. Next, the meditative images are presented in terms of four aspects: (1) the image as the meditative focus (*ālambananimitta*, *suǒyuán xiàng* 所緣相, *dmigs pa'i mtshan ma*), (2) the image as the basis for meditation (*nidānanimitta*, *yīnyuán xiàng* 因緣相, *gzhi'i mtshan ma*), (3) the images that are to be abandoned (*parivarjanīyaṃ nimittaṃ*, *yīng yuǎnlí xiàng* 應遠離相, *yongs su spang bar bya ba'i mtshan ma*), and (4) the images that are to be relied upon (*pratiniṣevaṇīyaṃ nimittaṃ*, *yīng xiūxí xiàng* 應修習相, *so sor bsten par bya ba'i mtshan ma*). Four images to be abandoned are explicated, viz. dimness (*laya*, *shěn* 沈, *bying ba*), restlessness (*auddhatya*, *dàio* 掉, *rgod pa*), distraction (*vikṣepa*, *luàn*

[173] DELHEY (2009a:157$_{15}$-179$_{16}$) = T1579.332c$_{1}$-336b$_{11}$ = D4035.130b$_{6}$-140a$_{6}$ (DELHEY, *op.cit.*:329-350).

亂, *rnam par g.yeng ba*), and attachment (*saṅga*, *zhuó* 著, *chags pa*), while those to be relied upon are said to be the countermeasures against these. This is followed by an enumeration of 32 meditative images, each of which is briefly explained. This larger list is also tied in with the four aspects of images mentioned above. Four powers or forces (*bala*, *lì* 力, *stobs*) for entering into meditation are then explained, namely the force of the cause (*hetubala*, *yīn lì* 因力, *rgyu'i stobs*), the force of the proper preparation (*prayogabala*, *fāngbiàn lì* 方便力, *sbyor ba'i stobs*), the force of canonical direction (*uddeśabala*, *shuō lì* 說力, *lung nod pa'i stobs*), and the force of the teacher's instruction (*upadeśabala*, *jiàoshòu lì* 教授力, *man ngag gi stobs*). Further, four types of ill-suited meditators are mentioned, who respectively are motivated in their practice predominantly by craving (*tṛṣṇā*, *ài* 愛, *sred pa*), wrong views (*dṛṣṭi*, *jiàn* 見, *lta ba*), conceit (*māna*, *màn* 慢, *nga rgyal*), or insecurity/doubt (*vicikitsā*, *yí* 疑, *the tshom*). The final parts of the third main segment answer a series of four questions concerning how to enter (*samāpadyate*, *děngdìng* 等定, *snyoms par 'jug*) into meditative absorption, how to mix the four degrees of absorption (*dhyānāni vyavakiranti*, *xūnxiū jìnglǜ* 薰修靜慮, *bsam gtan rnams la spel bar spyod*), and the fruition (*phala*, *guǒ* 果, *'bras bu*) of such meditation.

The fourth main segment is **(D)** the summary of how the topic of meditation is treated in the *sūtra*s, which – given this theme's centrality in the Buddha's discourses – makes up a rather significant portion of the fourth book.[174] Above in segment (A), the general outline, four key terms were listed, viz. meditation, liberation, absorption, and meditative attainment. Meditation (*dhyāna*, *jìnglǜ* 靜慮, *bsam gtan*) was explained at length in the second main segment, the detailed presentation, while the other three key terms were not given much attention in that context. Consequently, the remaining three key terms are treated at length in the present segment in combination with references to relevant scriptural passages.

Liberation (*vimokṣa*, *jiětuō* 解脫, *rnam par thar pa*) is here discussed more fully in terms of its eight types that were listed in segment (A), namely: (1) a meditator who belongs to [the realm of] non-sensual corporeality and perceives forms (*rūpī rūpāṇi paśyati*, *yǒusè guān zhūsè* 有色觀諸色, *gzugs can gzugs rnams la lta ba*); (2) a meditator who with respect to himself holds the notion of incorporeality yet perceives outer forms (*adhyātmam arūpasaṃjñī bahirdhā rūpāṇi paśyati*, *nèi wúsèxiǎng guān wài zhūsè* 內無色想觀外諸色, *nang gzugs med par 'du shes pas phyi rol gyi gzugs rnams la lta ba*); (3) someone who personally (lit. 'bodily') has directly perceived, entered, and abides in pure liberation (*śubhaṃ vimokṣaṃ kāyena sākṣātkṛtvopasaṃpadya viharati*, *jìng jiětuō shēn zuòzhèng jùzú zhù* 淨解脫身作證具足住, *sdug pa'i rnam par thar pa lus kyis mngon sum du byas nas bsgrubs te gnas pa*); (4) someone who abides in the domain of infinite space (*ākāśānantyāyatana*, *kōng wúbiān chù* 空無邊處, *nam mkha' mtha' yas skye mched*); (5) someone who abides in the domain of infinite consciousness (*vijñānā-nantyāyatana*, *shì wúbiān chù* 識無邊處, *rnam shes mtha' yas skye mched*); (6) someone who abides in the domain of infinite nothingness (*ākiṃcanyāyatana*, *wú suǒyǒu chù* 無所有處, *ci yang med pa'i skye mched*); (7) someone who abides in the domain of neither ideation nor non-ideation (*naivasaṃjñānāsaṃjñāyatana*, *fēixiǎng fēifēixiǎng chù* 非想非非想處, *'du shes med 'du shes med min skye*

[174] DELHEY (2009a:179$_{17}$-228$_{5}$) = T1579.336b$_{11}$-344b$_{18}$ = D4035.140a$_{6}$-159a$_{6}$ (DELHEY, *op.cit.*:350-391).

mched); and (8) someone who personally (bodily) has directly perceived, entered, and abides in the cessation of ideation and sensation (*saṃjñāvedayitanirodhaṃ kāyena sākṣātkṛtyopasaṃpadya viharati*, *xiǎngshòumiè shēn zuòzhèng jùzú zhù* 想受滅身作證具足住, *'du shes dang tshor ba 'gog pa lus kyis mngon sum du byas te bsgrubs nas gnas pa*).

Thereupon, the segment presents meditative absorption (*samādhi*, *děngchí* 等持, *ting nge 'dzin*) in terms of ten lists, each of which is explained in detail. These include the divisions of meditative absorption into (1) emptiness (*śūnyatā*, *kōng* 空, *stong pa nyid*), wishlessness (*apraṇihita*, *wú yuànxīn* 無願心, *smon pa med pa*), and imagelessness (*animitta* or *ānimitta*,[175] *wú xiàng xīn* 無相心, *mtshan ma med pa*); (2) absorption having discernment and discursiveness (*savitarkaḥ savicāraḥ*, *yǒuxún yǒusì* 有尋有伺, *rtog pa dang bcas dpyod pa dang bcas*), being without discernment and only having discursiveness (*avitarko vicāramātraḥ*, *wúxùn wéisì* 無尋唯伺, *rtog pa med la dpyod pa tsam*), and neither having discernment nor discursiveness (*avitarko 'vicāraḥ*, *wúxún wúsì* 無尋無伺, *rtog pa med la dpyod pa med pa*); (3) a division into limited absorption (*parīttaḥ samādhiḥ*, *xiǎo sānmādì* 小三摩地, *chung ba'i ting nge 'dzin*), great absorption (*mahadgataḥ samādhiḥ*, *dà sānmādì* 大三摩地, *chen por gyur pa'i ting nge 'dzin*), and immeasurable absorption (*apramāṇaḥ samādhiḥ*, *wúliàng sānmādì* 無量三摩地, *tshad med pa'i ting nge 'dzin*); (4) absorption that is cultivated in a single part (*ekāṃśabhāvita*, *yīfēn xiū* 一分修, *cha gcig bsgoms pa*) or in both parts (*ubhayāṃśabhāvita*, *jùfēn xiū* 具分修, *gnyis ka'i cha bsgoms pa*); (5) absorption that is accompanied by joy (*prītisahagata*, *xǐ jūxíng* 喜俱行, *dga' ba dang ldan pa*), delight (*sātasahagata*, *lè jūxíng* 樂俱行, *bde ba dang ldan pa*), and equanimity (*upekṣāsahagata*, *shě jūxíng* 捨俱行, *btang snyoms dang ldan pa*); (6) the cultivation of absorption wherein the meditator abides in happiness and wellbeing in the present life (*dṛṣṭadharmasukhavihāra*, *xiànfǎ lè zhù* 現法樂住, *tshe 'di la bde bar gnas pa*), achieves vision of knowledge (*jñānadarśanapratilambha*, *dé zhì jiàn* 得智見, *ye shes mthong ba thob pa*), gives rise to the penetration into insight (*prajñāprabheda*, *fēnbié huì* 分別慧, *shes rab rab tu dbye ba*), and reaches the end of corruption (*āsravakṣaya*, *jìn zhū lòu* 盡諸漏, *zag pa zad pa*);[176] (7) the meditative absorption of a noble person endowed with five kinds of knowledge (*āryaḥ pañcajñānikaḥ samādhiḥ*, *wǔ shèng zhì sānmādì* 五聖智三摩地, *'phags pa'i shes pa lnga dang ldan pa'i ting nge 'dzin*); (8) the fivefold absorption of a noble person (*āryaḥ pañcāṅgikaḥ samādhiḥ*, *shèng wǔ zhī sānmādì* 聖五支三摩地, [*'phags pa'i*] *yan lag lnga dang ldan pa'i ting nge 'dzin*); (9) the absorption of a noble person possessing the proper basis and techniques (*ārya-samyaksamādhiḥ sopaniṣat sapariṣkāraḥ*, *yǒuyīn yǒujù shèng zhèng sānmādì* 有因有具聖正三摩地, *'phags pa'i yang dag pa'i ting nge 'dzin rgyu dang bcas/ yo byad*

[175] It may be noted that DELHEY's edition (2009a:185$_{15}$) attests the spelling *animitta* in one instance and *ānimitta* in another instance (2009a:186$_{1}$). In the *Bodhipakṣyapaṭala* (I.17) of the *Bodhisattvabhūmi*, WOGIHARA's edition (1930-1936:276$_{10}$) employs the spelling *ānimitta*. For these three types of *samādhi*, see the present paper by Florin DELEANU.

[176] The somewhat vague English translation 'corruption' is here adopted as denoting factors that in general binds one in *saṃsāra*, regardless of whether they are morally positive or negative. Literally, *āsrāva* means something that flows forth or flows in, i.e., leading the person further into saṃsāric existence. The term – which is very ancient in Buddhist sources – is also related to the Jain notion of the 'influx' of *karman*.

dang bcas pa); and (10) the vajra-like absorption (*vajropamaḥ samādhiḥ*, *jīngāng yù sānmādì* 金剛喻三摩地, *rdo rje lta bu'i ting nge 'dzin*).

The part of the fourth segment devoted to meditative attainment (*samāpatti*, *děngzhì* 等至, *snyoms par 'jug pa*) explains the achievement of the deepest levels of meditation in terms of four progressions: (1) the attainment of vision (*darśana-samāpatti*, *xiànjiàn sānmābōdǐ* 現見三摩鉢底, *mthong ba'i snyoms par 'jug pa*); (2) the attainment of the domain of overcoming (*abhibhavāyatana*, *duànshèng chù* 斷勝處, *zil gyis mnon pa'i skye mched*) and the domain of totality (*kṛtsnāyatana*, *biàn chù* 遍處, *zad par gyi skye mched*); (3) the attainment of non-ideation (*asaṃjñāsamāpatti*, *wú xiǎng sānmābōdǐ* 無想三摩鉢底, *'du shes med pa'i snyoms par 'jug pa*); and (4) the attainment of cessation (*nirodhasamāpatti*, *mièjìn sānmābōdǐ* 滅盡三摩鉢底, *'gog pa'i snyoms par 'jug pa*). Under the fourth point, the attainment of cessation, the text employs the term *ālayavijñāna* to explain how it is possible consciously to reemerge from the state of the cessation of consciousness. SCHMITHAUSEN (1987a.I:18ff.) has argued in his groundbreaking study of *ālaya-vijñāna* that this *passus* constitutes the earliest extant attestation of the term *ālayavijñāna* and he consequently dubbed it "the initial passage".

Finally, the fourth book ends with referring to a series of twelve scriptural excerpts on meditation from the Buddha's discourses, which are laid out in some detail in commentarial form.

The present volume does not contain any article that is predominantly concerned with the *Samāhitā Bhūmiḥ*, but remarks on the book are made in the contributions by Noritoshi ARAMAKI, Martin DELHEY, Yasunori SUGAWARA, Alexander VON ROSPATT, Florin DELEANU, and Sangyeob CHA.

Basic Section Book Five – The Seventh Foundation (7) *Asamāhitā Bhūmiḥ* *Fēi sānmāxìduō dì* (非三摩呬多地) *Mnyam par ma gzhag pa'i sa*

The very short fifth book is entitled *The Foundation [Concerning] Being Without Meditative Absorption* (*Asamāhitā Bhūmiḥ*), which constitutes a counterpart to the previous book. While the *Samāhitā Bhūmiḥ* presented meditation along with the various levels in and beyond *saṃsāra* that meditators may aspire to achieve, the present book contrasts this by briefly listing twelve states that remain devoid of such meditative absorption.[177]

These are as follows: (1) The fivefold group of empirical consciousness (*pañca vijñānakāyāḥ*, *wǔ shì shēn* 五識身, *rnam par shes pa lnga'i tshogs*) is from the point of view of its nature always without meditative absorption. (2) A mind engaged in the realm of sensual desire (*kāmāvacara*, *yùjiè jì* 欲界繫, *'dod pa na spyod pa*) cannot truly possess meditative absorption, even if a certain degree of meditative

[177] Sanskrit text in SHŌMON ji Kenkyūkai (2007:275-280) and DELHEY (2006b:134-136) = T1579.344b_{19}-344c_{15} = D4035.159a_6-160a_4. Martin DELHEY's article (*op.cit.*) also provides an introduction and annotated German translation. The Sanskrit edition by SHŌMON ji Kenkyūkai is available online from GRETIL, though without the accompanying Japanese translation that is found in the printed edition.

one-pointedness has been developed, because it has not yet achieved the proper kind of meditative ease and relaxation (*praśrabdhi*, *qīng'ān* 輕安, *shin tu sbyangs pa*) required for meditative absorption. (3) Likewise, a mind engaged in the realm of sensual desire may be without meditative absorption in that it has not at all begun (*anārambha*, *bù fāqù* 不發趣, *ma brtsams pa*) to train itself in meditation due to being attached to sensuality. (4) A beginner in meditation practice is without meditative absorption due to being easily distracted (*vikṣepa*, *jí sànluàn* 極散亂, *rnam par g.yeng ba*) by sensory impressions. (5) A beginner meditator may also be without meditative absorption due to drawing in the mind too strongly (*abhisaṃkṣipta*, *tài lüèjù* 太略聚, *bsdus pa*) when battling lethargy and sleepiness. (6) A slightly more advanced meditator may lack meditative absorption due to not yet having found out how to sink (*apratilambha*, *wèi zhèngdé* 未證得, *ma thob pa*) into the right form of meditative observation (*manaskāra*, *zuòyì* 作意, *yid la byed pa*). (7) An advanced meditator, who has discovered the right form of meditative observation, may be without meditative absorption in that the observation has not yet been perfected (*aparipūrṇa*, *wèi yuánmǎn* 未圓滿, *yongs su ma rdzogs pa*). (8) An advanced meditator, who has perfected the meditative observation, may be without meditative absorption, since the mind is still obscured by defilement (*saṃkleśa*, *zá rǎnwū* 雜染污, *kun nas nyon mongs pa*). (9) An advanced meditator, who is without defilement, may lack meditative absorption in that the necessary mastery (*avaśitva*, *bù zìzai* 不自在, *dbang med pa*) in effortlessly entering, resting in, and exiting absorption has not yet been achieved. (10) An advanced meditator may be without meditative absorption, since the mind remains unpurified (*aviśuddhi*, *bù qīngjìng* 不清淨, *rnam par ma dag pa*) from the latent residues of the afflictions (*kleśānuśaya*, *fánnǎo suímián* 煩惱隨眠, *nyon mongs pa'i bag la nyal*). (11) A meditator who has entered meditative absorption may be outside this state, since he has risen (*vyutthāna*, *qǐ* 起, *rnam par langs pa*) from it without loosing it. (12) A meditator who has entered meditative absorption may be outside this state due to loosing it (*parihāṇi*, *tuì* 退, *yongs su nyams pa*).

The present volume does not contain any article especially devoted to the *Asamāhitā Bhūmiḥ* but pertinent remarks are made in the papers by Noritoshi ARAMAKI and Martin DELHEY.

Basic Section Book Six – The Eighth to Ninth Foundations (8-9) *Sacittikā Acittikā Bhūmiḥ*
Yǒuxīn wúxīn dì (有心無心地)
Sems yod pa dang sems med pa'i sa

The very brief sixth book, entitled *The Foundation [Concerning] Having Mentation and Being Without Mentation* (*Sacittikā Acittikā Bhūmiḥ*), examines the notion of 'mind' or 'mentation' (*citta*, *xīn* 心, *sems*) in relation to meditation and other doctrines.[178] According to the Yogācāra method, meditation ultimately aims at terminating the saṃsāric mind in all its forms, including the underlying latent consciousness (*ālayavijñāna*). From among the various forms of non-meditative

[178] Sanskrit text in SCHMITHAUSEN (1987a.I:221-222) = T1579.344c_{16}-345a_{16} = D4035.160a_4-161a_2.

and meditative states of mind presented in the text so far, the present book therefore discusses which states "involve mentation" (*sacittika*, *yǒuxīn* 有心, *sems yod pa*) and which states are "without mentation" (*acittika*, *wúxīn* 無心, *sems med pa*). These make up the eighth and ninth foundations, which are explained in tandem in a single book.

This is done through five points: (1) an exposition of the notion of 'foundation' (*bhūmiprajñaptivyavasthāna*, *dì shīshè jiànlì* 地施設建立, *sar gdags pa rnam par gzhag pa*); (2) an exposition of errant and non-errant mentation (*cittabhrāntyabhrāntivyavasthāna*, *xīnluàn bù xīnluàn jiànlì* 心亂不亂建立, *sems 'khrul pa dang ma 'khrul pa rnam par gzhag pa*); (3) an exposition of the arising and the non-arising of mentation (*utpattyanutpattivyavasthāna*, *shēng bù shēng jiànlì* 生不生建立, *'byung ba dang mi 'byung ba rnam par gzhag pa*); (4) an exposition of the various states of mentation (*avasthāvyavasthāna*, *fēnwèi jiànlì* 分位建立, *gnas skabs rnam par gzhag pa*); and (5) an exposition of its ultimate meaning (*paramārthavyavasthāna*, *dìyī yì jiànlì* 第一義建立, *don dam pa rnam par gzhag pa*).

In the exposition of the notion of 'foundation' (*bhūmi*, *dì* 地, *sa*), it is said that all the various states of mind listed in connection with explicating the first five foundations of the YBh – i.e., the *Pañcavijñānasaṃprayuktā Bhūmiḥ*, the *Manobhūmi*, the *Savitarkā Savicārā Bhūmiḥ*, and the *Avitarkā Vicāramātrā Bhūmiḥ* – are foundations involving mentation (*sacittikā bhūmiḥ*, *yǒuxīn dì* 有心地, *sems yod pa'i sa*). The only exceptions among these are meditative attainment and rebirth pertaining to states free from ideation in the realm of incorporeality (*sasamāpattyupapattikam āsaṃjñikam*, *wúxiǎng dìng bìng wúxiǎng shēng* 無想定并無想生, *snyoms par 'jug pa dang skye ba yod pa 'du shes med pa*) as well as the meditative attainment of cessation (*nirodhasamāpatti*, *mièjìn dìng* 滅盡定, *'gog pa'i snyoms par 'jug pa*), both of which were mentioned in the *Avitarkā Vicāramātrā Bhūmiḥ*. These exceptions are said to be foundations without mentation (*acittikā bhūmiḥ*, *wúxīn dì* 無心地, *sems med pa'i sa*). It is noteworthy that the usage of the word 'mind' or 'mentation' (*citta*, *xīn* 心, *sems*) in the passage at hand seems to signify any mental process involving ideation (*saṃjñā*, *xiǎng* 想, *'du shes*), which, in turn, becomes inactive in the very deepest level of meditation. It may further be added that the word *bhūmi* both here and below cannot be suitably captured by the word 'foundation' nor by the word 'level'.[179]

The second exposition concerning errant and non-errant mentation defines errancy (*bhrānti*, *luànxīn* 亂心, *'khrul pa*) as mentation that is deluded by four types of delusion (*viparyāsa*, *diāndǎo* 顛倒, *phyin ci log*). Non-errancy, on the other hand, is defined as mentation that is not obscured by four types of delusion. The four types of delusion are elsewhere in the text defined as misconceiving what is impermanent to be permanent, misconceiving what is suffering to be happiness, misconceiving what is impure to be pure, and misconceiving what is no self to be a self.[180] It is then said that an errant state does not constitute an actual cognition (*acitta*, *wúxīn* 無心, *sems med pa*) since it has strayed from its original nature (*prakṛtibhraṣṭa*, *xìng shīhuài* 性失壞, *rang bzhin las nyams pa*), like a crazy person who has lost his mind, and is consequently characterized as belonging to the foundation without mentation. The text bases this explanation on a scriptural

[179] A similar problem occurs in book 14, the *Sopadhikā Bhūmiḥ*; cf. fn.401.

[180] See, e.g., the *Śrutamayī Bhūmiḥ*, T1579.345c$_{17\text{-}19}$, D162b$_{5\text{-}6}$.

passage, wherein the word non-mentation or 'mindless' (*acitta*, *wúxīn* 無心, *sems med pa*) occurs. Conversely, non-errant mentation is said to belong to the foundation involving mentation. In this passage, the word 'mind' or 'mentation' seems to signify a correct cognition that is somewhat similar to the notion of reliability (*pramāṇa*) in the later epistemological tradition of Dignāga and Dharmakīrti.

The third exposition of the arising and non-arising of mentation explains that mentation does not occur when any of eight factors are absent, viz. (1) injury of the sense-faculties (*indriyaparibheda*, *gēn pòhuài* 根破壞, *dbang po yongs su nyams pa*), (2) non-appearance of an object (*viṣayānābhāsagamana*, *jìng bù xiànqián* 境不現前, *yul mi snang bar 'gyur ba*), (3) lack of observation (*manasikāravaikalya*, *quē zuòyì* 闕作意, *yid la byed pa med pa*), (4) lack of acquisition (*apratilambha*, *wèi dé* 未得, *ma thob pa*), (5) blockage (*virodha*, *xiāngwéi* 相違, *mi mthun pa*), (6) relinquishment (*prahāṇa*, *yǐduàn* 已斷, *spangs pa*), (7) cessation (*nirodha*, *yǐmiè* 已滅, *'gags pa*), and (8) arising (*utpāda*, *yǐshēng* 已生, *skyes pa*). Conversely, mentation occurs when any of the opposites of these eight factors are present. The occurrence of mentation is said to belong to the foundation involving mentation, whereas the non-occurrence of mentation is said to belong to the foundation without mentation. The usage of the term 'mentation' (*citta*) in the present passage as well as the following passage seems to pertain to cognitive processes as well as meditative stages.

In the fourth exposition of the states of mentation, it is explained that there are six states (*avasthā*, *fēnwèi* 分位, *gnas skabs*) in which mentation does not arise, including (1) sleep (*middha*, *shuìmián* 睡眠, *gnyid*), (2) fainting (*mūrcchā*, *mēnjué* 悶絕, *brgyal ba*), (3) meditative attainment of non-ideation (*asaṃjnā samāpattiḥ*, *wúxiǎng dìng* 無想定, *'du shes med pa'i snyoms par 'jug pa*), (4) rebirth in a state of non-ideation (*asaṃjñika*, *wúxiǎng shēng* 無想生, *'du shes med pa pa*), (5) meditative attainment of cessation (*nirodhasamāpatti*, *mièjìn dìng* 滅盡定, *'gog pa'i snyoms par 'jug pa*), and (6) the state of *nirvāṇa* without remainder of an existential substratum (*nirupadhiśeṣaḥ nirvāṇadhātu*, *wúyú yī nièpán jiè* 無餘依涅槃界, *phung po'i lhag ma med pa'i mya ngan las 'das pa*). Hence, these belong to the foundation without mentation, whereas all other states apart from these involve mentation.

The fifth exposition concerning the ultimate meaning (*paramārtha*, *dìyī yì* 第一義, *don dam pa*) explains that from the absolute point of view it is only the state of *nirvāṇa* without remainder of an existential substratum that can be said to be the foundation without mentation, because it is exclusively in this state that even the latent consciousness (*ālayavijñāna*) has ceased. In all other states without mentation (*avasthā*, *fēnwèi* 分位, *gnas skabs*), it is, in fact, only the operational consciousness (*pravṛttivijñāna*, *zhuǎnshì* 轉識, *'jug pa'i rnam par shes pa*) that has ceased.

In the present volume, an important discussion of the *Sacittikā Acittikā Bhūmiḥ* is found in the article by Noritoshi ARAMAKI, who – *inter alia* – analyzes the cross-references to other books found in this passage when examining the overall compilation history of the text.

Basic Section Book Seven – The Tenth Foundation
(10) *Śrutamayī Bhūmiḥ*
Wén suǒchéng dì (聞所成地)
Thos pa las byung ba'i sa

Books seven, eight, and nine follow a traditional threefold way of conceiving of Buddhist practice, namely the division into listening to and learning the teachings (*śruta*, *wén* 聞, *thos pa*), understanding them (*cintā*, *sī* 思, *bsam pa*),[181] and cultivating (*bhāvanā*, *xiū* 修, *sgom pa*) what has been understood through meditation. Thus, the present book deals with the first of these steps and is entitled *The Foundation [Concerning] What Is Derived from Listening*.

Listening to the teachings is here said to pertain to processes of listening to religious discourses, memorizing and reciting scriptures, and recollecting various points of doctrine, all of which result in knowledge of the Buddhist teachings. It is noteworthy that aside from recitation (*svādhyāya*, *dúsòng* 讀誦, *kha ton byed pa*) which might involving reading, the listed learning processes do not include (silent) reading of texts, which perhaps illustrates certain didactic differences between traditional Buddhist learning and modern education.[182] It is though also clear that *śruta* (lit. 'listening') includes further activities than merely hearing *Dharma* lectures, and that the term thus signifies the broader processes of learning and studying.

The book clarifies that which is studied in terms of five sciences, branches, or fields of knowledge (*vidyāsthāna*, *míngchù* 明處, *rig pa'i gnas*), viz. (1) inner or spiritual knowledge (*adhyātmavidyā*, *nèi míngchù* 內明處, *nang gi rig pa*), (2) medical knowledge (*cikitsāvidyā*, *yīfāng míngchù* 醫方明處, *gso ba'i rig pa*), (3) knowledge of logical reasons (*hetuvidyā*, *yīn míngchù* 因明處, *gtan tshigs kyi rig pa*), (4) knowledge of language (*śabdavidyā*, *shēng míngchù* 聲明處, *sgra'i rig pa*), and (5) knowledge of practical skills including fine arts and crafts (*śilpakarmasthānavidyā*, *gōngyè míngchù* 工業明處, *bzo'i las kyi gnas kyi rig pa*).[183]

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[181] The term *cintā* has often been translated into English as 'reflection' or 'contemplation'. However, when the actual description given in the *Cintāmayī Bhūmiḥ* book is taken into consideration, the term does not seem to emphasize any critical deliberation of the teachings in order to arrive at a personal point of view, but rather to consist in an internalization of the Buddhist 'view' in the sense of properly comprehending the pertinent doctrinal points as they are intended to be understood. Hence, the English equivalents 'reflection' or 'contemplation' may give an imprecise impression of the process involved. The words 'reflection' and 'contemplation' are perhaps more rooted in the Christian Protestant notion of the individual's need for arriving at a personal understanding of scripture than in the traditional Buddhist sense of the term. For this reason, *cintā* has been expressed with the English equivalent 'understanding' throughout this introductory essay. Naturally, that is not to say that Buddhist thinkers invariably were dogmatic. In fact, the history of Buddhist thought reveals a very vibrant environment of debate and critical analysis, where later intellectuals often deviated from the earlier tradition. To which extent those historical aspects should be taken as reflecting the spiritual process of *cintā* is another matter.

[182] On the European medieval invention of silent reading, see SAENGER (1997).

[183] The five fields of knowledge or the five sciences turn up again in the *Prajñāpaṭala* (I.14) of the *Bodhisattvabhūmi*, where it is said that a *bodhisattva* must master all five

The first of these, inner or spiritual knowledge (lit. the science pertaining to oneself), refers to learning the Buddhist doctrine, which is explained through four segments.[184] The first segment, called the presentation of the basis (*shì shīshì jiànlì xiàng* 事施設建立相, *gzhi gdags pa rnam par gzhag pa*), briefly lists the basic division of the Buddhist teachings into Sūtra, Vinaya, and the mnemonic lists (*mātrikā*, *mādálǚjiā* 摩怛履迦, *ma mo*) of the Abhidharma.[185]

The second is a presentation of various divisions of terms (*xiǎng chābié shīshè jiànlì xiàng* 想差別施設建立相, *ming rab tu dbye ba gdags pa rnam par gzhag pa*).[186] This consists of four subgroups with brief definitions and/or lists of quite miscellaneous key words, whose separation is demarcated in the text by outline verses (*uddāna*, *wàtuōnán* 嗢拖南, *sdom*).

The first subgroup has twelve members: (1) an enumeration of 26 fundamental concepts (*pada*, *jù* 句, *gnas*);[187] (2) a brief presentation of errancy (*míhuo* 迷惑, *'khrul pa*); (3) the proliferation (**prapañca*, *xìlùn* 戲論, *spros pa*) of the afflictions; (4) the bases (*zhù* 住, *gnas pa*) for experiencing this, here stated to be the sevenfold consciousness; (5) the reality (**tattva*, *zhēnshí* 真實, *de kho na*) thereof, namely Suchness and the four existential facts of the noble ones; (6) what is pure (*jìng* 淨, *dge ba*); (7) what is outstanding (*miào* 妙, *mchog*); (8) what leads to peace (*jìjìng* 寂靜, *rab tu zhi ba*); (9) the characteristics or nature (*xìng* 性, *rang bzhin*) of phenomena; (10) correct reasoning (*dàoli* 道理, *rigs pa*) in the sense of understanding dependent arising; (11) what constitutes convention (**saṃketa*, *jiǎ shīshè* 假施設, *brda*); and (12) direct realization (**abhisamaya*, *xiànguān* 現觀, *mngon par rtogs pa*).

The second subgroup likewise has twelve members: (1) cognitive bases (*fāngsuǒ* 方所, *yul can*); (2) the process of sensory perception (*wèi* 位, *gnas skabs*); (3) ideation (*fēnbié* 分別, *rtog pa*); (4) cognitive engagement (*zuò* 作, *spyod pa*); (5) cognitive appropriation (*zhíchí* 執持, *len pa*); (6) the build-up or accumulation (*zēng* 增, *tshogs pa*) of affliction and karmic action; (7) the darkness (*míng* 冥, *mun pa*) of ignorance; (8) the words (*yán* 言, *tshig*) of the Buddha's teachings; (9) what is to be realized (*suǒjué* 所覺, *rtogs par bya ba*); (10) what is most excellent (*shàng* 上, *yang dag phul*); (11) practicing in secluded retreat (*yuǎnlí* 遠離, *dben pa*); and (12) evolution (**pravṛtti*, *zhuǎn* 轉, *'jug pa*).

The third subgroup has ten members: (1) motive (*zànghù* 藏護, *gzhi*); (2) differentiation (*sīxiǎng* 思擇, *rnam par 'byed pa*); (3) activity (lit. 'origination', **samudaya*, *xiànxíng* 現行, *kun 'byung ba*); (4) sleep (*shuìmián* 睡眠, *nyal ba*); (5) relation (*xiāngzhǔ* 相屬, *'brel pa*); (6) collection (*shè* 攝, *bsdu ba*); (7) concomitance (*xiāngyìng* 相應, *mtshungs par ldan pa*); (8) communication (*shuō* 說, *bsnyad pa*); (9) preservation (*rènchí* 任持, *rton pa*); and (10) sequence (*cìdì* 次第, *go rims*).

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sciences to know the world and be able to help others. For a broader explanation of the secular sciences based on Mahāyāna sources, see SEYFORT RUEGG (1995:101-141).

[184] T1579.345a$_{24}$-356a$_{7}$ = D4035.161a$_{3}$-187a$_{5}$. There is currently no available Sanskrit edition of the first part of this book.

[185] T1579.345a$_{27-29}$ = D4035.161a$_{5-6}$.

[186] T1579.345b$_{1}$-347a$_{18}$ = D4035.161a$_{6}$-165b$_{6}$.

[187] For the Sanskrit text of this passage, see SCMITHAUSEN (2000b:246-249).

Again, the fourth subgroup has ten members: (1) preparing for what is to be done (**kṛtya*, *suǒzuò* 所作, *bya ba*); (2) meditative foci (**ālambana*, *suǒyuán* 所緣, *dmigs pa*); (3) *yoga* (*yújiā* 瑜伽, *sbyor ba*); (4) tranquility (**śamatha*, *zhǐ* 止, *zhi gnas*); (5) meditative insight (**vipaśyanā*, *guān* 觀, *lhag mthong*); (6) meditative observation (**manaskāra*, *zuòyì* 作意, *yid la byed pa*); (7) instruction (**avavāda*, *jiàoshòu* 教授, *gdams ngag*); (8) positive qualities (*dé* 德, *yon tan*); (9) Awakening (**bodhi*, *pútí* 菩提, *byang chub*); and (10) teaching (*shèngjiào* 聖教, *bstan pa*).

The third segment on inner knowledge is a very brief summary of the Buddhist teachings (*shè shèngjiào yì xiàng* 攝聖教義相, *bstan pa'i don bsdu ba*), outlining what is to be abandoned and what is to be cultivated.[188]

The fourth and final segment on inner knowledge is called the points to be known with regard to the Buddha's words (**buddhavacanajñeyādhiṣṭhāna*, *fójiào suǒyīngzhī chù xiàng* 佛教所應知處相, *sangs rgyas kyi bka'i shes bya'i gnas*).[189] The segment is formatted numerically into different groups of terms, reminiscent of the principle of numeric organization seen in the *Daśottarasūtra* and the *Saṃgītisūtra* as well as the Abhidharma works *Puggalapaññati*, *Saṃgītiparyāya*, and chapters six and eight of the *Prakaraṇapāda*. It begins with quite a random presentation of ethics and religious practices that are explained through some twenty sets of twofold terms, most of which are referred to as 'phenomena' (**dharma*, *fǎ* 法, *chos*).[190] This is followed by similar presentations of assorted groups of terms with three members,[191] four members,[192] five members,[193] six members,[194] seven members,[195] eight members,[196] nine members,[197] and ten members.[198]

Next, the book introduces the four remaining fields of knowledge (*vidyāsthāna*, *míngchù* 明處, *rig pa'i gnas*). The art of healing (*cikitsā*, *yīfāng* 醫方, *gso ba'i rig pa*), which only is treated in brief, is said to consist of expertise (*kauśalya*, *shànqiǎo* 善巧, *mkhas pa*) in diseases (*ābādha*, *bìngxiāng* 病相, *nad*), diagnosis (*ābādha-samutthāna*, *bìngyīn* 病因, *nad ci las gyur pa*), treatment (*utpannasyābādha-syāyātyām prahāṇa*, *yǐ shēng bìng duànmiè* 已生病斷滅, *nad byung ba bstsal ba*), and prophylaxis (*prahīṇasyābādhasyāyātyām anutpāda*, *yǐ duàn bìng hòu gèng bù shēng fāngbiàn* 已斷病後更不生方便, *nad bsal nas phyis mi 'byung bar bya ba*).[199]

The passage on the knowledge of logical reasons (*hetuvidyā*, *yīn míngchù* 因明處, *gtan tshigs kyi rig pa*), which has been much studied in modern scholarship,[200] is

[188] T1579.347a$_{19-27}$ = D4035.165b$_{6}$-166a$_{3}$.

[189] T1579.347a$_{28}$-356a$_{7}$ = D4035.166a$_{3}$-187a$_{5}$.

[190] T1579.347a$_{28}$-348b$_{7}$ = D4035.166a$_{3}$-168a$_{5}$.

[191] T1579.348b$_{7}$-350a$_{19}$ = D4035.168a$_{5}$-172b$_{4}$. This part includes an explanation of the important term 'seed' (**bīja*, *zhǒngzi* 種子, *sa bon*).

[192] T1579.350a$_{19}$-351c$_{28}$ = D4035.172b$_{4}$-174a$_{3}$.

[193] T1579.351c$_{28}$-353a$_{14}$ = D4035.174a$_{4}$-180a$_{4}$.

[194] T1579.353a$_{14}$-354a$_{6}$ = D4035.180a$_{4}$-182b$_{2}$.

[195] Sanskrit edition in SHŌMON ji Kenkyūkai (2007:282-294) = T1579.354a$_{7}$-355a$_{18}$ = D4035.182b$_{2}$-185a$_{3}$.

[196] SHŌMON ji Kenkyūkai (2007:296-302) = T1579.355a$_{18}$-355c$_{27}$ = D4035.185a$_{3}$-187a$_{1}$.

[197] SHŌMON ji Kenkyūkai (2007:302-304) = T1579.355c$_{26}$-356a$_{1}$ = D4035.187a$_{1-3}$.

[198] SHŌMON ji Kenkyūkai (2007:304) = T1579.356a$_{1-7}$ = D4035.187a$_{3-5}$.

[199] SHŌMON ji Kenkyūkai (2007:304) = T1579.356a$_{8-11}$ = D4035.187a$_{5-7}$.

[200] See the pertinent remarks and references in Martin DELHEY's article in the present volume.

somewhat longer and gives an outline of the various elements of logical reasoning, including (1) various kinds of propositions (*vāda*, *lùn tǐxìng* 論體性, *smra ba*), (2) the outer setting for holding a debate (*vādādhikaraṇa*, *lùn chùsuǒ* 論處所, *smra ba'i zhal ce ba*), (3) the foundation of debate (*vādādhiṣṭhāna*, *lùn suǒyī* 論所依, *smra ba'i gzhi*), (4) rhetorical features employed in debate (*vādālaṃkāra*, *lùn zhuāngyán* 論莊嚴, *smra ba'i rgyan*), (5) points of defeat in debate (*vādanigraha*, *lùn duòfù* 論墮負, *smra ba chad pas bcad pa*), (6) the decision whether to engage in a debate (*vādaniḥsaraṇa*, *lùn chūlí* 論出離, *smra ba las 'byung ba*), and (7) the benefits of performing a debate (*vāde bahukarā dharmāḥ*, *lùn duō suǒzuò fǎ* 論多所作法, *smra ba gces spras la dgos pa*).[201] The third element, the foundation of the debate, provides a very detailed overview of the rhetorical elements of logical reasoning, various types of reasoning, and the distinction between direct perception (*pratyakṣa*, *xiànliáng* 現量, *mngon sum*) and inference (*anumāna*, *bìliáng* 比量, *rjes su dpag pa*).

The field of knowledge of language (*śabdavidyā*, *shēng míngchù* 聲明處, *sgra'i rig pa*) is laid out in six points.[202] The first, called a presentation of the notion of the phenomenon (*dharmaprajñaptivyavasthāna*, *fǎ shīshè jiànlì xiàng* 法施設建立相, *chos gdags pa rnam par gzhag pa*), defines the phenomenon of language as signifier. The second, called a presentation of the notion of meaning (*arthaprajñaptivyavasthāna*, *yì shīshè jiànlì xiàng* 義施設建立相, *don gdags pa rnam par gzhag pa*), proffers a series of brief instances of meaning, mainly in the sense of religious meaning, including objects of the sense-faculties (*indriya*, *gēn* 根, *dbang po*), the four elements (*mahābhūta*, *dàzhǒng* 大種, *'byung ba chen po*), bodily, verbal, and mental activity (*karma*, *yè* 業, *las*), seeking (*eṣaṇā*, *xúnqiú* 尋求, *tshol ba*), unethical behavior (*adharma*, *fēifǎ* 非法, *chos ma yin pa*), ethical/religious behavior (*dharma*, *fǎ* 法, *chos*), welfare (*saṃpatti*, *xīngshèng* 興盛, *'byor pa*), misfortune (*vipatti*, *shuāisǔn* 衰損, *rgud pa*), enjoyment (*upabhoga*, *shòuyong* 衰損, *longs spyod*), and protecting (*anurakṣaṇā*, *shǒuhù* 守護, *rjes su bsrung ba*). It is here notable that the Sanskrit word *artha* not only signifies 'meaning' but also has wider connotations of 'aim', 'motive', and 'utility', which is reflected in the range of significations provided. The four remaining points are all explicated very briefly. These include presentations of the grammatical notions (*prajñaptivyavasthāna*, *shīshè jiànlì xiàng* 施設建立相, *gdags pa rnam par gzhag pa*) of person (*pudgala*, *bǔtèqiéluó* 補特伽羅, *gang zag*), time (*kāla*, *shí* 時, *dus*), and number (*saṃkhyā*, *shù* 數, *grangs*), as well as the study of the relationship between words (*adhikaraṇa*, *gēnběn* 根栽, *gzhi*) and additional grammatical topics (*khila*, *chùsuǒ* 處所, *yan lag*).

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[201] Sanskrit text in YAITA (1992:512-546) = T1579.356a$_{12}$-360c$_{21}$ = D4035.187a$_{7}$-199b$_{2}$. Sanskrit text and English translation in WAYMAN (1999:3-41); Japanese translation in YAITA (*op.cit.*).

[202] SHŌMON ji Kenkyūkai (2007:306-310) = T1579.360c$_{21}$-361b$_{4}$ = D4035.199b$_{2}$-200b$_{2}$.

Finally, the knowledge-field of practical skills[203] (*śilpakarmasthānavidyā*, *gōngyè míngchù* 工業明處, *bzo'i las kyi gnas kyi rig pa*) is introduced by enumerating twelve practical skills (*śilpa*, *gōngyè* 工業, *bzo*), viz. (1) agriculture (*kṛṣi*, *yíngnóng* 營農, *nams su bya ba*), (2) trade (*vaṇijya*, *shānggū* 商估, *nyo tshong*), (3) court administration (*rājapauruṣya*, *shìwáng* 事王, *rgyal po'i zham 'bring bya ba*), (4) writing, enumeration, arithmetic, and sealing (*lipigaṇanasaṃkhyāmudrā*, *shū suànji dùshu yìn* 書算計度數印, *yi ge dang rtsis dang shod dgod pa dang grangs dang lag rtsis*), (5) prognostication (*naimittika*, *zhānxiàng* 占相, *ltas su blta ba*), (6) ministerial affairs of the court (*mantri*, *zhòushù* 咒術, *blo gros*), (7) construction (*ghaṭāna*, *yíngzào* 營造, *'bur*), (8) production (*saṃjana*, *shēngchéng* 生成, *bskyed pa*), (9) weaving/sewing (*vāna*, *fángnà* 防那, *snams su bya ba*), (10) conjugal matters (*saṃyojana*, *héhé* 和合, *sbyor ba*), (11) cooking (*pāka*, *chéngshú* 成熟, *g.yos su bya ba*), and (12) music (*gāndharva*, *yīnyuè* 音樂, *rol mo*).[204]

Apart from Martin DELHEY's remarks on the available editions and translations, the present volume contains no articles directly concerned with the *Śrutamayī Bhūmiḥ*.

Basic Section Book Eight – The Eleventh Foundation (11) *Cintāmayī Bhūmiḥ* *Sī suǒchéng dì* (思所成地) *Bsams pa las byung ba'i sa*

Subsequent to the process of listening to the teachings, the eighth book concerns the process of understanding[205] (*cintā*, *sī* 思, *bsam pa*) what is being learned and it is therefore called *The Foundation [Concerning] What Is Derived from Understanding* (*Cintāmayī Bhumiḥ*). Understanding essentially means that the practitioner based on his or her[206] studies of the teachings arrives at a singular 'view' or

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[203] *Śilpakarmasthāna* is sometimes translated with "fine arts and crafts," but as is clear from the following list this field of knowledge also includes elements that are neither arts nor crafts, e.g., agriculture, trade, administration, solving issues pertaining to conjugal matters, and cooking. Hence, the broader expression "practical skills" has been adopted here as the English equivalent.

[204] SHŌMON ji Kenkyūkai (2007:310-312) = T1579.361$b_{4\text{-}10}$ = D4035.200$b_{2\text{-}5}$.

[205] Regarding the English equivalent 'understanding' for *cintā* instead of 'reflection', 'contemplation', or 'deliberation', see the remarks made in fn.181.

[206] It must be remarked that the YBh generally speaks in the masculine voice and that the use throughout this summary of the feminine pronouns 'she' and 'her' as well as 's/he' is a modern addition to the survey aimed at creating a gender neutral discourse, which has been employed except in passages where the text specifically distinguishes between genders, e.g., by using 'monk' or 'nun'. In general, the Sanskrit language of the *śāstra*s employs very few personal pronouns, for which reason a certain gender orientation is not felt particularly strongly when reading the work in the original. Nonetheless, it should be noted that the summary's use of such inclusive gendered language is not reflected in the original text. It is though not entirely off the mark to add female forms alongside male pronouns, because the spiritual practice system presented in the YBh does not in any way exclude female practitioners. This is clearly evidenced by the text's explicit inclusion of monastic ordination for nuns and female lay practitioners among the possible disciplinary bases for its meditation

philosophical outlook of reality along with knowing the religious path that leads to the eradication of misconceptions of reality and the inner realization of this view. For this reason, the book is first and foremost preoccupied with discussing reality in terms of what exists and what does not exist.

The book is divided into three overall sections: (1) the pure nature [of proper understanding] (*svabhāvaviśuddhi*, *zìxìng qīngjìng* 自性清淨, *ngo bo nyid rnam par dag pa*), (2) an analysis of what is to be known (*jñeyapravicaya*, *sīzé suǒzhī* 思擇所知, *shes bya rab tu rnam par 'byed pa*), and (3) an analysis of the teachings (*dharmapravicaya*, *sīzé zhū fǎ* 思擇諸法, *chos rab tu rnam par 'byed pa*).

The first overall section, which deals with the pure nature of proper understanding, explains in brief what constitutes a genuine internalization of the practitioner's studies.[207] This point is explained in nine aspects, which essentially amount to that the practitioner goes into solitude and undistractedly analyzes and contemplates in full the meaning of what has been learned during listening.

The second overall section is a longer segment presenting the analysis of what is to be known.[208] It is said that such analysis takes into consideration both objects of examination (*parīkṣyo 'rthaḥ*, *suǒguānchá yì* 所觀察義, *brtag par bya ba'i don*) that exist as well as some that do not exist.

The analysis of existing entities (*sadvastu*, *yǒufǎ* 有法, *yod pa'i dngos po*) pertains to five points: (1) existence (*sat*, *yǒufǎ* 有法, *yod pa*) with specific characteristics (*svalakṣaṇa*, *zìxiāng* 自相, *rang gi mtshan nyid*), (2) with general characteristics (*sāmānyalakṣaṇa*, *gòngxiàng* 共相, *spyi'i mtshan nyid*), (3) with conventional characteristics (*saṃketalakṣaṇa*, *jiǎxiàng* 假相, *brda'i mtshan nyid*), (4) with the characteristics of being a cause (*hetulakṣaṇa*, *yīnxiàng* 因相, *rgyu'i mtshan nyid*), and (5) with the characteristics of being a result (*phalalakṣaṇa*, *guǒxiàng* 果相, *'bras bu'i mtshan nyid*).[209]

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system. Hence, there is no doubt that women – monastics as well as lay – could and in all likelihood also did engage in the meditation practices presented here, possibly in even greater numbers than male practitioners. That is at least the picture that emerges from many modern Asian traditions of Buddhist monasticism and contemplative practices. For further discussion of the use of inclusive gendered language, see DELEANU (2006:467-468 n.4). In contradistinction thereto, it then also needs to be added that the text is male-oriented when it comes to the higher stages of the path, especially with regard to the path of a *bodhisattva*. In the *Bodhisattvabhūmi*, as will be noted below, it is said that the *bodhisattva* cultivates the methods throughout three incalculable aeons. During the first aeon, the *bodhisattva* may take rebirth in a male or female form (whether human, animal, or other form of reincarnation), but it is then stated that during the second and third aeons the *bodhisattva*'s gender is invariably male. Consequently, in such contexts the addition of female gender forms has been avoided, at least wherever it has been possible to draw such a clear distinction. Further, it may be observed – as is also noted below in the summary – that the text includes a couple of misogynistic passages, revealing a male predominance that comes out in a few instances. However, generally speaking, the text is overall kept in a very gender neutral tone.

[207] Sanskrit text in SHŌMON ji Kenkyūkai (2007:318) = T1579.361b_{21-29} = D4035.200b_5-201a_1.

[208] SHŌMON ji Kenkyūkai (2007:318-334) = T1579.361c_1-363a_{10} = D4035.201a_1-204b_5.

[209] SHŌMON ji Kenkyūkai (2007:318-330) = T1579.361c_4-362c_{13} = D4035.201a_2-204a_1.

From among these, existence with specific characteristics is elaborated as existence (*sat*, *yǒu* 有, *yod pa*) with ultimate characteristics (*paramārthalakṣaṇa*, *shèngyì xiàng* 勝義, *don dam pa'i mtshan nyid*), appearing characteristics (*nimittalakṣaṇa*, *xiàngzhuàng xiàng* 相狀相, *mtshan ma'i mtshan nyid*), and present characteristics (*vartamānalakṣaṇa*, *xiànzài xiàng* 現在相, *da ltar gyi mtshan nyid*). This explanation relates to the five categories of reality (*pañcavastu*).

Existence with general characteristics is laid out through the generalities of genus (*jāti*, *zhǒnglèi* 種類, *skye ba*), worthwhile action (*kṛtyānuṣṭhāna*, *chéng suǒzuò* 成所作, *bya ba bsgrub pa*), everything conditioned (*sarvasaṃskāra*, *yīqiè xíng* 一切行, *'du byed thams cad*), everything corrupted (*sarvasāsrava*, *yīqiè yǒulòu* 一切有漏, *zag pa dang bcas pa thams cad*), and all phenomena in general (*sarvadharma*, *yīqiè fǎ* 一切法, *chos thams cad*).

Existence with conventional characteristics is explained through verbal expressions (*vāda*, *yánlùn* 言論, *brjod pa*) suggesting a possessive relation (*svāmisambandhayukta*, *shǔzhǔ xiāngyìng* 屬主相應, *bdag po dang 'brel par ldan pa*), mutual exclusiveness (*tattadanyānyavarjita*, *yuǎnlí cǐbǐ* 遠離此彼, *des de dang gzhan gyis gzhan spangs pa*), linguistic convention (*sāṃketika*, *zhònggòng shīshè* 眾共施設, *brda las byung ba*), inclusiveness or conglomeration (*sāṃghātika*, *zhòngfǎjùjí* 眾法聚集, *mang po las byung ba*), demarcation (*asarvatraga*, *bùbiàn yīqiè* 不遍一切, *kun tu 'gro ba ma yin pa*), or transience (*anitya*, *fēicháng* 非常, *mi rtag pa*).

Existence with the characteristics of being a cause is analyzed in terms of desirable causes (*iṣṭahetu*, *kě'ài yīn* 可愛因, *sdug pa'i rgyu*), undesirable causes (*aniṣṭahetu*, *bù kě'ài yīn* 不可愛因, *mi sdug pa'i rgyu*), augmenting causes (*puṣṭihetu*, *zhǎngyǎng yīn* 長養因, **brta ba'i rgyu*), evolutionary causes (*pravṛttihetu*, *liúzhuǎn yīn* 流轉因, *'byung ba'i rgyu*), and devolutionary causes (*nivṛttihetu*, *huánmiè yīn* 還滅因, *ldog pa'i rgyu*).

Existence with the characteristics of being a result refers to having come about and being present (*utpanna*, *shēng* 生, *skyes pa*), acquisition (*prāpta*, *dé* 得, *thob pa*), accomplishment (*siddha*, *chéng* 成, *grub pa*), completion (*niṣpanna*, *bàn* 辦, *rdzogs pa*), and being brought about (*pravṛtta*, *zhuǎn* 轉, *zhugs pa*).

Next, the analysis of non-existing entities (*asadvastu*, *wúfǎ* 無法, *med pa'i dngos po*) likewise falls under five headings, which are merely outlined in brief, viz. non-existence in the sense of (1) what has not yet arisen (*anutpanna*, *wèishēng* 未生, *ma skyes pa*), what has already ceased (*niruddha*, *yǐmiè* 已滅, *'gags pa*), mutual exclusivity (*itaretarāsat*, *hùxiāng wú* 互相無, *gcig la gcig med pa*), ultimate non-existence (*paramārthāsat*, *shèngyì wú* 勝義無, *don dam par med pa*), and complete non-existence in the sense of impossibility (*atyanta*, *bìjìng wú* 畢竟無, *gtan med pa*).[210]

Following the explanation of the five existing entities (*sadvastu*, *yǒufǎ* 有法, *yod pa'i dngos po*) and the five non-existing entities (*asadvastu*, *wúfǎ* 無法, *med pa'i dngos po*), a second segment on the analysis of what is to be known presents yet another explanation of fivefold existence (*astitā*, *yǒuxìng* 有性, *yod pa nyid*) and fivefold non-existence (*nāstitā*, *wúxìng* 無性, *med pa nyid*). It is noteworthy that while the explanation of the first set of fivefold existing and non-existing

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[210] SHŌMON ji Kenkyūkai (2007:330) = T1579.362c$_{14\text{-}21}$ = D4035.204a$_{1\text{-}4}$.

entities seems to relate to a characteristic Mainstream Buddhist Abhidharma doctrine of reality, the second set of fivefold existence and non-existence pertains in part to a model of reality that is typical of (later) Mahāyāna teaching, namely the Yogācāra-Vijñānavāda doctrine of the three natures of reality (*trisvabhāva*) and the three absences of intrisic natures (*triniḥsvabhāvatā*). The passage has been discussed in this regard by SCHMITHAUSEN (2000b:259-263), and, as he notes, it is possible that the passage constitutes a later interpolation, inserted into the text in order to add the Yogācāra-Vijñānavāda view to the discussion of what is to be understood during the process of understanding. It is, however, also to be noted that if the present book on the process of understanding was originally intended to be of such general character that it would apply equally to the subsequent books on the various Buddhist paths of the *śrāvaka*s, *pratyekabuddha*s, and *bodhisattva*s, then it actually makes good sense that the present passage contains explanations on the different philosophical views of reality according to Mainstream Buddhism and the Mahāyāna respectively. Hence, if the passage should indeed be seen as an interpolation, its insertion could be related to the compilatory stage of arranging the perhaps originally separate texts of the *Śrāvakabhūmi* and the *Bodhisattvabhūmi* as parts of a single larger work, while its reference to the *trisvabhāva* theory simultaneously presupposes the explication of this theory found in the supplementary Saṃgrahaṇī section, specifically in the *Saṃdhinirmocanasūtra* which is quoted at length in the *Viniścayasaṃgrahaṇī*.

The fivefold existence is laid out as: (1) being existent in the sense of the perfectly accomplished character (*pariniṣpannalakṣaṇa*, *yuánchéng shíxiàng* 圓成實相, *yongs su grub pa'i mtshan nyid*), (2) being existent in the sense of the dependent character (*paratantralakṣaṇa*, *yītā qǐ xiàng* 依他起相, *gzhan gyi dbang gi mtshan nyid*), (3) being existent in the sense of the imagined character (*parikalpitalakṣaṇa*, *biànjì suǒzhí xiàng* 遍計所執相, *kun brtags pa'i mtshan nyid*), (4) being existent in the sense of a specific character (*viṣeśalakṣaṇa*, *chābié xiàng* 差別相, *bye brag gi mtshan nyid*), or (5) being existent as something having an inexpressible character (*avaktavyalakṣaṇa*, *bù kěshuō xiàng* 不可說相, *brjod par bya ba ma yin pa'i mtshan nyid*). The corresponding negative counterparts are being non-existent (*nāstitā*, *wúxìng* 無性, *med pa nyid*) in the sense of (1) lacking the character of highest reality (*paramārthalakṣaṇa*, *shèngyì xiàng* 勝義相, *don dam pa'i mtshan nyid*), (2) lacking the character of being independent (*svatantralakṣaṇa*, *zìyī xiàng* 自依相, *gzhan gyi dbang gi mtshan nyid*), (3) entirely lacking any character of its own (*sarveṇa sarvaṃ svalakṣaṇa*, *bìjìng zìxiàng* 畢竟自相, *thams cad kyi thams cad du rang gi mtshan nyid*), (4) lacking a specific character (*aviśeṣalakṣaṇa*, *wú chābié xiàng* 無差別相, *bye brag med pa'i mtshan nyid*), or (5) lacking an expressible character (*vaktavyalakṣaṇa*, *kěshuō xiàng* 可說相, *brjod par bya ba'i mtshan nyid*).[211]

The third overall section, the analysis of the teachings (*dharmapravicaya*, *sīzé zhū fǎ* 思擇諸法, *chos rab tu rnam par 'byed pa*), is a long segment that consists of three passages of selected canonical and paracanonical verses accompanied by a prose commentary. The first canonical passage, referred to as "Stanzas on the Highest Reality" (*paramārthagāthā*, *shèngyì gātā* 勝義伽他, *don dam pa'i tshigs su*

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[211] SHŌMON ji Kenkyūkai (2007:330-334) = T1579.362c_{21}-363a_{10}= D4035.204a_4-204b_5.

bcad pa), contains 41 stanzas discussing the conditional arising and ceasing of all phenomena, their empty and selfless character, and the nature of delusion and liberation.[212] The commentary on the latter points mentions twice the notion of the latent consciousness (*ālayavijñāna*) and has consequently been discussed in SCHMITHAUSEN's *ālayavijñāna* study.[213]

The second canonical passage, called "Stanzas on the Intended Meaning" (*ābhiprāyikārthagāthā*, *yìqù yì gātā* 意趣義伽他, *dgongs pa'i don gyi tshigs su bcad pa*), consists of 51 stanzas accompanied with a commentary explaining in detail the three kinds of religious training (*śikṣā*, *xué* 學, *bslab pa*) in higher discipline (*adhiśīla*, *zēngshàng jiè* 增上戒, *lhag pa'i tshul khrims*), higher mind (*adhicitta*, *zēngshàng xīn* 增上心, *lhag pa'i sems*), and higher insight (*adhiprajña*, *zēngshàng huì* 增上慧, *lhag pa'i shes rab*).[214]

The third canonical passage, entitled "Stanzas on the Meaning of the [Canonical] Corpus" (*śarīrārthagāthā*, *tǐyì gātā* 體義伽他, *'dus pa'i don gyi tshigs su bcad pa*), has some 82 stanzas that are divisible into 41 groups of canonical prose and verse passages.[215] It treats fourteen major canonical doctrinal and literary themes, including (1) negative action (*pāpa*, *è* 惡, *sdig pa*), (2) what is to be expressed (*ākhyeya*, *shuō* 說, *brjod bya*), (3) desire (*rāga*, *tān* 貪, *'dod chags*), (4) the analogy of a flood (*ogha*, *liú* 流, *chu bo*), (5) being frightened (*u[t]trasta*, *bù* 怖, *'jigs*), (6) the caste system (*abhivarṇṇatā*, *lèi* 類, *rigs*), (7) possessing fame (*yaśasvin*, *yǔ* 與, *grags ldan*), (8) the analogy of wandering (*sara*, *chí* 池, *mtsho*), (9) the analogy of two floods (*oghau*, *liú* 流, *chu bo gnyis*), (10) desire and hatred (*rāgadveṣa*, *tān* 貪, *'dod chags zhe sdang*), (11) what ought to be done (*kāryatā*, *zuò* 作, *bya ba*), (12) the analogy of struggle (*āyūhana*, *qúláo* 劬勞, *'dzin pa*), (13) the attainment of the aim (*arthaprāpti*, *dé yì* 得義, *don thob*), and (14) instruction (*upadeśa*, *lùn* 論).[216] A large number of the verses are quoted from the *Udānavarga* and it is on the basis of comparing these verses of the YBh with the corresponding ones found in different recensions of the *Udānavarga* that SCHMITHAUSEN (1970a) demonstrated that the canon used by the compilers of the YBh, at least in this case, belongs to the Mūlasarvāstivāda sect.[217]

In the present volume, aside from Martin DELHEY's remarks on the available editions and translations of the book, Peter SKILLING's article draws attention to the fact that the YBh is a precious source for the study of *sūtra* literature, as

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[212] Sanskrit edition in WAYMAN (1984:333-352) and of verses 28-41 with commentary in SCHMITHAUSEN (1987a:223-241) = T1579.363a$_{16}$-365c$_{16}$ = D4035.204b$_{7}$-210b$_{4}$.

[213] See SCHMITHAUSEN (1987a: 138-142, 160-166, 236-239).

[214] Sanskrit edition in SHOMON JI KENKYŪKAI (2007:337-368) = T1579.365c$_{18}$-370a$_{9}$ = D4035.210b$_{4}$-219b$_{2}$.

[215] Sanskrit edition of the verses only in ENOMOTO (1989) = T1579.370a$_{9}$-388b$_{2}$ = D4035.219b$_{2}$-261b$_{2}$.

[216] The fourteen themes are listed in an outline verse (*uddāna*) placed at the very end of the passage. The Sanskrit and Chinese versions list the fourteen themes as detailed above. The Tibetan translation, however, does not contain the final element, i.e., "instruction", but instead continues with a longer list of other themes.

[217] See fn.18 above.

exemplified in the *Cintāmayī Bhūmiḥ*'s anthology of canonical and paracanonical verses found in the *Paramārthagāthā*, *Ābhiprāyikārthagāthā*, and *Śarīrārthagāthā*.

Basic Section Book Nine – The Twelfth Foundation
(12) *Bhāvanāmayī Bhūmiḥ*
Xīu suǒchéng dì (修所成地)
Bsgoms pa las byung ba'i sa

After the book on understanding the teachings follows the book on the meditative cultivation (*bhāvanā*, *xiū* 修, *sgom pa*) of what has been understood. The book is entitled *The Foundation [Concerning] What is Derived from Meditative Cultivation* (*Bhāvanāmayī Bhūmiḥ*). Cultivation is explained in terms of its basis, conditions, the actual practice in the form of *yoga*, and its results. These aspects are treated in seven points, viz. (1) the right circumstance of coming into existence (*abhinirvṛttisampat*, *shēng yuánmǎn* 生圓滿, *mngon par 'grub pa phun sum tshogs pa*), (2) the right circumstance of hearing the true teachings (*saddharmaśravaṇasampat*, *wén zhèngfǎ yuánmǎn* 聞正法圓滿, *dam pa'i chos nyan pa phun sum tshogs pa*), (3) turning toward *nirvāṇa* (*nirvāṇapramukhatā*, *wèi nièpán shàngshǒu* 爲涅槃上首, *mya ngan las 'das pa gtso bor byed pa*), (4) developing the insights that foster liberation (*vimuktiparipācanyāḥ prajñāyāḥ paripākaḥ*, *néngshú jiětuō huì zhī chéngshú* 能熟解脱慧之成熟, *rnam par grol ba yongs su smin par byed pa'i shes rab yongs su smin pa*), (5) cultivation of remedies or antidotes (*pratipakṣabhāvanā*, *xiūxí duìzhì* 修習対治, *gnyen po bsgom pa*), (6) complete purification of all mundane aspects (*sarvākārā laukikī viśuddhiḥ*, *shìjiān yīqiè zhǒng qīngjìng* 世間一切種清浄, *rnam pa thams cad du 'jig rten pa rnam par dag pa*), and (7) complete purification of all transcendent aspects (*sarvākārā lokottarā viśuddhiḥ*, *chū shìjiān yīqiè zhǒng qīngjìng* 出世間一切種清浄, *rnam pa thams cad du 'jig rten las 'das pa rnam par dag pa*).

The first point concerns the basis for being able to engage in meditative cultivation and pertains to the right circumstance of coming into existence. Ten personal and outer conditions that must be present to practice the *Dharma* are here explained.[218] These include the right circumstances (*sampat*, *yuánmǎn* 圓滿, *phun sum tshogs pa*) of (1) being reborn as a suitable type of sentient being (*nikāyasabhāga*, *zhòng tóng fēn* 衆同分, *ris mthun pa*) namely as a human, (2) being reborn in the right place (*deśa*, *chùsuǒ* 處所, *yul*), (3) having a well-functioning physical constitution (*āśraya*, *yīzhǐ* 依止, *lus*), (4) not being impeded by having committed the most heinous actions (*karmānāvaraṇa*, *wú yèzhàng* 無業障, *las kyi sgrib pa med pa*), (5) not being impeded by following wrong convictions (*adhimuktyanāvaraṇa*, *wú xìn jiě zhàng* 無信解障, *mos pa sgrib pa med pa*), (6) that a teacher (*śāṣṭṛ*, *dàshī* 大師, *ston pa*), i.e., the Buddha, has appeared in the world, (7) that he has given verbal instruction in the *Dharma* (*saṃketikadharmaprajñapti*, *shìsú zhèngfǎ shīshè* 世俗正法施設, *brda las byung ba'i chos gdags pa*), (8) that there are followers of the *Dharma* who have preserved the teachings on ultimate reality (*pāramārthikadharmānupravṛtti*, *shèngyì zhèngfǎ suízhuǎn* 勝義正法隨轉, *don dam pa'i chos kyi rjes su 'jug pa*), (9) that personal

[218] Sanskrit edition in SUGAWARA (forthcoming) = T1579.388b$_{19}$-389a$_{11}$ = D4035.261b$_{6}$-263b$_{2}$.

accomplishment of these teachings still exists (lit. has not come to an end, *prati-pattyanantardhāna*, *zhèngxíng bù miè* 正行不滅, *bsgrub pa med par mi 'gyur ba*), and (10) that it is possible to obtain the proper outer conditions needed for practicing (*ānulomikopakaraṇa*, *suíshùn zī yuán* 隨順資緣, *mthun pa'i yo byad*).

Next, the book lays out the various conditions that must be created to engage in meditative cultivation. Thus, the second point, referred to as the right circumstance of hearing the true teachings, briefly explains how to properly hear the kind of teachings that are consistent (*anukūla*, *suíshùn* 隨順, *mthun pa*) and free from defilement (*asaṃkliṣṭā*, *wú rǎnwū* 無染污, *kun nas nyon mongs pa can ma yin pa*). Proper hearing is understood as listening without any sense of resistance (*saṃstambha*, *jiāo'ài* 憍傲, *khengs pa*), disdain (*avamanyana*, *qīngmiè* 輕蔑, *brnyas pa*), faintheartedness (*saṃkoca*, *tièruò* 怯弱, *bag 'khums pa*), or distraction (*vikṣepa*, *sànluàn* 散亂, *rnam par g.yeng ba*).[219]

The third point concerns the spiritual process in which the practitioner genuinely turns the mind toward reaching *nirvāṇa*, the extinction of saṃsāric suffering, and holds this as his or her ultimate aim.[220] While listening to the teachings, the practitioner needs to foster belief in *nirvāṇa*, thinking that this religious goal exists, that it is worthwhile, and that it is attainable. Withdrawing into solitude, the practitioner applies him- or herself to the methods of the path with the conviction that *saṃsāra* is a vicious condition whereas *nirvāṇa* is full of good qualities. Deepening the meditative practice, the practitioner eventually attains liberation. The passage also includes a short explanation of the benefits that derive from following this religious path.

The fourth point, entitled developing the insights that foster liberation, presents the inner conditions needed for achieving insight, namely the circumstances needed for bringing about meditative insight (*vipaśyanā*, *píbōshènà* 毘鉢舍那, *lhag mthong*) and tranquility (*śamatha*, *shēmātā* 奢摩他, *zhi gnas*).[221] The initial necessary circumstance for engendering meditative insight is to rely on a spiritual friend (*sanmitra*, *shànyǒu* 善友, *bshes gnyen dam pa*), i.e., a religious mentor. For tranquility, it is the perfection of discipline (*śīlasampatti*, *shīluó yuánmǎn* 尸羅圓滿, *tshul khrims phun sum tshogs pa*). The inner process that the practitioner goes through in this regard is then laid out in ten steps. To begin with, by associating with the spiritual mentor a yearning to achieve realization is created and by earnestly striving to perfect discipline the practitioner becomes able to accept criticism with regard to lapses in his or her conduct. The yearning for realization leads to studying the teachings, formulating questions, seeking further teachings, etc., until this study has been completed and all doubts have been resolved. Thereby, the practitioner comes to see the shortcomings of *saṃsāra* and this gives rise to a sense of renunciation of everything worldly and harmful along with a strong motivation to develop what is spiritual and wholesome. The seeker thus applies him- or herself to using all the remedies against the afflictions in order to achieve complete purity of mind.

Having explained the various outer and inner causes and conditions needed for spiritual development, the book with its fifth point turns to issues associated with

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[219] SUGAWARA (forthcoming) = T1579.389a$_{12\text{-}19}$ = D4035.263b$_{2\text{-}6}$.

[220] SUGAWARA (forthcoming) = T1579.389a$_{20}$-389b$_{29}$ = D4035.263b$_{6}$-265a$_{1}$.

[221] SUGAWARA (forthcoming) = T1579.389c$_{1\text{-}29}$ = D4035.265a$_{1}$-265b$_{5}$.

the actual practice of meditative cultivation.[222] This consists in applying ten types of antidotes or remedies (*pratipakṣa*, *duìzhì* 對治, *gnyen po*) against the afflictions. The segment explains in detail how various difficulties and adverse inclinations (*vipakṣa*, *suǒduì zhìfǎ* 所對治法, *mi mthun pa'i phyogs*) arise in different types of practitioners, namely householders (*āgārika*, *zàijiā* 在家, *khyim pa*), renunciants (i.e., ordained persons) (*pravrajita*, *chūjiā* 出家, *rab tu byung ba*), and those who have entered into solitude in order to practice *yoga*. The adverse inclinations need to be countered by applying ten remedies, viz. (1) contemplating (of the notion) of unattractiveness (*aśubhasaṃjnā*, *bùjìng xiǎng* 不淨想, *mi sdug pa'i 'du shes*), (2) contemplating impermanence (*anityasaṃjnā*, *wúcháng xiǎng* 無常想, *mi rtag pa'i 'du shes*), (3) contemplating the suffering found in what is impermanent (*anitye duḥkhasaṃjñā*, *yú wúcháng xiūxí kǔ xiǎng* 於無常修習苦想, *mi rtag pa la sdug bsngal ba'i 'du shes*), (4) contemplating selflessness with regard to what entails suffering (*duḥkhe 'anātmasaṃjñā*, *yú zhòng kǔ xiū wúwǒ xiǎng* 於眾苦修無我想, *sdug bsngal ba la bdag med pa'i 'du shes*), (5) fostering an attitude of indifference to food (*āhāre pratikūlasaṃjñā*, *yú yǐnshí xiū yànnì xiǎng* 於飲食修厭逆想, *zas la mi mthun pa'i 'du shes*), (6) fostering an attitude of disinterest in anything worldly (*sarvaloke anabhiratisaṃjñā*, *yú yīqiè shìjiān xiū bù kělè xiǎng* 於一切世間修不可樂想), (7) meditating on images of light (*ālokasaṃjñā*, *guāng-míng xiǎng* 光明想, *snang ba'i 'du shes*), (8) fostering an attitude of detachment (*virāgasaṃjñā*, *líyù xiǎng* 離欲想, *'dod chags dang bral ba'i 'du shes*), (9) contemplating cessation (*nirodhasaṃjñā*, *miè xiǎng* 滅想, *'gog pa'i du shes*), and (10) contemplating death (*maraṇasaṃjñā*, *sǐ xiǎng* 死想, *'chi ba'i 'du shes*).

The two final points of the book present the results of meditative cultivation. Among these, the fifth point, called the complete purification of all mundane aspects, explains (1) the attainment of meditation (*samādhilābha*, *dé sānmādì* 得三摩地, *ting nge 'dzin thob pa*), (2) its fulfillment (*samādhiparipūri*, *sānmādì yuánmǎn* 三摩地圓滿, *ting nge 'dzin yongs su rdzogs pa*), and (3) its mastery (*samādhivaśitā*, *sānmādì zìzai* 三摩地自在, *ting nge 'dzin la dbang ba*).[223]

The attainment of meditation (*samādhilābha*, *dé sānmādì* 得三摩地, *ting nge 'dzin thob pa*) is elucidated as a process that is far from being accomplished smoothly, given that the passage presents twenty problems that may prevent the practitioner from resting in a proper meditative state. Most of these problems are practical in nature, pertaining to living in a meditation retreat together with a small group of ascetics or in complete solitude. These include problems arising from (1) being close friends with other practitioners who do not strive in their renunciation, (2) having good companions but following a teacher who does not teach meditation correctly, (3) having a good teacher but not receiving the meditation method properly due to insufficient interest, (4) receiving the method correctly but not understanding it due to lack of intelligence, (5) having a good understanding but being misled by a craving for profit and recognition, (6) being frustrated due to dissatisfaction with the hardships of finding food and support, (7) having too many affairs to attend to in this regard, (8) having an ideal situation but nevertheless failing to practice due to laziness, (9) not being lazy but instead encountering various difficulties caused by others, (10) not encountering difficulties from the

[222] SUGAWARA (forthcoming) = T1579.390a_1-391a_{16} = D4035.265b_5-268b_4.
[223] SUGAWARA (forthcoming) = T1579.391a_{17}-392c_{10} = D4035.268b_4-272b_2.

side of others but being unable to bear the hardships of heat and cold, etc., [experienced when being a renunciate], (11) not having that problem but instead not receiving the instructions due to arrogance and vindictiveness, (12) not being arrogant or vindictive but misunderstanding the instructions, (13) understanding the instructions but then forgetting them, (14) not having problems with receiving the instructions but encountering problems due to living together with a group consisting of both householders and renunciates, (15) not having this problem but getting problems due to resting and sleeping in five improper ways as explained below in the *Śrāvakabhūmi*, (16) not having such problems and having gone into retreat but nevertheless having negative thoughts due to not guarding the senses, (17) guarding the senses but feeling physically heavy and unwell due to eating improperly, (18) eating properly but sleeping at the wrong times due to having a sleepy nature, (19) sleeping properly but finding no pleasure in isolating the mind in tranquility (*śamatha*) due to not having earlier familiarized oneself with the tranquility practice, and (20) having no problems with practicing tranquility but finding no pleasure in observing phenomena as they are through the practice of insight (*vipaśyanā*) due to not having earlier familiarized oneself with the insight practice. It is explained that such problems should be countered by clearly identifying them and then striving to do the opposite in each case.

Once the practitioner has overcome such problems and managed to acquire a good meditation practice, s/he needs to accomplish or fulfill the meditation (*samādhiparipūri*, *sānmādì yuánmǎn* 三摩地圓滿, *ting nge 'dzin yongs su rdzogs pa*). This fulfillment is laid out in a process through which the practitioner goes deeper and deeper into practicing tranquility meditation in seclusion. Finally, the practitioner achieves mastery of meditation (*samādhivaśitā*, *sānmādì zìzai* 三摩地自在, *ting nge 'dzin la dbang ba*) through undergoing various stages of ascetic austerity in order to devote him- or herself fully to the practice.

The seventh point, titled "complete purification of all transcendent aspects," presents five stages of fruition.[224] These are (1) realization of the existential facts (or truths) (*satyābhisamaya*, *rùshèng dì xiànguān* 入聖諦現觀, *bden pa mngon par rtogs par bya ba*), (2) removing obstacles hindering [the seeing of] the existential fact that has been comprehended (*abhisamitasatyasya antarāyavivarjanam*, *rùshèng dì xiànguān yǐ lí zhū zhàng'ài* 入聖諦現觀已離諸障礙, *bden pa mngon par rtogs pa'i don du spyod pa rnam par spang ba*), (3) focusing the mind on pleasant objects in order quickly to attain clairvoyance (*kṣiprābhijñātāyai prāmodyavastumanasikāraḥ*, *rùshèng dì xiànguān yǐ wèi yùzhèng dé sùjí tōnghuì zuòyì sīwéi zhū huānxǐ shì* 入聖諦現觀已爲欲證得速疾通慧作意思惟諸歡喜事, *mngon par shes pa myur bar bya ba'i phyir mchog tu dga' ba'i dngos po yid la bya ba*), (4) practicing the path of contemplative cultivation (*bhāvanāmārganiṣevaṇā*, *xiūxí rú suǒdé dào* 修習如所得道, *bsgom pa'i lam rten pa*), and (5) attaining the path of complete purification along with its results and benefits (*saphalānuśaṃsā suviśuddhamārgaprāptiḥ*, *zhèng dé jí qīngjìng dào jí guǒ gōngdé* 證得極清淨道及果功德, *shin tu rnam par dag pa'i lam 'bras bu dang phan yon du bcas pa 'thob pa*).

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[224] SUGARAWA (forthcoming) = T1579.392c_{11}-395b_{20} = D4035.272b_2-279a_5.

The present volume contains two articles devoted to the *Bhāvanāmayī Bhūmiḥ*. The first is the article by Yasunori SUGAWARA[225] (菅原泰典). SUGAWARA is a philologist who has worked extensively on manuscript transmissions. In 1990, he published a broad bibliographical survey of the extant Sanskrit manuscripts and editions of nineteen major and minor texts of the Indian Yogācāra tradition.[226] In recent years, he has turned his attention to the *Bhāvanāmayī Bhūmiḥ* and produced the first critical edition of the entire book on the basis of Sāṃkṛtyāyana's *Yogācārabhūmi* manuscript, which is the *codex unicus* source for this part of the text. His present article commences by introducing the manuscript and provides a thorough outline of the book, which is much more detailed than the brief synopsis offered above. Thereupon, he engages in an extensive discussion of several textual problems that reveal some of the complex issues that a scholar faces when attempting to explain the YBh's history of compilation on a minute level. Earlier in the volume, Noritoshi ARAMAKI's article presented a general discussion of the compilation history of the text. That analysis gave a bird's eye view of the matter, arguing how entire books or larger segments of individual books were integrated to create the final version of the YBh. SUGAWARA's article, on the other hand, approaches the problem of the text's compilation history from the ground up. It offers an in-depth analysis of the *Bhāvanāmayī Bhūmiḥ* and demonstrates the numerous redaction critical issues encountered on the level of individual sentences. The article thus does not aim at providing a complete compilation history of the YBh, but rather shows the manner in which a single book came to be written, rewritten, adjusted, and restructured through citation, paraphrase, and cross-reference in order to make the book fit into the larger project of the YBh as a general work.

The second article in the volume concerned with the *Bhāvanāmayī Bhūmiḥ* is the contribution by Alexander VON ROSPATT.[227] In his earlier work on Yogācāra

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[225] Yasunori SUGAWARA is an independent scholar from Japan. He has published widely on Yogācāra studies, in particular a series of articles examining the origin and development of the *trisvabhāva* theory (1983; 1984b; 1984d; 1985a). His scholarship has also been concerned with the two Vasubandhu-theory (1984a; 1984c), Dignāga as a Yogācāra-Vijñānavāda author (1987), the notion of buddhahood (1985b), relics (1993), *sūtra* literature (1998), and text criticism in relation to Vasubandhu's *Trisvabhāvanirdeśa* (1996). In 1990, he was a major contributor to a large survey of Sanskrit editions and manuscripts, with his contribution covering the Indian Yogācāra literature (TSUKAMOTO, MATSUNAGA, & ISODA, 1990:315-389). He is currently producing a critical Sanskrit edition of the *Bhāvanāmayī Bhūmiḥ*.

[226] Contained in TSUKAMOTO, MATSUNAGA, & ISODA (1990:315-389).

[227] The German-born scholar Alexander VON ROSPATT is Professor of Buddhist and South Asian Studies at the University of California at Berkeley in the USA. Having received a BA degree (1985) in Religious Studies from the School of Oriental and African Studies (SOAS) at the University of London, he studied at the University of Hamburg (Universität Hamburg), where he earned the MA degree (1988) in Indology, Religious Studies, and Tibetology, followed by the doctoral degree in 1993 with a dissertation on the Buddhist doctrine of momentariness (revised version published in 1995). In the period 1988-1990, he worked on cataloging Sanskrit manuscripts at the Nepal-German Manuscript Preservation Project in Hamburg. After receiving the PhD degree, he served as Assistant Professor (*Hochschulassistent*) at the Institute for Indology at Leipzig University (Univer-

materials, VON ROSPATT (1995) provided a comprehensive study of the Buddhist doctrine of momentariness (*kṣaṇikatā*) and impermanence (*anityatā*) as presented in a broad range of Sūtra, Abhidharma, and Yogācāra sources, including pertinent passages in the *Cintāmayī Bhūmiḥ*, the *Śrāvakabhūmi*, the *Bodhisattvabhūmi*, and the *Viniścayasaṃgrahaṇī*. His current paper centers on the *Bhāvanāmayī Bhūmiḥ*, laying out the spiritual path presented therein. His analysis reveals how the book is less concerned with explaining specific practices but instead aims at mapping the concrete stages that the practitioner undergoes in his or her quest for *nirvāṇa*, identifying the various difficulties that may arise. VON ROSPATT also discusses a number of points where the book differs subtly from similar presentations elsewhere in the YBh.

Remarks on the book are also found in the articles by Martin DELHEY and Noritoshi ARAMAKI.

Basic Section Book Ten – The Thirteenth Foundation (13) *Śrāvakabhūmi* *Shēngwén dì* (聲聞地) *Nyan thos kyi sa*

With the *Śrāvakabhūmi*, i.e., *The Foundation [Concerning] the Hearer*, the YBh turns from the general overview of the Buddhist path that the text has provided so far to presenting a specific form of Buddhist practice tailored for a particular type of practitioner, namely the so-called 'disciple' or 'hearer' (*śrāvaka*, *shēngwén* 聲聞, *nyan thos*). The book is followed by two other books dealing with other specific styles of practice, viz. the *Pratyekabuddhabhūmi* and the *Bodhisattvabhūmi*. Taken together, this triad of books expounds the three 'vehicles' (*yāna*) of Buddhism, i.e., the vehicle for the hearers (Śrāvakayāna), the vehicle for solitary *buddha*s (Pratyekabuddhayāna), and the 'great vehicle' (Mahāyāna) for the *bodhisattva*s. The *Śrāvakabhūmi* book is very sizeable, forming an entire printed volume in the Tibetan version of the text. It is the second largest book in the Basic Section, only

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sität Leipzig) in Germany (1993-2001). He was Visiting Professor at the University of Oxford (2001), the University of California at Berkeley (2001), and the University of Vienna (2002-2003), before joining UC Berkeley as Professor in 2004. The two major areas of his scholarship include the doctrinal history of Indian Buddhism as well as Newar Buddhism in the Kathmandu Valley, the latter being the only Indic Mahāyāna tradition that continues to persist in its original South Asian setting right down to the present. His publications on the early Indian Yogācāra tradition include his 1995 monograph on the doctrine of momentariness and an article on the contemplation of impermanence (2004). Some major articles among his many writings on Newar Buddhism cover such topics as the Svayambhūcaitya in the Kathmandu Valley (1999; 2001b; 2009; 2011), Mahāyāna Buddhism in Nepal (2001a; 2005b), Newar Buddhist ritual texts (2002; 2010), Buddha Dīpaṃkara (2003), Newar monastic ordination rituals (2005a; 2010-2011), and Newar death rituals (2005c). His new book *The Svayambhu Caitya and Its Renovations* (forthcoming) deals with the historical renovations of the Svayambhū Stūpa in Kathmandu. Based on Newar manuscripts and several years of fieldwork in Nepal, he in this book reconstructs the ritual history of these renovations and their social contexts. His current research focuses on Newar Buddhist narrative literature and on life-cycle rituals of old age among the Newars.

exceeded by the *Bodhisattvabhūmi* which is slightly longer. As noted above, many scholars consider the *Śrāvakabhūmi* and the *Bodhisattvabhūmi* as constituting the oldest layers of the Basic Section, with other parts having subsequently been added before and after these books in order to create a larger and more systematic treatise.

The *Śrāvakabhūmi* is divided into four sections called *yogasthāna* (*yúqié chù* 瑜伽處, *rnal 'byor gyi gnas*), literally meaning '*yoga* topics'. As discussed above, the word *yoga* signifies a 'religious practice' in general or 'meditation' more specifically. The word 'topic' (*sthāna*) here implies a division of the book containing a series of doctrinal points, which the text simply numbers from the first to the fourth.[228]

The First Yogasthāna
The *Gotrabhūmi*

The first Yogasthāna section is further subdivided into three 'foundations' (*bhūmi*) called *Gotrabhūmi*, *Avatārabhūmi*, and *Naiṣkramyabhūmi*. Hence, one of the oldest books within the overall structure of the Basic Section's seventeen *bhūmi*s is thus subdivided into further *bhūmi*s, which may have something to do with the early compilation history of the text.

The first *bhūmi* is entitled "The Foundation [Concerning] the Predisposition" (*Gotrabhūmi*, *Zhǒngxìng dì* 種姓地, *Rigs kyi sa*). It discusses the notion that practicing the Buddhist path successfully requires having a certain innate spiritual or religious 'predisposition' (*gotra*, *zhǒngxìng* 種姓, *rigs*).[229] While this notion is related to the contemporaneous and slightly later developments in Buddhist thought concerning predisposition (*gotra*) in the sense of a *buddha*-nature (*tathāgatagarbha*), the present segment does not divide persons into different 'families' (*gotra*) of practitioners according to their *yāna*-affiliation, as is otherwise seen in certain *tathāgatagarbha* texts.[230] Rather, the point of the present exposition seems to be to provide a logical justification for the claim that it is possible for a sentient being drifting in *saṃsāra* to attain *nirvāṇa*, given that such an attainment is inherent with the innate nature of certain people, without any further distinction of different *gotra*s being presupposed here. Aside from the passage's association with the *tathāgatagarbha* literature, it is topically likewise related to similar works in the Abhidharma genre, such as the Theravāda treatise *Puggalapaññati*, "The Exposition of Persons," which lists and explains the various types of practitioners mentioned in the Buddha's discourses, e.g., those without the wish to attain liberation (Pāli: *nirāso*), those having such a wish (*āsaṃso*), and those in whom this wish has been accomplished (*vigatāso*).

The *Gotrabhūmi* commences with a short section that defines the word predisposition as denoting a factor that is like a capacity, a potential, or a 'seed' (**bīja*-

[228] For a discussion of the term *yogasthāna* and the structure of the book, see DELEANU (2006:36-37 n.18).

[229] An alternative semantic connotation of *gotra* is 'lineage'. For a brief discussion of the meaning of the term *gotra* with further bibliographic references, see DELEANU (2006:37-38 n.21). For a longer discussion of the term, see SEYFORT RUEGG (1976).

[230] It should be noted that such a distinction, however, is made in the *Pudgalavyavasthāna* segment of the second Yogasthāna (to be summarized below).

dharma, *zhǒngzi fǎ* 種子法, *sa bon gyi chos*) [for spiritual achievement] found in the predisposed (*gotrastha*, *zhù zhǒngxìng* 住種姓, *rigs la gnas pa*) person (*pudgala*, *bǔtèqiéluó* 補特伽羅, *gang zag*).[231] It further says that if a person possesses such an innate spiritual predisposition and encounters the right conditions, s/he has the ability to achieve *nirvāṇa*. The passage also lists the words 'seed' (**bīja*, *zhǒngzi* 種子法, *sa bon*), 'fundamental constitution' (**dhātu*, *jiè* 界, *khams*), and 'nature' (**svabhāva*, *xìng* 性, *rang bzhin*) as possible synonyms for the notion of *gotra*, and elaborates that the predisposition is not physical but mental, that it is innately acquired (**dharmatālabdha*, *fǎ'ěr suǒdé* 法爾所得, *chos nyid kyis 'thob pa*), and that it has persisted since beginningless time (**paraṃparāgato 'nādikālikaḥ*, *cóng wúshǐ shì zhǎnzhuǎn chuánlái* 從無始世展轉傳來, *thog ma med pa'i dus nas brgyud de 'ongs pa*).

This is followed by a second section giving a broader presentation of the predisposition (**gotravyavasthāna*, *zhǒngxìng ānlì* 種姓安立, *rigs kyi rnam par gzhag pa*).[232] The section is structured around a series of four questions and answers that aim to clarify the nature of the predisposition. The first question concerns the stage at which the predisposition remains hidden (**sūkṣmā*, *xì* 細, *phra ba*, literally 'subtle') and when it becomes visible (**audārika*, *cū* 麤, *rags pa*). The second question is about whether the predisposition is part of a single existential continuum or of multiple continua. Then it is asked why someone possessing such a predisposition has remained in *saṃsāra* without already having entered *nirvāṇa* long ago. Finally, the question is raised as to what conditions are needed for attaining *nirvāṇa*. The answer to the third question explains in some detail four causes that have prevented predisposed persons from having already entered *nirvāṇa*, namely (human) rebirth in inopportune places (**akṣaṇyopapanna*, *shēng wúxiá* 生無暇, *mi khom par skye ba*), disinterest or heedlessness (**pramatta*, *fàngyì guò* 放逸過, *bag med pa*), following wrong beliefs (**mithyāpratipanna*, *xiéjiě xíng* 邪解行, *log par zhugs pa*), and being unable to understand and practice the right teachings due to being obscured (**āvṛta*, *yǒu zhàng guò* 有障過, *sgrib pa*). The answer to the fourth question lists two main conditions for reaching *nirvāṇa*, namely receiving the proper teachings from others (≈ **anyaśabda*, *tāyīn* 他音, *gzhan gyi sgra*) and being personally engaged in practicing these in a correct manner (*nèi rúlǐ zuòyì* 內如理作意, *nang gi tshul bzhin yid la byed pa*). Further, it gives a longer explanation of twelve such conditions, which are (1) a good human rebirth (≈ **ātmasampat*, *zì yuánmǎn* 自圓滿, *bdag gi 'byor pa*), (2) that the Buddha's teachings have been taught and transmitted down to the present time (≈*parasampat*, *tā yuánmǎn* 他圓滿, *gzhan gyi 'byor pa*), (3) a beneficial aspiration for [practicing] the *Dharma* (*kuśalo dharmacchanda*, *shànfǎ yù* 善法欲, *dge ba'i chos la 'dun pa*), (4) renunciation of one's home (*pravrajyā*, *zhèng chūjiā* 正出家, *rab tu byung ba*), (5) following a discipline of vows (*śīlasaṃvara*, *jièlǜyí* 戒律儀, *tshul khrims kyi sdom pa*), (6) restraining the senses (*indriyasaṃvara*, *gēn lǜyí* 根律儀, *dbang po'i sdom pa*), (7) knowing the right amount of food intake, i.e., eating

[231] Tibetan edition in SHŌMON ji Kenkyūkai (1998:2-4) = T1579.395c$_{19-27}$ = D4036.1b$_{5}$-2a$_{4}$. The word *gotrastha*, which is here translated with "predisposed," literally means "standing (*°sthaḥ*) in the lineage *(gotra°)*."

[232] Tibetan and Sanskrit editions in SHŌMON ji Kenkyūkai (1998:4-22) = T1579.395c$_{28}$-397c$_{25}$ = D4036.2a$_{4}$-7a$_{5}$.

healthily (*bhojane mātrajñatā*, *yú shí zhīliáng* 於食知量, *zas kyi tshod rig pa nyid*), (8) maintaining the practice of staying awake in the evening and in the early morning (*pūrvarātrāpararātraṃ jāgarikānuyoga*, *chūyè hòuyè chángqín xiūxí juéwù yúqié* 初夜後夜常勤修習覺寤瑜伽, *nam gyi cha stod dang nam gyi cha smad la mi nyal bar sbyor ba'i rjes su brtson pa nyid*), (9) moving about attentively with full alertness [e.g., to avoid inflicting any harm on beings] (*saṃprajānadvihāritā*, *zhèngzhī ér zhù* 正知而住, *shes bzhin du spyod pa nyid*), (10) going into retreat (*prāvivekya*, *yào yuǎnlí* 樂遠離, *rab tu dben par gnas pa*), (11) purifying the obscurations (*nivaraṇaviśuddhi*, *qīngjìng zhūgài* 清淨諸蓋, *sgrib pa rnam par dag pa*), and (12) resting in meditation (*samādhisaṃniśraya*, *yī sānmādì* 依三摩地, *ting nge 'dzin la yang dag par gnas pa*). Several of these themes are further explained in greater detail below in the *Naiṣkramyabhūmi* segment of the *Śrāvakabhūmi*.

The third section of the *Gotrabhūmi* concerns the characteristics of predisposed persons (*gotrasthasya pudgalasya liṅgāni*, *zhù zhǒngxìng zhě suǒyǒu zhūxiàng* 住種性者所有諸相, *rigs la gnas pa'i gang zag gi rtags*).[233] It explains the notion of a predisposed person (*gotrastha*, *zhù zhǒngxìng* 住種性, *rigs la gnas pa*) with a negative example by contrasting such an individual with a 'not predisposed' person (*agotrastha*, *bù zhù zhǒngxìng* 不住種性, *rigs med pa la gnas pa*), viz. someone who fundamentally does not possess the qualities needed to attain *nirvāṇa* (*aparinirvāṇadharmaka*, *wú nièpán fǎ* 無涅槃法, *yongs su mya ngan las mi 'da' ba'i chos can*).[234] The text presents six general characteristics of such a not predisposed person, including (1) having excessive physical desires (*ālayatṛṣṇā*, *ālàiyé ài* 阿賴耶愛, *lus la gzhi'i sred pa*), (2) being completely incapable of seeing the badness of *saṃsāra* (*saṃsāradoṣa*, *shēngsǐ zhòngduō guòshī* 生死眾多過失, *'khor ba'i skyon*), (3) having absolutely no conscience (*āhrīkya*, *wúcán* 無慚, *ngo tsha med pa*) and sense of embarrasment (*anapatrāpya*, *wúkuì* 無愧, *khrel med pa*), (4) feeling no degree of openness (*cetasa āvarjanamātrakam*, *wēixiǎo fāxīn* 微小發心, *cung zad sems gtod pa tsam*) when being taught about the four existential facts of the noble ones, (5) living a sham of the life of a renunciate if becoming ordained, and (6) having only mundane motivations when performing beneficial actions.

The fourth and last section of the *Gotrabhūmi* presents a gradation of predisposed persons.[235] Predisposed persons are considered to be of three overall types, viz. (A) being predisposed but having not yet entered [the path] and having not yet gone forth (*gotra eva sthito nāvatīrṇo na niṣkrāntaḥ*, *yǒu wéi zhù zhǒngxìng ér wèi qù rù ér wèi chūlí* 有唯住種姓而未趣入亦未出離, *rigs la gnas pa kho na yin la/ ma zhugs shing nges par ma byung ba*); (B) being predisposed and having entered [the path] but having not yet gone forth (*gotrastho 'vatīrṇo na niṣkrāntaḥ*, *yǒu ānzhù zhǒngxìng ér yǐ qù rù ér wèi chūlí* 有安住種姓亦已趣入而未出離, *rigs la gnas la zhugs shing nges par ma byung ba*); and (C) being predisposed and having entered [the path] and having gone forth (*gotrastho 'vatīrṇo niṣkrāntaḥ*, *yǒu ān zhù*

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[233] Sanskrit edition in SHŌMON ji Kenkyūkai (1998:24-28) = T1579.397c_{25}-398b_{24} = D4036.7a_5-8b_2.

[234] The present article by Makoto YOSHIMURA examines the controversy which the YBh notion of a person incapable of reaching *nirvāṇa* stirred in Chinese Táng Dynastic Buddhist circles, which otherwise were preoccupied with the universal *tathāgatagarbha* theory.

[235] SHŌMON ji Kenkyūkai (1998:28-38) = T1579.398b_{25}-399b_{18} = D4036.8b_3-10b_1.

zhǒngxìng ér yǐ qù rù ér yǐ chūlí 有安住種姓亦已趣入及已出離, *rigs la gnas la zhugs shing nges par 'byung ba*). Such predisposed persons are then further subdivided into twenty types:[236] (1) those having a weak aptitude (*mṛdvindriyaḥ*, *yǒu ruǎngēn* 有軟根, *dbang po rtul po*); (2) those having a mediocre aptitude (*madhyendriyaḥ*, *yǒu zhōnggēn* 有中根, *dbang po 'bring po*); (3) those having a keen aptitude (*tīkṣṇendriyaḥ*, *yǒu lìgēn* 有利根, *dbang po rnon po*); (4) those having a temperament of desire (*rāgacaritaḥ*, *yǒu tānxíng* 有貪行, *'dod chags spyad pa*); (5) those having a temperament of hatred (*dveṣacaritaḥ*, *yǒu chēnxíng* 有瞋行, *zhe sdang spyad pa*); (6) those having a temperament of stupidity (*mohacaritaḥ*, *yǒu chīxíng* 有癡行, *gti mug spyad pa*); (7) those having been reborn in an inopportune place (*akṣaṇyopapannaḥ*, *shēng wúxiá* 生無暇, *mi khom par skyes pa*); (8) those having been reborn in an opportune place (*kṣaṇyopapannaḥ*, *shēng yǒuxiá* 生有暇, *khom par skyes pa*); (9) those who are disinterested [in the *Dharma*][237] (*pramattaḥ*, *yǒu zòngyì* 有縱逸, *bag med pa dang ldan pa*); (10) those who are not disinterested [in the *Dharma*] (*apramattaḥ*, *wú zòngyì* 無縱逸, *bag yod pa dang ldan pa*); (11) those following wrong beliefs (*mithyāpratipannaḥ*, *yǒu xiéxíng* 有邪行, *log par zhugs pa*); (12) those not following wrong beliefs (*amithyāpratipannaḥ*, *wú xiéxíng* 無邪行, *log pa ma yin par zhugs pa*); (13) those who are [heavily] obscured (*āvṛtaḥ*, *yǒu zhàng'ài* 有障礙, *bsgribs pa*); (14) those who are not [heavily] obscured (*anāvṛtaḥ*, *wú zhàng'ài* 無障礙, *ma sgribs pa*); (15) those who are far away [from *nirvāṇa*] (*dūre*, *yuǎn huò* 遠或, *yun ring ba*); (16) those who are near [to *nirvāṇa*] (*antike* or *āsanne*, *jìn huò* 近或, *thag nye ba*); (17) those who are not developed (*aparipakvaḥ*, *wèi chéngshóu* 未成熟, *yongs su ma smin pa*); (18) those who have developed (*paripakvaḥ*, *yǐ chéngshóu* 已成熟, *yongs su smin pa*); (19) those who have not become purified and perfected (*aviśuddhaḥ*, *wèi qīngjìng* 未清淨, *rnam par ma dag pa*); and (20) those who have become purified and perfected (*viśuddhaḥ*, *yǐ qīngjìng* 已清淨, *rnam par dag pa*).

The *Avatārabhūmi*

The second foundation of the first Yogasthāna is called the *Avatārabhūmi* (*Qùrù dì* 趣入地, *'Jug pa'i sa*), meaning "The Foundation [Concerning] the Entry [Into the Path]." It consists of four segments.

The first segment elaborates "the nature of the entry [into the path]" (*avatārasya svabhāva*, *qùrù zìxìng* 趣入自性, *'jug pa'i rang bzhin*).[238] The entry into the path

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[236] It is also possible to count the twenty subcategories together with the first three types and simply say that there is an enumeration of 23 types of predisposed persons. However, the first three types are more universal than the subsequent twenty types and are cross-referenced as such later in the passage. Further, the segment on the twenty subtypes begins with the word *tatra* (omitted in the Chinese translation, Tib. *de la*), which could here be interpreted in the sense of "with regard to these [three]" or "among these [three]," thus suggesting that the twenty types are a subdivision of the three types. It should though be noted that the same word *tatra* also occurs elsewhere in the passage, where such an interpretation is not tenable.

[237] The word *pramatta* may also generally mean to be heedless and careless, but the explanation given here concerns having no interest in receiving teachings and practicing the *Dharma*.

[238] SHŌMON ji Kenkyūkai (1998:40-42) = T1579.399b_{20}-399c_{16} = D4036.10b_1-11a_3.

means that a predisposed person is reborn in an opportune place at a time when a *buddha* has appeared in the world, and the person encounters the *buddha* or his *śrāvaka* students, receives teachings, feels faith therein, adopts a Buddhist discipline, practices generosity, and begins to learn. It is also emphasized that the ensuing process of spiritual development usually continues throughout many rebirths before *nirvāṇa* is reached. Hence, the word "entry" (*avatāra*, *qùrù* 趣入, *'jug pa*) is said to be used in the sense that the predisposed person has entered the path that gradually will lead to the achievement of *nirvāṇa*.

The second segment provides a more detailed "presentation of the entry" (*avatāravyavasthāna*, *jiànlì qùrù* 建立趣入 or *qùrù ānlì* 趣入安立, *'jug pa'i rnam par gzhag pa*).[239] To begin with, predisposed persons are here classified into eight types. The first is someone who is merely predisposed [to enter the Buddhist path of a *śrāvaka*] (*yǒu zhǒngxìng* 有種姓, *rigs yod pa*). The second is someone who has entered the path (**avatīrṇa*, *yǒu qùrù* 有趣入, *zhugs pa*) in the manner outlined above. The third is someone who is in the process of developing him- or herself (**paripacyamāna*, *jiāng chéngshóu* 將成熟, *yongs su smin par byed pa*), including anyone engaged in practicing the path from its beginner level up to its most advanced levels. The fourth is someone who has become developed (**paripakva*, *yǐ chéngshóu* 已成熟, *yongs su smin pa*), referring to a person who is in his or her last reincarnation before entering *nirvāṇa*. The fifth is someone who has entered the path, but who is not yet developing him- or herself and who also has not yet become developed, i.e., a complete beginner. The sixth is someone who has entered the path and has begun developing him- or herself but who has not yet become developed, being someone who has practiced throughout one, two, or many rebirths but who has not yet reached the final rebirth. The seventh type is someone who has entered the path, has become developed, and no longer needs to develop him- or herself, namely someone who has reached his or her final rebirth. The eighth and last type is the person who has not yet entered the path, who is not developing him- or herself, and who has not become developed. This person is merely predisposed and is said to have a destiny or potential (*bhavya*, *yǒu kānnéng* 有堪能, *skal pa yod pa*) for entering the path and developing him- or herself. Such a person is distinguished from the person who has no destiny or potential (*abhavya*, *wú kānnéng* 無堪能, *skal pa med pa*) for entering and practicing the path, i.e., a person bereft of predisposition (*gotravirahita*, *lí zhǒngxìng* 離種姓, *rigs med pa*) since s/he fundamentally or intrinsically lacks the qualities needed to attain *nirvāṇa* (*aparinirvāṇadharmaka*, *wú nièpán fǎ* 無涅槃法, *yongs su mya ngan las mi 'da' ba'i chos can*).[240] The last part of the segment provides what may be seen as a variant explanation of predestined persons, dividing them among six progressive steps on the path (*sthāna*, *wèi* 位, *gnas*), namely (1) those who are [merely] predestined

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[239] SHŌMON ji Kenkyūkai (1998:42-52) = T1579.399c_{17}-400c_{23} = D4036.11a_3-13b_2.

[240] As a digression, it may be remarked that the terms *bhavya* and *abhavya* are also widely used in classical Jaina texts as well as in contemporary Jainism to denote respectively the person with the ability or lacking the ability to achieve liberation. See, e.g., the eighth chapter in Kundakunda's (c. 2nd-4th centuries CE) *Samayasāra*, verses 273-275 and 317 (CHAKRAVARTI, 1950:172-173, 196), according to which the *abhavya* person could very well be a highly engaged Jaina practitioner, though s/he fundamentally lacks the faith that would enable liberation. For further explanation, see JAINI (1977; 1979:139-141).

(*bhavya*, *yǒu kāngnéng* 有堪能, *skal pa dang ldan pa*), (2) those with weak roots for what is beneficial (*mṛdukuśalamūlasamanvāgata*, *chéngjiù xiàpǐn shàngēn* 成就下品善根, *dge ba'i rtsa ba chung ngu dang ldan pa*), (3) those with mediocre roots for what is beneficial (*madhyakuśalamūla-samanvāgata*, *chéngjiù zhōngpǐn shàngēn* 成就中品善根, *dge ba'i rtsa ba 'bring dang ldan pa*), (4) those with exceptional roots for what is beneficial (*adhimātrakuśalamūlasamanvāgata*, *chéngjiù shàngpǐn shàngēn* 成就上品善根, *dge ba'i rtsa ba chen po dang ldan pa*), (5) those whose practice is reaching completion (*niṣṭhāprāyogika*, *jiùjìng fāngbiàn* 究竟方便, *mthar thug pa'i sbyor ba la gnas pa*), and (6) those who have arrived at the completion [of the practice] (*niṣṭhāgata*, *yǐdào jiùjìng* 已到究竟, *mthar thug par gyur pa*), i.e., the liberated state of a sage (*arhattva*, *āluóhàn guǒ* 阿羅漢果, *dgra bcom pa nyid*). These steps are said to reflect the entire scope with regard to the practice of a *śrāvaka* (*śrāvakācaryā*, *shēngwén suǒxiū zhèngxíng* 聲聞所修正行, *nyan thos kyi spyod pa*), which may require one or more rebirths to complete.

The third segment of the *Avatārabhūmi* deals with "the characteristics of the person who has entered [the path]" (*avatīrṇasya pudgalasya liṅgāni*, *yǐ qùrù zhě suǒyǒu zhūxiàng* 已趣入者所有諸相, *zhugs pa'i gang zag gi rtags*).[241] Eight qualities are here listed, to wit (1) a natural tendency to engage in the *Dharma* comparable to how a bee is attracted to honey, (2) avoidance of rebirth in inopportune places where the *Dharma* cannot be practiced, (3) feeling very moved with tears in the eyes and the body hairs standing on end when hearing or thinking of the good qualities of the Buddha, the *Dharma*, or the *saṅgha*, (4) possessing an inherent strong conscience and sense of embarrasment with regard to anything blameworthy [in oneself], (5) a strong drive for practicing any beneficial activity, such as reciting scriptures, studying or asking questions about the *Dharma*, practicing meditation, and so forth, (6) a firm resolve to carry out and complete any worthy undertaking, (7) having only weak negative sides and not being dishonest and deceitful, and (8) being undaunted and never feeling powerless in the face of the magnitude of what needs to be realized and accomplished. These eight qualities are said to be present in a small degree right from the earliest stage of entering the path and thereafter progressively becoming more and more predominant on the more advanced stages. Someone possessing these qualities in any degree is considered a person who has entered the path (*avatīrṇa*, *yǐ qùrù* 已趣入, *zhugs pa*).

Finally, the fourth segment of the *Avatārabhūmi* is a short piece defining "the persons who have entered [the path]" (*avatīrṇāḥ pudgalāḥ*, *yǐdé qùrù bǔtèqiéluó* 已得趣入補特伽羅, *zhugs pa'i gang zag*).[242] It distinguishes four degrees of maturity in such persons in terms of whether they have entered the path, begun to develop themselves, become developed, and gone forth.

The *Naiṣkramyabhūmi*

The third foundation of the first Yogasthāna is entitled "The Foundation [Concerning] Going Forth" (*naiṣkramyabhūmi*, *chūlí dì* 出離地, *nges par 'byung ba'i sa*). The expression "going forth" (*naiṣkramya*, *chūlí* 出離, *nges par 'byung ba*) implies abandoning a worldly life and practicing renunciation instead; it also implies

[241] SHŌMON ji Kenkyūkai (1998:52-58) = T1579.400c_{24}-401b_{25} = D4036.13b_2-14b_7.
[242] SHŌMON ji Kenkyūkai (1998:58) = T1579.401b_{26}-401c_7 = D4036.14b_7-15a_4.

leaving the life of a householder and going forth as a renunciate, i.e., becoming a monk or a nun; additionally, it entails a general sense of traveling on the spiritual path.

Structurally, the *Naiṣkramyabhūmi* is not limited to the first Yogasthāna, but it commences here and then covers the rest of the text of the entire *Śrāvakabhūmi* book, thereby spanning all four Yogasthānas. The *Naiṣkramyabhūmi* explains in detail the path of the *śrāvaka* practitioner, which is understood as an inner journey aimed at achieving detachment (*vairāgyagamana*, *qù líyù* 趣離欲, *'dod chags dang bral bar 'gyur ba*). The path is split into two branches that both lead to detachment; these are called the mundane path (*laukikaḥ mārgaḥ*, *shìjiān dào* 世間道, *'jig rten pa'i lam*) and the supramundane path (*lokottaraḥ mārgaḥ*, *chūshì dào* 出世道, *'jig rten las 'das pa'i lam*). The segment that makes up the remainder of the first Yogasthāna consists of three parts, defining in brief the two paths and giving a full explanation of the requisites (*sambhāra*, *zīliáng* 資糧, *tshogs*) that are needed for journeying on these paths.[243]

The first part contains a brief introduction to the mundane path.[244] Those who follow this path contemplate that the realm of sensual desire (*kāmadhātu*, *yùjiè* 欲界, *'dod pa'i khams*) is brutish and coarse (*audārika*, *cū* 麤, *rags pa*), and instead view the absorption and rapture associated with the first degree of meditative absorption (*prathama dhyāna*, *chū jìnglǜ* 初靜慮, *bsam gtan dang po*) as serene. Practicing this level of [*śamatha*] meditation repeatedly, they achieve detachment from sensual desire and come to rest in the first degree of absorption. Subsequently, they begin to consider the first degree of absorption as also being too coarse and in a similar manner progress to the second degree of absorption and so forth, until they have achieved the highest level of [*śamatha*] meditation within the realm of incorporeality (*ārūpyadhātu*, *wúsèjiè* 無色界, *gzugs med pa'i khams*), which is called the domain of neither ideation nor non-ideation (*naivasaṃjñānā-saṃjñāyatana*, *fēixiǎng fēifēixiǎng chù* 非想非非想處, *'du shes med 'du shes med min skye mched*). This is the mundane path, which leads to the highest level of meditative absorption, though it remains within *saṃsāra*, for which reason it is referred to as mundane.

The second part introduces the supramundane path.[245] Those who follow this path encounter a genuine teacher, achieve expertise in the *Dharma*, and [through *vipaśyanā* meditation] come to see the veracity of the four existential facts of the noble ones, viz. suffering, the origin of suffering, the cessation of suffering, and the

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243 It may in general be remarked that Lambert SCHMITHAUSEN has made a number of significant contributions that bear on diverse aspects of the Buddhist paths, both those that are common to the different Buddhist schools as well as those that are particular to the presentation of the paths explained in the *Śrāvakabhūmi*. The most important of these publications are his two articles of 1982 and 2007(a). The 1982 article also includes many emendations to the Sanskrit text of the *Śrāvakabhūmi*, especially with regard to the third and fourth Yogasthānas presented in SHUKLA's Sanskrit edition (1973). The 2007(a) article presupposes an earlier article (SCHMITHAUSEN, 1981), which was not restricted to the Yogācāra tradition but which picked up a broader thread of contrasting approaches that had been begun by DE LA VALLÉE POUSSIN (1936-1937).

244 SHŌMON ji Kenkyūkai (1998:60) = T1579.401c$_{21}$-402a$_{1}$ = D4036.15a$_{5}$-15b$_{1}$.

245 SHŌMON ji Kenkyūkai (1998:60) = T1579.402a$_{1-9}$ = D4036.15b$_{1-4}$.

path leading to the cessation of suffering.[246] Thereupon, they cultivate this understanding and gradually go completely beyond the world of the three realms of *saṃsāra*. Hence, this path is referred to as supramundane.

The third and longest part of the segment within the present Yogasthāna explains thirteen requisites (*sambhāra*, *zīliáng* 資糧, *tshogs*) needed for following these two paths.[247] The elaboration of these requisites, though rather lengthy, may be of some interest, not only for elucidating a number of more pragmatic aspects of meditation practice but also as they attest to how Buddhist monks ideally were supposed to live and conduct themselves at the time when the YBh was composed.

The first requisite is the favorable circumstance stemming from oneself (*ātmasampat*, *zì yuánmǎn* 自圓滿, *bdag gi 'byor pa*),[248] namely a human rebirth in a place and condition that is opportune for practicing the *Dharma*. The second requisite is the favorable circumstance stemming from others (*parasampat*, *tā yuánmǎn* 他圓滿, *gzhan gyi 'byor pa*), viz. that a *buddha* has appeared in the world, that he taught the *Dharma*, and that his teachings have been successfully transmitted down to the present time. The third requisite is a beneficial aspiration for [practicing] the *Dharma* (*kuśalo dharmacchanda*, *shànfǎ yù* 善法欲, *dge ba'i chos la 'dun pa*). These three requisites were already addressed in the *Gotrabhūmi*'s explication of predisposition (**gotravyavasthāna*, *zhǒngxìng ānlì* 種姓安立, *rigs kyi rnam par gzhag pa*), and the present segment merely makes a cross-reference to that passage.

With the fourth requisite, the text provides a longer explanation.[249] This requisite is called the restraint of discipline (*śīlasaṃvara*, *jièlǜyí* 戒律儀, *tshul khrims kyi sdom pa*).[250] It should be noted that the word 'restraint' (*saṃvara*, *yí* 儀, *sdom pa*) also signifies the 'vows' taken by Buddhist practitioners, whether lay or monastic, a topic that is covered too in the present passage. The restraint of discipline is first defined as "living in accordance with a code of discipline" (*śīlavān viharati*, *ānzhù jùjiè* 安住具戒, *tshul khrims dang ldan par gnas pa*), which is understood as behaving without bodily or verbal failure within the limitations of the points of religious training that have been undertaken. In particular, disciplinary restraint should be understood as restraining oneself by observing the vows aimed at liberation (*prātimokṣasaṃvarasaṃvṛta*, *shàngnéng shǒuhù bié jiětuō lǜyí* 善能守護別解脫律儀, *so sor thar pa'i sdom pas bsdam pa*), i.e., one of the seven classes of

[246] Concerning the process of seeing and realizing (*abhisamaya*) the existential facts, see the present articles by Tilmann VETTER and Sungdoo AHN.

[247] SHŌMON ji Kenkyūkai (1998:62-296) = T1579.402a$_{10}$-423b$_{25}$ = D4036.15b$_4$-67a$_4$.

[248] For a discussion of the term *sampat*, see DELEANU (2006:38 n.23).

[249] SHŌMON ji Kenkyūkai (1998:62-98) = T1579.402a$_{21}$-406b$_{11}$ = D4036.15b$_7$-25b$_3$.

[250] The term *śīla* has elsewhere been translated in a variety of ways, e.g., ethics, virtuous conduct, ethical conduct, or morality. It is, however, evident that the sections on *śīla* in the *Śrāvaka*- and *Bodhisattvabhūmi* predominantly explain *śīla* as a discipline that the practitioner needs to impose on him- or herself and abide by. This discipline serves as a foundation for all further spiritual practice, such as meditation, and involves a broad array of vows or 'restraints' (*saṃvara*). Some of these vows pertain to ethical matters, some deal with ascetic practices, while other concern social behavior. Far from all the vows are moral rules. Consequently, words such as 'ethics', 'virtuous conduct', or 'morality' cannot fully capture the semantic range of *śīla*, and for this reason the English equivalent 'discipline' has been adopted here and below.

Prātimokṣa vows including the vows of fully ordained monks and nuns, probationary nuns, novice monks and nuns, and male and female lay practitioners.[251] The proper code of conduct (*ācārasaṃpanna*, *guǐzé yuánmǎn* 軌則圓滿, *cho ga phun sum tshogs pa*) must accord with the Vinaya as well as with secular norms for religious behavior. It is said that a monk should avoid visiting the houses of butchers and prostitutes, bars, royal palaces, and the homes of outcast families, and should learn to fear committing even the slightest disciplinary infraction and train himself very properly in the 250 points of discipline that he has adopted. When the monk behaves perfectly in this way, he will instill and promote faith in others. Such a highly developed training in discipline serves as the necessary foundation for the subsequent trainings in meditation and insight.

In a longer passage, the segment lays out ten ruinous causes that may impair the restraint of discipline. These are (1) from the outset to adopt the discipline for the wrong reasons (*ādito durgṛhītaṃ śīlam*, *zuìchū èshòu shīluó lǜyí* 最初惡受尸羅律儀, *dang po nyid nas nyes par blangs pa*), (2) being too lax (*atilīna*, *tàijí shěnxià* 太極沈下, *ha cang zhum pa*), (3) being too uptight (*atisṛta*, *tàijí fúsàn* 太極浮散, *thal ches pa*), (4) to uphold the code with carelessness and apathy (*pramādakausīdyaparigṛhīta*, *fàngyì xièdài suǒshè* 放逸懈怠所攝, *bag med pa dang le los yongs su zin pa*), (5) having a wrong motivation (*mithyāpraṇihita*, *fāqǐ xiéyuàn* 發起邪願, *log par smon pa*), (6) having embraced a wrong mode of behavior (*ācāra-vipattyā parigṛhīta*, *guǐzé kuīsǔn suǒshè* 軌則虧損所攝, *cho ga nyams pas yongs su zin pa*), (7) having embraced a wrong mode of livelihood (*ājīvavipattyā parigṛhīta*, *jìngmìng kuīsǔn suǒshè* 淨命虧損所攝, *'tsho ba nyams pas yongs su zin pa*), (8) falling into either of the two extremes [of seeking pleasure or pain] (*antadvaya-patita*, *duòzài èrbiān* 墮在二邊, *mtha' gnyis su lhung ba*), (9) following a code (such as practicing austeries) that does not lead to liberation (*anairyāṇika*, *bùnéng chūlí* 不能出離, *nges par 'byung ba ma yin pa*), and (10) falling down from the conduct that has been adopted (*samādānaparibhraṣṭa*, *suǒshòu shīhuài* 所受失壞, *yang dag par blangs pa yongs su nyams par gyur pa*). The opposites of these are ten positive causes that purify and perfect the restraint of discipline. This explanation is followed by a passage that provides a series of six canonical quotations that concern the topic of discipline by definining it and comparing it to an ornament, an ointment, a perfume, good behavior, and restraint. Thereupon, three types of inspection (*pratyavekṣā*, *guān* 觀, *so sor rtog pa*) are presented. It is said that the *śrāvaka* must inspect his bodily, verbal, and mental actions to check whether they bring any kind of harm to him- or herself and others. By thus avoiding harmful actions, the discipline will be kept pure. Finally, the segment lists ten benefits (*anuśaṃsā*, *gōngdé shènglì* 功德勝利, *phan yon*) stemming from upholding a pure discipline. These include (1) being without regrets, (2) experiencing peace when dying, (3) having a good reputation, (4) sleeping peacefully, (5) being protected by the gods while sleeping, (6) having no fear or worry of retaliation by others, (7) being protected even by adversaries, rivals, or enemies once they see the practitioner's good conduct, (8) being protected by potentially harmful ghosts and spirits once they see the practitioner's good conduct, (9) being

[251] Concerning these vows and the monastic community, see the present article by Noriaki HAKAMAYA.

held in high esteem and provided for by kings, leaders, and villagers alike, and (10) finding fulfillment in all aspirations and prayers.

Next, the text turns to the fifth requisite called restraint of the senses (*indriya-saṃvara*, *gēn lǜyí* 根律儀, *dbang po'i sdom pa*).[252] Restraint of the senses means to keep the doors of the senses guarded (*indriyair guptadvāro viharati*, *mìhù gēnmén* 密護根門, *dbang po rnams kyi sgo bsdam pa*), maintaining a protective awareness (*ārakṣitasmṛti*, *fángshǒu zhèngniàn* 防守正念, *dran pa kun tu bsrungs pa*) and a constantly watchful awareness (*nipakasmṛti*, *chángwěi zhèngniàn* 常委正念, *dran pa la rtag 'grus byed pa*). The practitioner should carefully observe the entire process of sensory perception to avoid adopting any misconstrued or harmful thoughts, e.g., thinking what is unattractive is attractive, which in turn leads to afflictions such as desire or anger that may occasion negative actions. Having explained these techniques in some detail, the segment ends by giving three alternative ways of summing up this topic. The first summary analyzes the expression "what restrains what, from what, in which manner," meaning that it is the watchful awareness that restrains the senses from the sensory objects by observing and avoiding misconstrued perceptions and thoughts that lead to afflictions and negative actions. The second summary examines what method is used to restrain which object in what way. The third summary sums up the same process in just two steps, viz. the application of two powers of careful consideration (*pratisaṃkhyāna*, *sīzé* 思擇, *so sor rtog pa*) and cultivation (*bhāvanā*, *xiūxí* 修習, *bsgoms pa*).

The sixth requisite is to know the right amount of food intake (*bhojane mātra-jñatā*, *yú shí zhīliáng* 於食知量, *zas kyi tshod rig pa nyid*), i.e., eating healthily.[253] The topic is here explained in much more detail than it was done above in the *Gotrabhūmi* segment on the same theme. Knowing the right amount of food intake is defined as eating food with careful consideration (*pratisaṃkhyāyāhāram āharati*, *yóu zhèng sīzé shí yú suǒshí* 由正思擇食於所食, *so sor brtags shing zas za bar byed*), not eating for the sake of some idea, enjoyment, adornment, or beauty but for the sake of nourishing the body, removing hunger, sustaining celibacy when being a monk or a nun, abandoning former sensations, not giving rise to new sensations, supporting oneself, giving strength and happiness, being irreproachable, and finding ease. The segment explains each word in this definition at length. Careful consideration (*pratisaṃkhyā*, *zhèng sīzé* 正思擇, *so sor rtog pa*) here means that the practitioner should be aware of the physical downsides in eating improperly, e.g., merely for the sake of pleasure, company, social convention, etc. Eating properly, on the other hand, is said to bring good health and longevity. Further, the monk or nun who begs his or her food as alms also needs to reflect on the good intentions of the villagers who donated the food and eat it with the intention of bringing them merit. The word 'food' (*āhāra*, *suǒshí* 所食, *zas*) is defined as what is ingested in bites (*kavaḍaṃkāra*, *duànshí* 段食, *kham gyi zas*) and is exemplified through a list of possible food items, including bread, cakes, porridge, ghee, oil, honey, molasses, meat, fish, jerky, salt, dairy, and butter. From this list, it seems that the monks or nuns in question were not vegetarians, provided that the list is understood as applying to what is eaten by the ordained and that it is not just a general list of food items. The segment ends with three summaries of the

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[252] SHŌMON ji Kenkyūkai (1998:100-114) = T1579.406b_{20}-408a_{14} = D4036.25b_3-29b_5.

[253] SHŌMON ji Kenkyūkai (1998:116-148) = T1579.408a_{14}-411b_{23} = D4036.29b_5-38b_1.

theme of eating, analyzing the topic in a similar manner as it was done at the end of the segment on the restraint of discipline.

The seventh requisite is to maintain the practice of staying awake in the evening and in the early morning (*pūrvarātrāpararātraṃ jāgarikāyogasyānuyuktatā*, *chūyè hòuyè chángqín xiūxí juéwù yúqié* 初夜後夜常勤修習覺寤瑜伽, *nam gyi cha stod dang nam gyi cha smad la mi nyal bar sbyor ba'i rjes su brtson pa nyid*).[254] The word 'evening' (*pūrvarātra*, *chūyè* 初夜, *nam gyi cha stod*) is defined as the first part of the night after sunset. The expression 'early morning' (*apararātra*, *hòuyè* 後夜, *nam gyi cha smad*) is understood as the last part of the night before sunrise. The practice of staying awake (*jāgarikāyoga*, *juéwù yúqié* 覺寤瑜伽, *mi nyal bar sbyor ba*) means to clear the mind from things that have or will disturb it during the day by taking a walk and then lying down. Having walked outside the monastery in the evening, the practitioner should lie down on the bed. Lying on his or her right side with one foot placed upon the other, s/he should visualize a mass of light, while being focused, discerning, and intent on waking up early. In the early morning, s/he should wake up quickly and again clear the mind by taking a walk. To maintain this practice (*anuyuktatā*, *chángqín xiūxí* 常勤修習, *rjes su brtson pa nyid*) means to persevere in this manner according to how it was taught to *śrāvaka*s by the Buddha. How the mind becomes disturbed by sensual desire (*kāmacchanda*, *tānyù* 貪欲, *'dod pa la 'dun pa*), ill will (*vyāpāda*, *chēnhuì* 瞋恚, *gnod sems*), restlessness and regret (*auddhatyakaukṛtya*, *dàiojǔ èzuò* 掉舉惡作, *rgod pa dang 'gyod pa*), and doubt (*vicikitsā*, *yí* 疑, *the tsom*), along with various subforms of these mental states, and how the monk should clear his mind of such obscurations through a variety of short contemplations is here explained at length. The style of sleeping on the right side is compared to that of a lion, which is opposed to several other inferior sleeping positions that are referred to as the manner of reposing like a ghost (*pretaśayyā*, *guǐ wò* 鬼臥, *yi dwags kyi nyal stangs*), a god (*devaśayyā*, *tiān wò* 天臥, *lha'i nyal stangs*), or someone desirous (*kāmabhogiśayyā*, *shòuyù zhě wò* 受欲者臥, *'dod pa la longs spyod pa dag gi nyal stangs*).[255] The purpose of visualizing a mass of light before falling asleep is to prevent the mind from falling into darkness while sleeping, i.e., to sleep lightly, if not lucidly. Falling asleep with a focused and discerning mind will keep the sleeping mind in a wholesome state. Being intent upon waking up early helps to awake quickly in the morning and thereby aids to shun laziness. As above, the segment ends with several brief summaries that additionally provide short excerpted canonical statements on the theme of sleeping.

The eighth requisite is to move about attentively (*saṃprajānadvihāritā*, *zhèngzhī ér zhù* 正知而住, *shes bzhin du spyod pa nyid*), e.g., when the monk or nun goes out during his or her daily round to beg for alms.[256] Moving about attentively is defined as walking attentively when going out or returning (*abhikramapratikrame saṃprajānadvihārī bhavati*, *ruòwǎng ruòhái zhèngzhī ér zhù* 若往若還正知而住, *'gro ba dang ldog pa la shes bzhin du spyod par byed pa*), paying attention

[254] SHŌMON ji Kenkyūkai (1998:150-170) = T1579.411c_8-413c_{29} = D4036.38b_1-44a_6.

[255] It would seem that these comparisons refer to different bodily positions of sleep, such as lying on the back, on the stomach, and so forth, though the passage does not explain these in further detail.

[256] SHŌMON ji Kenkyūkai (1998:172-210) = T1579.414a_1-417a_{18} = D4036.44a_6-52a_6.

with regard to seeing, looking carefully, bending the limbs, stretching the limbs, wearing the robe, holding the begging bowl, eating, drinking, putting food in the mouth, tasting, walking, standing, sitting, lying down, keeping awake, speaking, being silent, or refreshing oneself from sleep and tiredness. Each of these expressions is explained in detail, along with an explanation on how the monk or nun should regard his or her surroundings. As before, the segment ends with a summary.

The ninth requisite is to find a proper spiritual teacher[257] (*kalyāṇamitra*, *shànyǒu* 善友, *dge ba'i bshes gnyen*).[258] It is explained that the teacher should possess eight qualities, viz. (1) upholding a [pure] discipline (**śīle sthitaḥ*, *ānzhù jīnjiè* 安住禁戒, *tshul khrims la gnas pa*), (2) having studied many teachings (*bahuśruta*, *jùzú duōwén* 具足多聞, *mang du thos pa yin pa*), (3) possessing realization (*adhigantṛ*, *néngyǒu suǒzhèng* 能有所證, *rtog[s] pa dang ldan pa*), (4) being compassionate (*anukampaka*, *xìngduō āimǐn xīn* 性多哀愍心, *rjes su snying brtse ba dang ldan pa*), (5) having an untiring mind (*aparikhinnamānasa*, *wú yànjuàn* 無厭倦, *yid yongs su mi skyo ba*), (6) possessing patience (*kṣamavān*, *shànnéng kānrěn* 善能堪忍, *bzod pa dang ldan pa*), (7) being without diffidence (*viśārada*, *wúyǒu bùwèi* 無有怖畏, *mi 'jigs pa dang ldan pa*), and (8) being gifted with words (*vākkaraṇenopetaḥ*, *yǔ jù yuánmǎn* 語具圓滿, *tshig gi bya ba dang ldan pa*). Possessing these eight qualities makes the teacher impelling (*codaka*, *shànnéng jiànjǔ* 善能諫舉, *skul bar byed pa*), memorable (*smāraka*, *shànzuò yìniàn* 善作憶念, *dran par byed pa*), a capabable instructor (*avavādaka*, *shànnéng jiàoshòu* 善能教授, *'doms par byed pa*), a mentor (*anuśāsaka*, *shànnéng jiàojiè* 善能教誡, *rjes su ston par byed pa*), and a *Dharma* teacher (*dharmadeśaka*, *shànshuō zhèngfǎ* 善說正法, *chos ston par byed pa*).

The tenth requisite is to listen to the true *Dharma* and understand it (*saddharmaśravaṇacintanā*, *wénsī zhèngfǎ* 聞思正法, *dam pa'i chos nyan pa dang sems pa*).[259] The segment begins by explaining the concept of "the true *Dharma*" (*saddharma*, *zhèngfǎ* 正法, *dam pa'i chos*) by listing and defining "the twelve branches of [the Buddha's] words" (*dvādaśāṅgavacogata*, *shí'èrfēn jiào* 十二分教, *gsung rab yan lag bcu gnyis po*). This categorization of the Buddha's words does not refer to any physical separation of the Buddhist scriptures but divides textual passages stylistically in terms of their contents or writing style. The twelve branches are: (1) discourses (*sūtra*, *qì jīng* 契經, *mdo*), referring especially to the Vinaya, (2) songs (*geya*, *yìngsòng* 應頌, *dbyangs kyi bsnyad pa*), (3) predictions (*vyākaraṇa*, *jìbié* 記別, *lung bstan pa*), (4) stanzas written in meter (*gāthā*, *fèngsòng* 諷頌, *tshigs su bcad pa*), (5) statements giving identifications [of persons] (*udāna*, *zìshuō* 自說, *ched du brjod pa*), (6) statements indicating the occasion [for a teaching] (*nidāna*, *yīnyuán* 因緣, *gleng gzhi*), (7) statements expressing parables (*avadāna*,

[257] The term *kalyāṇamitra* literally means a 'beneficial friend' or 'lovely friend'. This is the main term used for the spiritual teacher in the text. The word *guru* only appears infrequently, e.g., in the *Śīlapaṭala* (I.10) of the *Bodhisattvabhūmi*. The English equivalent 'spiritual teacher' used here and below is meant to express the general meaning of *kalyāṇamitra* in simple terms, though it should be noted that this is not the literal meaning of the term.

[258] SHŌMON ji Kenkyūkai (1998:212-226) = T1579.417a_{27}-418b_{19} = D4036.52a_6-55b_3.

[259] SHŌMON ji Kenkyūkai (1998:226-242) = T1579.418b_{20}-419c_{14} = D4036.55b_3-58b_2.

pìyù 譬喻, *rtogs pa brjod pa*), (8) accounts of former events (*vṛttaka*, *běnshì* 本事, *de lta bu byung ba*), (9) accounts of former rebirths [of the Buddha] (*jātaka*, *běnshēng* 本生, *skyes pa'i rabs*), (10) extensive texts (*vaipulya*, *fāngguǎng* 方廣, *shin tu rgyas pa*), referring particularly to teachings on the path of a *bodhisattva*, (11) accounts of the marvellous qualities [of *buddha*s or practitioners] (*adbhutā dharmāḥ*, *xīfǎ* 希法, *rmad du byung ba'i chos*), and (12) instructions or specifications (*upadeśa*, *lùnyì* 論議, *gtan la phab par bstan pa*) referring especially to the Abhidharma texts that specify the meaning of the Sūtras (*sūtrānta*, *jīngzōng* 經宗, *mdo sde*). The segment also relates this twelvefold division to the threefold division of Sūtra, Vinaya, and Abhidharma. The explanation on listening to the teachings specifies various types of scriptural expertise, such as being a holder of the Sūtra (*sūtradhara*, *shòuchí sùdálǎn* 受持素呾纜, *mdo sde 'dzin pa*), a holder of the Vinaya (*vinayadhara*, *shòuchí pínàiyé* 受持毘奈耶, *'dul ba 'dzin pa*), a holder of mnemonic [Abhi-dharma] lists (*mātṛkādhara*, *shòuchí āpídámó* 受持阿毘達磨, *ma mo 'dzin pa*), a holder of Sūtra and Vinaya (*sūtravinayadhara*, *shòuchí sùdálǎn jí pínàiyé* 受持素怛纜及毘奈耶, *mdo sde dang 'dul ba 'dzin pa*), a holder of Sūtra and Abhidharma (*sūtrābhidharmadhara*, *shòuchí sùdálǎn jí āpídámó* 受持素怛纜及阿毘達磨, *mdo sde dang ma mo 'dzin pa*), a holder of Vinaya and mnemonic [Abhidharma] lists (*vinayamātṛkādhara*, *shòuchí pínàiyé jí āpídámó* 受持毘奈耶及阿毘達磨, *'dul ba dang ma mo 'dzin pa*), as well as being a holder of Sūtra, Vinaya, and mnemonic [Abhidharma] lists (*sūtravinayamātṛkādhara*, *shòuchí sùdálǎn pínàiyé āpídámó* 受持素怛纜毘奈耶阿毘達磨, *mdo sde dang 'dul ba dang ma mo 'dzin pa*). Finally, the segment mentions four modes of analyzing the teachings as exemplified by the categorization of the five aggregates (*skandha*, *yùn* 蘊, *phung po*), namely (1) reasoning pertaining to dependency (*apekṣāyukti*, *guāndài dàolǐ* 觀待道理, *ltos pa'i rigs pa*), (2) reasoning pertaining to function (*kāryakaraṇayukti*, *zuòyòng dàolǐ* 作用道理, *bya ba byed pa'i rigs pa*), (3) reasoning establishing validity (*upapattisādhanayukti*, *zhèngchéng dàolǐ* 證成道理, *'thad pa'i sgrub pa'i rigs pa*), and (4) reasoning pertaining to the nature of phenomena (*dharmatāyukti*, *fǎ'ěr dàolǐ* 法爾道理, *chos nyid kyi rigs pa*).

The eleventh requisite is to be free from obstacles (*anantarāya*, *wúzhàng* 無障, *bar chad med pa*).[260] The segment explains what it means to be free from obstacles by contrasting it with its opposite, which is to experience different forms of difficulties. A distinction is here made between obstacles that stem from oneself (*adhyātmam upādāyāntarāyāḥ*, *yīnèi zhàng* 依內障, *nang la brten pa'i bar chad*) and those that stem from others (*bahirdhopādhāyāntarāyāḥ*, *yīwài zhàng* 依外障, *phyi rol la brten pa'i bar chad*). The obstacles stemming from oneself are explained as difficulties in obtaining the daily necessities for practicing, such as finding almsfood, clothes, beddings, medicine, etc., due to not having performed sufficient meritorious actions in former [lives] (*pūrvam eva kṛtapuṇyo na bhavati*, *xiānshì bù céngxiū fú* 先世不曾修福, *sngon bsod nams ma byas pa*). Further, such hardships may appear in the form of physical ailments or difficult inner tendencies that are caused by harmful actions done in former lives due to afflicted states of mind. Impediments stemming from others can be obstacles derived from relying on an improper teacher and consequently not receiving suitable teachings and instruc-

[260] Śrāvakabhūmi Study Group: SHŌMON ji Kenkyūkai (1998:244-256) = T1579.419c_{15}-420c_{11} = D4036.58b_2-60b_5.

tions when they are needed. Also, they may be difficulties that arise from staying in a bad place, such as experiencing quarrels during the day, a lot of clamor and noise during the night, being too exposed to the elements, or feeling apprehensive of people or spirits.

Moreover, obstacles are again summed up in three kinds. The first type consists in obstacles that pertain overall to the religious undertaking (*prayogāntarāya*, *xíng zhàng* 行障, *sbyor ba'i bar chad*) by preventing one from engaging in what is beneficial. These include illnesses, sufferings, and difficulties in finding necessities. The second type consists in obstacles preventing one from practicing in retreat (*prāvivekyāntarāya*, *yuǎnlí zhàng* 遠離障, *rab tu dben pa'i bar chad*), such as heaviness from food, engaging in too many duties, being too social, being too talkative, feeling lazy, and the like. Such problems make it difficult for the practitioner to practice meditation in solitude, whether staying in the wilderness, at the root of a tree, or in an empty house. The third type consists in obstacles that prevent the practitioner from fully resting the mind inwardly (*pratisaṃlayanāntarāya*, *jíjìng zhàng* 寂靜障, *nang du yang dag 'jog gi bar chad*). These include obstacles for the practice of tranquility (*śamathāntarāya*, *shēmātā zhàng* 奢摩他障, *zhi gnas kyi bar chad*) consisting in carelessness (*pramāda*, *fàngyì* 放逸, *bag med pa*) and staying in an unsuitable place [for meditation] (*adeśavāsa*, *zhù fēichù* 住非處, *yul ngan par gnas pa*), as well as obstacles for the practice of meditative insight (*vipaśyanāntarāya*, *píbōshènà zhàng* 毘鉢舍那障, *lhag mthong gi bar chad*) consisting in narcissism (*ātmasaṃpragrāha*, *lè zìshì jǔ* 樂自恃舉, *bdag nyid rab tu 'dzin pa*) and unsteadiness (*capala*, *yǐ diàoluàn* 以掉亂, *mi brtan pa*). A practitioner who is completely without such obstacles may be said to be "free from obstacles."

The twelfth requisite is 'relinquishment' (*tyāga*, *huìshě* 惠捨, *gtong ba spel ba*), namely, to donate possessions to others.[261] Presumably, this practice of generosity would take place particularly at the time when the *śrāvaka* takes up monastic ordination, i.e., "goes forth," though this is not specified anywhere in the passage. Relinquishment is defined as giving items that are beyond reproach as gifts [to others] (*yad dānam anavadyaṃ…dadāti*, *bùshī qí xìng wúzuì* 布施其性無罪, *kha na ma tho ba med pa'i sbyin pa sbyin par byed pa*) in order to beautify the mind (*cittālaṃkārārthaṃ*, *wèi zhuāngyán xīn* 爲莊嚴心, *sems kyi rgyan…phyir*), to aid the mind (*cittapariṣkārārthaṃ*, *wèi bāngzhù xīn* 爲助伴心, *sems kyi yo byad*), [to complete] the requisites for [practicing] *yoga* (*yogasaṃbhārārtham*, *wèi zī yújiā* 爲資瑜伽, *rnal 'byor gyi tshogs*), and to achieve the highest goal (*uttamārthasya prāptaye*, *wèi dé shàngyì* 爲得上義, *don gyi mchog thob par bya ba*). The person who gives is the giver (*dātṛ*, *shīzhě* 施者, *sbyin pa po*) or the donor (*dānapatti*, *shīzhǔ* 施主, *sbyin bdag*). The recipients are those afflicted by suffering, the needy, dear ones, or outstanding individuals such as renunciates (*śramaṇa*, *shāmén* 沙門, *dge sbyong*) or brahmans (*brāhmaṇa*, *póluómén* 婆羅門, *bram ze*). The gifts may include living beings as well as objects. Gifts of living beings might be to give away one's wife and children, slaves or servants (*dāsīdāsa*, *núbì* 奴婢, *bran dang bran mo*), workers and labourers, as well as various animals and livestock. The segment here mentions that the gifts of body parts as practiced by *bodhisattva*s also generally belong to this category, but it is specified that such gifts are not intended in

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[261] SHŌMON ji Kenkyūkai (1998:256-266) = T1579.420c$_{11}$-421b$_{24}$ = D4036.60b$_5$-62b$_4$.

the present context. Gifts of objects are different forms of riches, food, land, and buildings. These points are explained in detail along with an explanation on the inner attitude that the donor needs to maintain.

The thirteenth and last requisite needed to go forth on the path is to possess what is called "the ornaments of a renunciant" (*śramaṇālaṃkāra*, *shāmén zhuāngyán* 沙門莊嚴, *dge sbyong gi rgyan*).[262] The segment lists and explains seventeen qualities that a renunciant or ascetic should exhibit, namely that s/he should (1) have faith (*śrāddha*, *zhèngxìn* 正信, *dad pa*), (2) honesty (*aśatha*, *wú chǎnqǔ* 無諂曲, *g.yo med pa*), (3) a strong constitution or literally "few illnesses" (*alpābādha*, *shǎo zhū jíbìng* 少諸疾病, *nad nyung ba*), (4) a strong drive (*ārabdhavīryajātīya*, *xìng qín jīngjìn* 性勤精進, *brtson 'grus brtams pa'i rang bzhin can*), (5) intelligence [to understand the teachings] (*prājña*, *miào huì* 妙慧, *shes rab rno ba*), (6) have few wishes (*alpeccha*, *shǎo yù* 少欲, *'dod pa nyung ba*), (7) be content [with living under the conditions of a renunciant] (*saṃtuṣṭa*, *xǐzú* 喜足, *chog shes pa*), (8) be easy to feed [for the almsgivers] (*supoṣa*, *yì yǎng* 易養, *gso sla ba*), (9) be easily satisfied (*subhara*, *yì mǎn* 易滿, *dgang sla ba*), (10) be endowed with asceticism (*dhutaguṇasamanvāgata*, *chéngjiù dùduō gōngdé* 成就杜多功德, *sbyangs pa'i yon tan dang ldan pa*), (11) be amicable and serene (*prāsādika*, *duānyán* 端嚴, *mdzes pa*), (12) know the right measure [in seeking almsfood, robes, beddings, medicine, etc., from donors] (*mātrajñā*, *zhīliáng* 知量, *drod rigs pa*), (13) have received teachings from a genuine teacher [regardless of the teacher's personal background, etc.] (*satpuruṣadharmasamanvāgata*, *chéngjiù xiánshànshì fǎ* 成就賢善士法, *skyes bu dam pa'i chos dang ldan pa*), (14) possess the characteristics of erudition (*paṇḍitaliṅgasamanvāgata*, *chéngjiù cōnghuìzhě xiāng* 成就聰慧者相, *mkhas pa'i rtags dang ldan pa*), (15) have patience and endurance (*kṣama*, *kānrěn* 堪忍, *bzod pa che ba*), (16) be pleasant and respectful (*sūrata*, *róuhé* 柔和, *des pa*), and (17) be charming (*peśala*, *xiánshàn* 賢善, *gya nom pa*). A renunciant who possesses such qualities always behaves beyond reproach. S/he is adorned by these qualities, just like a suitor is adorned by his best clothes and jewellery.

In the above segment, the tenth quality, i.e., to be endowed with asceticism, is presented in more detail than the other qualities, giving a full explanation of the twelve or thirteen ascetic practices (*dhutaguṇa*, *dùduō gōngdé* 杜多功德, *sbyangs pa'i yon tan*). The first four of these are different kinds of ascetic practices related to eating and fasting. Among these, in order to give up desire for nice food, there are two ascetic practices of (1) only eating what is obtained as almsfood (*prāptapiṇḍapātika*, *suídé qǐshízhě* 隨得乞食, *rnyed pas chog pa'i bsod snyoms pa*) and (2) eating almsfood obtained in repeated begging rounds [up to a maximum of ten houses] (*sāvadānapiṇḍapātika*, *cìdì qǐshízhě* 次第乞食者, *mthar gyis slong ba'i bsod snyoms pa*). These two practices may also be counted as a single type of alms-seekers (*piṇḍapātika*), in which case there are only twelve *dhutaguṇa* practices in total. Further, in order to give up desire for a large amount of food, there are two ascetic practices of (3) only eating what is obtained in a single begging round (*ekāsanika*, *dànyī zuòshí* 但一坐食, *stan gcig pa*) and (4) declining to eat again [that day] after having eaten [once] (*khalupaścādbhaktika*, *xiān zhǐ hòu shí* 先止後食, *zas phyis mi len pa*). The next set consists of three ascetic practices associated

[262] SHŌMON ji Kenkyūkai (1998:268-294) = T1579.421b$_{25}$-423b$_{25}$ = D4036.62b$_{4}$-67a$_{1}$.

with the renunciant's dress. Here, in order to give up desire for having many *Dharma* robes, there is the ascetic practice of (5) only possessing a single set of the three monk robes (*traicīvarika*, *dànchí sānyī* 但持三衣, *chos gos gsum pa*). To give up desire for wearing soft and pleasant clothes, there is the ascetic practice of (6) only having robes made of [rough] felt (*nāmatika*, *dànchí cuìyī* 但持毳衣, *phying pa pa*). To give up desire for wearing nice clothes, there is the ascetic practice of (7) only having robes made from cloth found on the trash heap (*pāṃsukūlika*, *chí fènsǎo yī* 持糞掃衣, *phyag dar khrod pa*). The third and final set of practices consists of six ascetic modes of dwelling and sleeping. Among these, in order to give up the desire for living together with others, there is the ascetic practice of (8) dwelling [alone] in the wilderness (*āraṇyaka*, *zhù āliànruò* 住阿練若, *dgon pa pa*). In order to give up the desire for having shelter, there are the ascetic practices of (9) dwelling at the foot of a tree (*vṛkṣamūlika*, *chángjū shù xia* 常居樹下, *shing drung pa*), (10) dwelling in the open (*ābhyavakāśika*, *chángjū jiǒnglù* 常居迥露, *bla gab med pa*), and (11) dwelling in a cremation ground (*śmāśānika*, *chángzhù zhǒngjiān* 常住塚間, *dur khrod pa*). The latter practice is also connected with giving up sexual desire [by looking at or imagining corpses while contemplating the unattractiveness of the body and thereby subduing sexual attraction]. In order to give up desire for sleeping in a position of lying down, there is the ascetic practice of (12) only dwelling sitting upright (*naiṣadyika*, *chángqī duānzuò* 常期端坐, *cog pu pa*). Finally, in order to give up desire for having a bed, sheet, and quilt, there is the ascetic practice of (13) only dwelling wherever the practitioner spreads out [leaves or grass] (*yāthāsaṃstarika*, *chù rú chángzuò* 處如常座, *gzhi ji bzhin pa*).[263] The segment also explains the literal meaning of the word *dhutaguṇa*, viz. "the quality (*guṇa*) of having shaken off (*dhuta*)," by comparing it to wool or cotton, which is tangled and rough as long as it has not been spun (*adhuta*). Yet, once the wool or cotton has been spun (*dhuta*), it becomes soft and workable and can be made into thread or a wick. Similarly, the untrained renunciant may harbor desire and attachment to almsfood, clothes, or dwelling, but through the mentioned ascetic practices of "shaking off" (*dhutaguṇa*) such desires, his or her mind becomes purified and straightened, in the sense of being mild and workable.

The Second Yogasthāna

The second Yogasthāna section contains sixteen major segments. Its first segment surveys 28 types of persons (*pudgala*, *bǔtèqiéluó* 補特伽羅, *gang zag*) who go forth on the two paths mentioned at the beginning of the *Naiṣkramyabhūmi*.[264] It thereby partly provides a chart of what the text sees as fundamental personality types among practitioners (types 1-8), while at the same time giving a layout of various stages of accomplishment (types 9-28). The charting of personality types is also of consequence for a subsequent segment presenting the particular meditation practices to be used as remedies or antidotes by each type of person.

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[263] For further explanation of these thirteen *dhutaguṇa* practices, including a French translation of excerpts from the present segment of the *Śrāvakabhūmi*, see DANTINNE (1991).

[264] SHŌMON ji Kenkyūkai (2007:2-20) = T1579.424a$_{19}$-425b$_{19}$ = D4036.67a$_{4}$-70b$_{7}$.

The 28 types of personality are: (1) someone with weak aptitude (*mṛdvindriya*, *dùngēn zhě* 鈍根者, *dbang po rtul po*), (2) someone with keen aptitude (*tīkṣṇendriyaḥ*, *lìgēn zhě* 利根者, *dbang po rnon po*),[265] (3) someone in whom desire and attachment are predominant (*utsadarāga*, *tān zēngshàng zhě* 貪增上者, *'dod chags shas che ba*), (4) someone in whom dislike and hatred are predominant (*utsadadveṣa*, *chēn zēngshàng zhě* 瞋增上者, *zhe sdang shas che ba*), (5) someone in whom deludedness and stupidity are predominant (*utsadamoha*, *chī zēngshàng zhě* 癡增上者, *gti mug shas che ba*), (6) someone in whom pride and self-conceit are predominant (*utsadamāna*, *màn zēngshàng zhě* 慢增上者, *nga rgyal shas che ba*), (7) someone in whom the intellect is predominant (*utsadavitarka*, *xúnsi zēngshàng zhě* 尋思增上者, *rnam par rtog pa shas che ba*), (8) someone with equal amounts [of each afflictive state of mind] (*samaprāpta*, *dé píngděng zhě* 得平等者, *cha mnyam par gyur pa*), (9) someone with weak passions (*mandarajaska*, *báo chén xìng zhě* 薄塵性者, *nyon mongs pa chung ba'i rang bzhin can*), (10) someone who has embarked [on the path with its results] (*pratipannaka*, *xíngxiàng zhě* 行向者, *zhugs pa*), (11) someone who has reached the result (*phalastha*, *zhùguǒ zhě* 住果者, *'bras bu la gnas pa*), (12) someone who follows [the path] on the basis of faith [alone] (*śraddhānusārī*, *suí xìn xíngzhě* 隨信行者, *dad pas rjes su 'brang ba*), (13) someone who follows [the path] on the basis of [having studied] the *Dharma* (*dharmānusārī*, *suí fǎ xíngzhě* 隨法行者, *chos kyis rjes su 'brang ba*), (14) someone who follows [the path] on the basis of faith and ascertainment [obtained through personal experience while relying on the instruction of someone else] (*śraddhādhimukta*, *xìn shèngjiě zhě* 信勝解者, *dang bas mos pa*), (15) someone who has attained the [right] view [without any longer relying on the instruction of someone else] (*dṛṣṭiprāpta*, *jiànzhì zhě* 見至者, *mthong bas thob pa*), (16) someone with personal (lit. bodily) realization [of the existential facts] (*kāyasākṣī*, *shēnzhèng zhě* 身證者, *lus kyi mngon du byed pa*), (17) someone with up to seven rebirths remaining [before reaching *parinirvāṇa*] (*saptakṛdbhavaparama*, *jí qī fǎn yǒu zhě* 極七返有者, *re ltar thogs na srid pa lan bdun pa*), (18) someone [who henceforth is exclusively reborn] as a particular type [of sentient being, namely as a god or human, until reaching *parinirvāṇa*] (*kulaṃkula*, *jiājiā zhě* 家家者, *rigs nas rigs su skye ba*), (19) someone with a single digression (i.e., rebirth) left [before reaching *parinirvāṇa*] (*ekavīcika*, *yījiān zhě* 一間者, *bar chad gcig pa*), (20) someone who will reach *parinirvāṇa* in the intermediate state [after death] (*antarāparinirvāyin*, *zhōng pánnièpán zhě* 中般涅槃者, *bar ma dor yongs su mya ngan las 'da' ba*), (21) someone who will reach *parinirvāṇa* [right] after having been reborn [in the realm of non-sensual corporeality] (*upapadyaparinirvāyin*, *shēng pánnièpán zhě* 生般涅槃者, *skyes nas yongs su mya ngan las 'da' ba*), (22) someone who reaches *parinirvāṇa* without effort (*anabhisaṃskāraparinirvāyin*, *wúxíng pánnièpán zhě* 無行般涅槃者, *mngon par 'du byed pa med par yongs su mya ngan las 'da' ba*), (23) someone who reaches *parinirvāṇa* with effort (*sābhisaṃskāraparinirvāyin*, *yǒuxíng pánnièpán zhě* 有行般涅槃者, *mngon par 'du byed pa dang bcas pas yongs su mya ngan las 'das pa*), (24) someone [who reaches *parinirvāṇa* after] traversing progressively upwards [through the higher realms over several rebirths] (*ūrdhvaṃsrotṛ*, *shàngliú zhě* 上流者, *gong du 'pho ba*), (25) someone [of weak aptitude] who

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[265] These two types were already explained above in the *Gotrabhūmi* and the present passage refers back to that exegesis.

becomes liberated in due time (*samayavimukta*, *shí jiětuō zhě* 時解脱者, *dus kyis rnam par grol ba*), (26) someone with unshakable qualities [of meditation] (*akopyadharmin*, *bùdòng fǎ zhě* 不動法者, *mi g.yo ba'i chos can*), (27) someone who becomes liberated through insight (*prajñāvimukta*, *huì jiětuō zhě* 慧解脱者, *shes rab kyis rnam par grol ba*), and (28) someone who becomes liberated through both [meditation and insight] (*ubhayatobhāgavimukta*, *jùfēn jiětuō zhě* 俱分解脱者, *gnyi ga'i cha las rnam par grol ba*).

The second segment of the second Yogasthāna is called an "exposition of personalities" (*pudgalavyavasthāna*, *jiànlì bǔtèqiéluó* 建立補特伽羅, *gang zag rnams kyi rnam par gzhag pa*).[266] It differentiates eleven ways of classifying personalities with regard to their spiritual acumen, as it was done according to a variety of criteria in segment one. These eleven differentiations are: (1) according to aptitute or ability (*indriyaprabheda*, *gēn chābié* 根差別, *dbang po'i rab tu dbye ba*), (2) according to *saṅgha* membership [i.e., being a fully ordained monk or nun, a probationary nun, etc.] (*nikāyaprabheda*, *zhòng chābié* 眾差別, *sde pa'i rab tu dbye ba*), (3) according to temperament (*caritaprabheda*, *xíng chābié* 行差別, *spyad pa'i rab tu dbye ba*), (4) according to aspiration (*praṇidhānaprabheda*, *yuàn chābié* 願差別, *smon lam gyi rab tu dbye ba*), (5) according to progress (*pratipatprabheda*, *xíngjī chābié* 行跡差別, *lam gyi rab tu dbye ba*), (6) according to path and result (*mārgaphalaprabheda*, *dàoguǒ chābié* 道果差別, *lam dang 'bras bu'i rab tu dbye ba*), (7) according to stage of practice (*prayogaprabheda*, *jiāxíng chābié* 加行差別, *sbyor ba'i rab tu dbye ba*), (8) according to the level of meditative attainment (*samāpattiprabheda*, *dìng chābié* 定差別故, *snyoms par 'jug pa'i rab tu dbye ba*), (9) according to [the number of] rebirths [left until reaching *parinirvāṇa*] (*upapattiprebheda*, *shēng chābié* 生差別, *skye ba'i rab tu dbye ba*), (10) according to deficiency [in terms of how long it will take to reach *parinirvāṇa*] (*parihāṇiprebheda*, *tuì bùtuì chābié* 退不退差別, *yongs su nyams pa'i rab tu dbye ba*), and (11) according to hindrances [that have been overcome through meditation and insight] (*āvaraṇaprabheda*, *zhàng chābié* 障差別, *sgrib pa'i rab tu dbye ba*). The segment correlates each division with one or more of the 28 types of personalities listed above.

It may be noted that the explanation of the division according to temperament (*caritaprabheda*, *xíng chābié* 行差別, *spyad pa'i rab tu dbye ba*) provides a detailed description of each type of personality, namely those having a temperament of desire and attachment (*rāgacaritaḥ*, *tānxíng zhě* 貪行者, *'dod chags spyad pa*), a temperament of dislike and hatred (*dveṣacaritaḥ*, *chēnxíng zhě* 瞋行者, *zhe sdang spyad pa*), a temperament of deludedness and stupidity (*mohacaritaḥ*, *chīxíng zhě* 癡行者, *gti mug spyad pa*), a temperament of pride and self-conceit (*mānacarita*, *mànxíng zhě* 慢行者, *nga rgyal spyad pa*), a temperament of intellectuality (*vitarkacarita*, *xínsi zíng zhě* 尋思行者, *rnam par rtog pa spyad pa*), and a temperament with equal amounts [of each afflictive state] (*samabhāgacarita*, *děngfēn xíng zhě* 等分行者, *cha mnyam par spyad pa*). In brief, a person with a given type of temperament tends always to react with the predominant afflictive emotion in response to even the slightest exposure to its object, such as an object of like, dislike, etc.

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[266] SHŌMON ji Kenkyūkai (2007:22-40) = T1579.425b$_{20}$-427a$_{21}$ = D4036.70b$_{7}$-75a$_{3}$.

Moreover, the explanation on the division according to aspiration (*praṇidhāna-prabheda*, *yuàn chābié* 願差別, *smon lam gyi rab tu dbye ba*) says that aspiration is made within the fold of one of the three vehicles of hearers (*śrāvaka-yāna*, *shēng-wén shèng* 聲聞乘, *nyan thos kyi theg pa*), solitary *buddha*s (*pratyeka-buddhayāna*, *dújué shèng* 獨覺乘, *rang sangs rgyas kyi theg pa*), or the great vehicle (*mahāyāna*, *dàshèng* 大乘, *theg pa chen po*) in agreement with the indivi-dual's predisposition (*gotra*) for a particular vehicle. Notably, the text here distinguishes between a *śrāvaka* predisposition (*śrāvakagotra*, *shēngwén zhǒngxìng* 聲聞種姓, *nyan thos kyi rigs*), a *pratyekabuddha* predisposition (*pratyekabuddhagotra*, *dújué zhǒngxìng* 獨覺種姓, *rang sangs rgyas kyi rigs*), and a Mahāyāna predisposition (*mahāyānagotra*, *dàshèng zhǒngxìng* 大乘種姓, *theg pa chen po'i rigs*). Such a threefold division of *gotra* is also seen in several other texts, e.g., in the *Saṃdhinirmocanasūtra* and works dealing with *buddha*-nature (*tathāgatagarbha*). However, the present passage stipulates that even if someone of a given predisposition were to aspire for practicing one of the other vehicles, the practitioner in question would in time inevitably revert back to the vehicle for which s/he is originally predisposed. Thus, the predisposition is said never to be ambiguous or mixed. This point seems in some degree to conflict with the notion of an indeterminate predisposition (*aniyatagotra*) as, e.g., propounded in the *Laṅkāvatārasūtra* and the *Mahāyānasūtrālaṃkāra*, according to which there exist some individuals possessing a predisposition whose *yāna* affiliation remains uncertain until they have embarked on practicing a particular vehicle.[267]

The third segment gives an exposition of the various foci (*ālambana*, *suǒyuán* 所緣, *dmigs pa*) used in *śrāvaka* meditation practices, i.e., the phenomena, visualized images, or contemplations that serve as their objects of concentration.[268] The meditative foci are divided into four overall kinds: (I) general [types of] foci (*vyāpy ālambanam*, *biànmǎn suǒyuán* 遍滿所緣, *khyab pa'i dmigs pa*), (II) foci purifying the practitioner's temperament (*caritaviśodhanam ālambanam*, *jìng xíng suǒyuán* 淨行所緣, *spyad pa rnam par sbyong ba'i dmigs pa*), (III) foci [for developing] expertise (*kauśalyālambana*, *shànqiǎo suǒyuán* 善巧所緣, *mkhas pa'i dmigs pa*), and (IV) foci purifying the afflictions (*kleśaviśodhanaṃ ālambanam*, *jìng huò suǒyuán* 淨惑所緣, *nyon mongs pa rnam par sbyong ba'i dmigs pa*). Notably, starting from group II of these meditative foci, the treatise for the first time presents various concrete meditation techniques.

(I) The general types of foci are fourfold.[269] The first is the conceptual image (*savikalpaṃ pratibimbam*, *yǒu fēnbié yǐngxiàng* 有分別影像, *rnam par rtog pa dang bcas pa'i gzugs brnyan*) referring to the object for insight meditation (*vipaśyanā*, *píbōshènà* 毘鉢舍那, *lhag mthong*). The meditator (*yogin*, *xiū guānxíng zhě* 修觀行者, *rnal 'byor pa*) chooses as the object of meditation a doctrinal topic that has been studied well, e.g., dependent arising, the aggregrates, or the four existential facts of the noble ones, and then analyzes this topic conceptually

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[267] On the relative lateness of the *Laṅkāvatārasūtra* and the argument that the text in its received form must have been written after the composition of the *Saṃdhinirmocanasūtra* and the YBh, see BUESCHER (2008:23-25).

[268] SHŌMON ji Kenkyūkai (2007:42-124) = T1579.427a_{22}-435b_{23} = D4036.75a_3-96a_6.

[269] SHŌMON ji Kenkyūkai (2007:42-58) = T1579.427a_{22}-428c_{18} = D4036.75a_3-79a_2. Another edition is found in SAKUMA (1990a.II:4-15).

while resting in meditation until a direct experience and realization emerges thereof. The second is the non-conceptual image (*nirvikalpaṃ pratibimbam*, *wú fēnbié yǐngxiàng* 無分別影像, *rnam par rtog pa med pa'i gzugs brnyan*), which is the object for tranquility meditation (*śamatha*, *shēmātā* 奢摩他, *zhi gnas*). Here the meditator focuses the mind steadily on the chosen object of meditation without analyzing it conceptually. Thereby, the mind comes to rest peacefully, settling deeper and deeper internally through a series of steps called "the nine aspects of resting the mind" (*navākārā cittasthitiḥ, jiǔzhǒng xīnzhù* 九種心住, *sems gnas rnam pa dgu*). These steps, which the text here lists for the first time, will be explained below in the third Yogasthāna. The third general type of foci is the entirety of things (*vastuparyantatā*, *shì biānjì xìng* 事邊際性, *dngos po'i mtha'*). This involves focusing on all phenomena in *śamatha* or *vipaśyanā* meditation either in terms of their variety (*yāvadbhāvikatā*, *jìnsuǒyǒu xìng* 盡所有性, *ji snyed yod pa nyid*) or in terms of their nature (*yathāvadbhāvikatā*, *rú suǒyǒu xìng* 如所有性, *ji lta ba bzhin du yod pa nyid*). Focusing on the variety of things is, e.g., to concentrate on the five aggregates (*skandha*, *yùn* 蘊, *phung po*), the eighteen constituents of perception (*dhātu*, *jiè* 界, *khams*), or the twelve perceptual domains (*āyatana*, *chù* 處, *skye mched*). Focusing on the nature of things is to analyze their being by means of a valid reasoning, e.g., concerning their causality, function, or characteristics. The fourth type of general foci is the perfection of the aim [of meditation] (*kāryapariniṣpatti*, *suǒzuò chéngbàn* 所作成辦, *dgos pa yongs su grub pa*), meaning that the meditator through repeated practice of *śamatha* and *vipaśyanā* meditation transcends the meditative image and enters into the higher levels of meditation, including the four degrees and the domains of meditative absorption associated with the realms of corporeality and incorporeality, and thereby achieves the vision of non-conceptual, direct knowledge (*nirvikalpam pratyakṣaṃ jñānadarśanam*, *wú fēnbié xiànliáng zhìjiàn* 無分別現量智見, *rnam par rtog pa med pa'i ye shes dang mthong ba mngon sum du 'byung bar 'gyur*). The segment on the general types of foci ends with an extensive scriptural quotation attesting these categories while also explaining how a monk who is a *yoga* practitioner (*bhikṣur yogī yogācāraḥ*, *bǐqiū qínxiū guānxíng shì yújiā shī* 比丘勤修觀行是瑜伽師, *dge slong rnal 'byor pa rnal 'byor spyod pa*) should practice the instructions on the following types of foci.

(II) The foci purifying the pracititioner's temperament (*caritaviśodhanam ālambanam*, *jìng xíng suǒyuán* 淨行所緣, *spyad pa rnam par sbyong ba'i dmigs pa*) include five contemplative objects (A-E), which are explained at length.[270]

(A) The practitioner having a temperament of desire is instructed to use the meditation on unattractiveness (*aśubhā*, *bùjìng* 不淨, *mi sdug pa*).[271] Five different forms of desire and attachment (*rāga*, *tān* 貪, *'dod chags*) are countered by means of contemplating various kinds of unattractiveness. (1) The first contemplation is on unattractiveness in the sense of being dirty (*pratyaśubhatā*, *xiǔhuì bùjìng* 朽穢

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[270] SHŌMON ji Kenkyūkai (2007:58-106) = T1579.428c$_{18}$-433c$_{1}$ = D4036.79a$_{2}$-91a$_{3}$. For another edition of the Sanskrit and Tibetan texts along with a German translation of the segment on the meditation on friendliness, see MAITHRIMURTHI (1999:276-278, 285-286, 295-296, text piece I).

[271] For the meditation on unattractiveness or repulsiveness, see SCHMITHAUSEN (1982:66-74).

不淨, *mi gtsang ba'i mi sdug pa nyid*). The contemplation is meant to counter the desire of passion (*kāmarāga*, *yùtān* 欲貪, *'dod pa'i 'dod chags*), more specifically attachment to oneself [as being attractive, beautiful, and clean]. The meditator concentrates on the filthiness of his or her own body and its physical aspects, such as the organs, bodily fluids, and so forth. (2) To counter sexual desire (*maithuna-rāga*, *yíntān* 婬貪, *'khrig pa'i 'dod chags*) directed towards others, the meditator contemplates the inherent filthiness of others' bodies by visualizing these in terms of the stages of decomposition of corpses until s/he perceives others as nothing but skeletons. This visualization is analyzed in some detail, showing how each aspect of the repulsive image is meant to counter various facets of arousal. The segment also cites a scriptural passage illustrating how this contemplation is associated with the ascetic practice of staying in a charnel ground for the purpose of observing decomposing bodies. (3) Next, there is the desire for sensual objects (*viṣayarāga*, *jìngtān* 境貪, *yul gyi 'dod chags*), which is countered by two different contemplations. One is the contemplation on unattractiveness in the sense of what brings suffering (*duḥkhāśubhatā*, *kǔnǎo bùjìng* 苦惱不淨, *sdug bsngal gyi mi sdug pa nyid*), where the meditator rests in an awareness of how each and every bodily and mental contact is laced with innate pain. The other contemplation is on unattractiveness in the sense of inferiority (*avarāśubhatā*, *xiàliè bùjìng* 下劣不淨, *ngan pa'i mi sdug pa nyid*), where the practitioner focuses on how everything in each saṃsāric realm is completely unsatisfactory, inferior, and miserable. (4) To counter desire for the [realm of non-sensual] corporeality (*rūparāga*, 色貪, *gzugs kyi 'dod chags*), the meditator engages in the contemplation of comparative unattractiveness (*āpekṣiky aśubhatā*, *guāndài bùjìng* 觀待不淨, *ltos pa'i mi sdug pa nyid*). Here, the practitioner reflects on that even something very attractive is actually unattractive when seen in the light of something more attractive, e.g., the meditative levels of the realm of non-sensual corporeality are unattractive in comparison to those of the realm of incorporeality, and these, in turn, are unattractive in comparison to *nirvāṇa*. (5) Finally, there is desire in the sense of clinging to a self (*satkāyarāga*, *sàjiāyé tān* 薩迦耶貪, *'jig tshogs kyi 'dod chags*), which is also countered by means of two contemplations. One is to focus on the unattractiveness of the afflictions (*kleśāśubhatā*, *fánnǎo bù jìng* 煩惱不淨, *nyon mongs pa'i mi sdug pa nyid*), where the practitioner contemplates afflictions in all their various forms, such as latent types, main types, secondary types, and so forth. The other is to meditate on unattractiveness in the sense of transience (*prabhaṅgurāśubhatā*, *sùhuài bù jìng* 速壞不淨, *rab tu 'jig pa'i mi sdug pa nyid*), which is to contemplate the impermanence, changeability, and flux of the five *skandha*s. In this way, the practitioner whose predominant emotion is desire overcomes the affliction.

(B) The practitioner having a temperament of predominant dislike and hatred should employ the meditation on friendliness (*maitrī*, *címǐn* 慈愍, *byams pa*). This contemplation is only explained in general terms in the present segment, since a longer explanation will follow later. In the meditation, the practitioner wishes happiness to his or her friends (*mitrapakṣa*, *qīnpǐn* 親品, *mdza' bshes kyi phyogs*), enemies (*amitrapakṣa*, *yuànpǐn* 怨品, *dgra bo'i phyogs*), and neutral persons (*udāsīnapakṣa*, *zhōngpǐn* 中品, *tha mal pa'i phyogs*). Based on several short scriptural extracts, the segment further explains that the meditator's attitude must be without any hostility (*avairatā*, *wú yuàn* 無怨, *khon med pa*), rivalry (*asapatnatā*, *wú díduì* 無敵對, *'gran zla med pa*), or harm (*avyābādhatā*, *wú sǔnnǎo* 無損惱, *gnod pa med pa*). Fostering an expansive, great, and unlimited wish for others' happiness, the practitioner gradually comes to dwell in a state of meditative

absorption. In this context, the treatise adds that by using a similar technique, the meditator goes on to cultivate compassion (*karuṇā*, *bēi* 悲, *snying rje*) towards those who suffer and sympathetic rejoicing (*muditā*, *xǐ* 喜, *dga' ba*) towards those who are well.

(C) The practitioner with predominant deludedness and stupidity should employ the meditation on causality and dependent arising (*idaṃpratyayatāpratītyasamutpāda*, *yuánqǐ* 緣起, *rten cing 'brel bar 'byung ba*). In this meditation, the meditator trains in seeing phenomena (*dharma*, *fǎ* 法, *chos*) merely as events that do not involve any creator or experiencer. This is done by analyzing phenomena through the four modes of reasoning pertaining to dependency, function, validity, and nature mentioned above.

(D) The practitioner with a temperament of pride and conceit should meditate on the division of the constituents (*dhātuprabheda*, *jiè chābié* 界差別, *khams rab tu dbye ba*). Here the meditator strives to perceive him- or herself along with the surroundings as constituted by the six elements, viz. the elements of earth (*pṛthivīdhātu*, *dìjiè* 地界, *sa'i khams*), water (*abdhātu*, *shuǐjiè* 水界, *chu'i khams*), fire (*tejodhātu*, *huǒjiè* 火界, *me'i khams*), air (*vāyudhātu*, *fēngjiè* 風界, *rlung gi khams*), space (*ākāśadhātu*, *kōngjiè* 空界, *nam mkha'i khams*), and consciousness (*vijñānadhātu*, *shìjiè* 識界, *rnam par shes pa'i khams*). The segment explains the characteristics and functions of these elements in detail with regard to the physical body and the outer environment. By focusing on the elements, the meditator stops seeing the body as a singular unit (*piṇḍa*, *yīhé* 一合, *ril por*), gains a sense of the body's unattractiveness, and in this way prevents arrogance and self-conceit.

(E) Finally, the practitioner with a predominant intellect is adviced to use the meditation of awareness on the breathing (*ānāpānasmṛti*, *ānàbōnà niàn* 阿那波那念, *dbugs rdub pa dang dbugs 'byung ba dran pa*). This segment commences with an extensive explanation of the breathing cycle, giving a minute analysis of each aspect along with an explanation on the harmful effects of breathing too slowly or too fast. Five ways of exercising awareness of the breathing are then presented. The first is to exercise awareness by counting the breath (*gaṇanāparicaya*, *suànshù xiūxí* 算數修習, *bgrang bas yongs su sbyang ba*). Here, in order to keep the mind focused undistractedly, the meditator counts the breaths up to the number ten, either counting the in- and out-breaths separately or counting full breath-cycles. Once the number ten has been reached, s/he may either start over with another round of ten or may reduce the cycle with one number for each round, thus counting to nine, then to eight, then to seven, and so forth. Once this technique has been mastered, s/he may proceed only to count every second breath, every fourth breath, etc., up to counting every hundredth breath. The technique of counting is intended for the meditator of weak aptitude, who tends to fall asleep or become distracted unless s/he actively counts the breaths. A meditator of keen aptitude may easily be able to focus undistractedly on the breath cycles without counting and might choose to complete this exercise quickly. With repeated practice, the meditator achieves bodily and mental ease (*praśrabdhi*, *qīng ān* 輕安, *shin tu sbyangs pa*) and one-pointedness of mind (*ekāgratā*, *yījìng xìng* 一境性, *rtse gcig pa nyid*). Once bodily ease has arisen, the meditator proceeds to the next exercise of expanding the awareness onto the aggregrates (*skandhāvatāraparicaya*, *wùrù zhūyùn xiūxí* 悟入諸蘊修習, *phung po la 'jug pas yongs su sbyang ba*). While still concentrating on the breath, the meditator observes how each of the five aggregates (*skandha*, *yùn* 蘊, *phung po*) is involved in the breathing process, understanding that the bodily aggregate provides the physical basis for the breath, the feeling

aggregate senses it, the aggregate of ideation cognizes it, the aggregate of conditioned factors enables the act of concentrating on the breath with awareness, intention, and intelligence, while the consciousness aggregate perceives the entire process. When the meditator is able clearly to see the breathing cycle as consisting purely of the individual elements of these aggregates without involving any object or subject, s/he proceeds to the third exercise of expanding the awareness onto dependent arising (*pratītyasamutpādāvatāraparicaya*, *wùrù yuánqǐ xiūxí* 悟入緣起修習, *rten cing 'brel par 'byung ba*). The meditator looks into what the basis or condition for breathing might be. Following an analytical chain of thought, the meditator observes that the basis for the breath is the body, which in turn necessitates the mind. The condition for the body and mind is the life-force, which in turn is dependent on conditioned factors from former lives, i.e., karmic actions. The accumulation of karmic actions is in turn dependent on ignorance. The meditator concentrates on this chain of conditions forwards and backwards, and by doing so repeatedly contemplates dependent arising. Thorough familiarization with seeing the breathing as a process of dependent arising produces a sense of its impermanence where the arising and ceasing of one condition leads to another. Thereby, the meditator realizes how dependent arising entails birth, old age, sickness, and death, as well as the suffering this process involves, and how it is empty and without a self. This is to see the existential fact of suffering. Thereupon, the meditator moves on to perceive the origination and cessation of suffering, along with the path leading to its cessation. This is the fourth exercise of expanding the awareness onto the [four] existential facts (*satyāvatāraparicaya*, *wùrù shèngdì xiūxí* 悟入聖諦修習, *bden pa la 'jug pas yongs su sbyang ba*). Finally, the practitioner reaches the fifth and highest practice of breath-awareness called the exercise of [seeing] the sixteen aspects (*ṣoḍaśākāra-paricaya*, *shíliù shèngxíng xiūxí* 十六勝行修習, *rnam pa bcu drug gis yongs su sbyang ba*), which serves to eliminate any remaining afflictions through contemplative cultivation. Here, the meditator again focuses on the breathing in light of the earlier realization, perceiving it exactly as it is, how it is felt throughout the body, and how it produces bodily ease, pleasure, joy, bliss, and liberation. S/he sees its impermanence and generates elimination of the afflictions, detachment from desire, and cessation. By repeating the practice over and over while perceiving the breath as it naturally is, the meditator reaches the four degrees and four domains of meditative absorption with their respective meditative experiences, overcomes all afflictions, and finally achieves liberation.

(III) Having thus explained the four general types of foci and the five foci purifying temperament, the text then turns to explaining the third group of five foci, which are called foci [for developing] expertise (*kauśalyālambana*, *shànqiǎo suǒyuán* 善巧所緣, *mkhas pa'i dmigs pa*).[272] There are five such foci, viz. (1) expertise in the aggregates (*skandhakauśalya*, *yùn shànqiǎo* 蘊善巧, *phung po la mkhas pa*), (2) expertise in the constituents [of perception] (*dhātukauśalya*, *jiè shànqiǎo* 界善巧, *khams la mkhas pa*), (3) expertise in the domains [of perception] (*āyatana-kauśalya*, *chù shànqiǎo* 處善巧, *skye mched la mkhas pa*), (4) expertise in dependent arising (*pratītyasamutpādakauśalya*, *yuánqǐ shànqiǎo* 緣起善巧, *rten cing 'brel bar 'byung ba la mkhas pa*), and (5) expertise in what constitutes a basis and

[272] SHŌMON ji Kenkyūkai (2007:106-114) = T1579.433c$_1$-434b$_{14}$ = D4036.91a$_3$-93b$_1$.

what does not constitute a basis [for beneficial action and desireable karmic results] (*sthānāsthānakauśalya*, *chù fēichù shànqiǎo* 處非處善巧, *gnas dang gnas ma yin pa la mkhas pa*). Each topic is presented by first outlining the particular doctrine, e.g., defining and subdividing the five aggregates, and then explaining how to contemplate this subject. For developing expertise in the five aggregates, it is said that the meditator should focus on the distinct nature of each aggregate and the various subdivisions it contains. This should be done without conceiving of anything outside this taxonomy while understanding that the aggregates do not involve any permanent, unchanging phenomenon, such as a self. For developing expertise in the eighteen constituents of perception, the meditator should ascertain how each constituent arises, unfolds, and becomes cognizant from its own particular domain, seed, or type. For developing expertise in the twelve domains of perception, s/he should discern that in the case of a visual consciousness, the eye serves as the enabling condition, the visual forms serve as the focal condition, and the inner cognitive sense that has just ceased serves as the immediately preceding condition. In the same manner, the meditator contemplates all six types of perception. For developing expertise in the twelve links of dependent arising, the meditator first analyzes how each link serves as a condition for the subsequent link to arise and then understands that the causality involved in this process requires each phenomenon to be impermanent. Since they are impermanent, they also involve suffering and are without any self. For developing expertise in what constitutes a basis and what does not constitute a basis means to reflect on the difference between beneficial and negative actions and the kinds of karmic results each form of action brings.

(IV) The fourth and final type of meditative object is the foci purifying the afflictions (*kleśaviśodhanaṃ ālambanam*, *jìng huò suǒyuán* 淨惑所緣, *nyon mongs pa rnam par sbyong ba'i dmigs pa*).[273] These refer to the meditations that make up the mundane and supramundane paths. On the mundane path, as outlined in brief above, the meditator develops the notion that the lower level on which s/he presently abides, such as the realm of sensual desire, is brutish and coarse (*audārikatā*, *cūxìng* 麤性, *rags pa nyid*) in comparison to the immediately higher level, such as the first degree of absorption within the realm of non-sensual corporeality, which is seen as peaceful (*śāntatva*, *jìngxìng* 靜性, *zhi ba nyid*). Once the higher level has been achieved through meditation, the seeker begins to consider that level coarse and the next higher level as peaceful, and so forth, until s/he attains the highest level of meditation within the realm of incorporeality. Such a practice temporarily removes but does not permanently eliminate the afflictions associated with the lower levels. The present segment explains in detail how the lower level is coarse in comparison to the higher level. On the supramundane path, the meditator concentrates on four foci in order to purify and completely eliminate the saṃsāric afflictions. These foci are the four existential facts of the noble ones, which are here explained in detail.

The fourth major segment of the second Yogasthāna is a very short exposition of the modes of giving instruction (*avavāda*, *jiàoshòu* 教授, *gdams ngag*).[274] The manner in which instructions are given to the *śrāvaka* may be characterized in four

[273] SHŌMON ji Kenkyūkai (2007:114-124) = T1579.434b_{14}-435b_{23} = D4036.93b_{1}-96a_{6}.
[274] SHŌMON ji Kenkyūkai (2007:126-128) = T1579.435b_{23}-435c_{18} = D4036.96a_{6}-97a_{2}.

different ways. The first aspect is to give unmistaken instructions (*aviparītāvavāda*, *wúdào jiàoshòu* 無倒教授, *phyin ci ma log pa'i gdams ngag*), meaning that the *śrāvaka* receives proper explanations on the *Dharma* that are genuine and correct. The second is to give progressive instructions (*anupūrvāvavāda*, *jiàncì jiàoshòu* 漸次教授, *go rims kyi gdams ngag*), denoting the manner in which the *Dharma* is taught progressively with the more basic teachings being taught first and the more advanced teachings being taught later. The third aspect is to give instructions in the form of a transmission (*āgamāvavāda*, *jiào jiàoshòu* 教教授, *lung gi gdams ngag*), meaning that the disciple receives teachings from his or her teachers in the very same way that these teachers received such explanations themselves and that the disciple subsequently passes these teachings on to his or her own students in the same way that they were originally heard. The fourth aspect is to give instructions of realization (*adhigamāvavāda*, *zhèng jiàoshòu* 證教授, *rtogs pa'i gdams ngag*), signifying that the instructions are given to others in the way that they were comprehended, experienced, and actualized while practicing in retreat. Additionally, the giving of instruction may be extraordinary, for example when it is accompanied by physical miracles aimed at engendering faith in the receiver, or when the teacher intuitively knows the student's inherent temperament and aptitude and teaches accordingly.

The fifth segment describes the three trainings (*śikṣā*, *xué* 學, *bslab pa*) that the *śrāvaka* student undergoes.[275] These are the training in superior discipline (*adhiśīlaṃśikṣā*, *zēngshàng jiè xué* 增上戒學, *lhag pa'i tshul khrims kyi bslab pa*), the training in superior [meditative] mind (*adhicittaṃśikṣā*, *zēngshàng xīn xué* 增上心學, *lhag pa'i sems kyi bslab pa*), and the training in superior insight (*adhiprajñaṃśikṣā*, *zēngshàng huì xué* 增上慧學, *lhag pa'i shes rab kyi bslab pa*). After giving short definitions of each, it is discussed why they are threefold, how these practices support each other, what their individual aims, their progressive order, and the reason for their names are, and finally who is able to complete them.

The sixth segment presents ten factors that go along with the training (*śikṣānulomikā dharmāḥ*, *suíshùn xué fǎ* 隨順學法, *bslab pa dang rjes su mthun pa'i chos*).[276] These ten serve as remedies against ten factors that go against the training (*śikṣāvilomā dharmāḥ*, *wéinì xué fǎ* 違逆學法, *bslab pa dang rjes su mi mthun pa'i chos*). Thus, (1) the notion of unattractiveness (*aśubhasaṃjñā*, *bù jìng xiǎng* 不淨想, *mi sdug pa'i 'du shes*) counters attachment to beautiful and delightful women, (2) the notion of impermanence (*anityasaṃjñā*, *wúcháng xiǎng* 無常想, *mi rtag pa'i 'du shes*) remedies attitudes associated with believing in a self, (3) the notion of suffering with regard to what is impermanent (*anitye duḥkhasaṃjñā*, *wúcháng kǔ xiǎng* 無常苦想, *mi rtag pa la sdug bsngal ba'i 'du shes*) overcomes laziness and apathy, (4) the notion of no-self in suffering (*duḥkhe 'nātmasaṃjñā*, *kǔ wúwǒ xiǎng* 苦無我想, *sdug bsngal ba la bdag med pa'i 'du shes*) opposes belief in a self, (5) the notion of dislike of food (*āhāre pratikūlasaṃjñā*, *yànnì shí xiǎng* 厭逆食想, *zas la mi mthun pa'i 'du shes*) counters desire for eating, (6) the notion of the lack of real happiness anywhere in the world (*sarvaloke 'nabhiratisaṃjñā*, *yīqiè shìjiān bù kělè xiǎng* 一切世間不可樂想, *'jig rten thams cad la mngon par mi dga' ba'i 'du shes*) works against craving for listening to chatter about the world, (7) the

[275] SHŌMON ji Kenkyūkai (2007:130-136) = T1579.435c_{26}-436c_{10} = D4036.97a_2-99a_4.
[276] SHŌMON ji Kenkyūkai (2007:138-144) = T1579.436c_{11}-437b_{23} = D4036.99a_4-101a_4.

visualization of light (*ālokasaṃjñā*, *guāngmíng xiǎng* 光明想, *snang ba'i 'du shes*) remedies unconducive states for contemplating the teachings and con-centrating the mind in meditation, including such states as doubt, unclarity, tiredness, sleepiness, and so forth, (8) the notion of non-attachment (*virāgasaṃjñā*, *líyù xiǎng* 離欲想, *'dod chags dang bral ba'i 'du shes*) works against attachment to the bliss experienced in higher states of meditation, (9) the notion of cessation (*nirodhasaṃjñā*, *miè xiǎng* 滅想, *'gog pa'i 'du shes*) overcomes desire for the meditative absorption without determinant characteristics, and (10) the thought of death (*maraṇasaṃjñā*, *sǐ xiǎng* 死想, *'chi ba'i 'du shes*) remedies the misery that arises from wishing and hoping for life.

The segment ends with explaining an alternative list of ten factors that go along with the training, consisting of (1) possessing the right causes from former [lives] (*pūrvako hetuḥ*, *sùyīn* 宿因, *sngon gyis rgyu*), (2) receiving the accompanying teaching transmission (*ānulomika upadeśa*, *suíshùn jiào* 隨順教, *rjes su mthun pa'i lung*), (3) proper engagement (*yoniśaḥ prayogaḥ*, *rúlǐ jiāxíng* 如理加行, *tshul bzhin la rab tu sbyor ba*), (4) always doing what needs to be done with devotion (*sātatyasatkṛtyakāritā*, *wújiàn yīnzhòng suǒzuò* 無間殷重所作, *rtag tu gus par byas te byed pa*), (5) strong aspiration (*tīvracchandatā*, *měnglì lèyù* 猛利樂欲, *'dun pa drag po*), (6) engendering yogic power (*yogabalādhānatā*, *chí yújiā lì* 持瑜伽力, *rnal 'byor gyi stogs skyed pa*), (7) easing debilitations in body and mind (*kāyacitta-dauṣṭhulyapratiprasrabdhi*, *zhǐxī shēn xīn cūzhòng* 止息身心麤重, *lus dang sems kyi gnas ngan len shin tu sbyangs pa*), (8) constant introspection (*abhīkṣṇapratyavekṣā*, *shǔshù guānchá* 數數觀察, *yang dang yang du so sor rtog pa*), (9) being unintimidated (*aparitamanā*, *wúyǒu qièruò* 無有怯弱, *yongs su gdung ba med pa*), and (10) being without excessive arrogance (*nirabhimānatā*, *lí zēngshàng màn* 離增上慢, *mngon pa'i nga rgyal med pa*).

The seventh segment concerns failures in the practice of *yoga* (*yogabhraṃśa*, *yújiā huài* 瑜伽壞, *rnal 'byor nyams pa*), which are said to be of four kinds.[277] The first is called fundamental failure in *yoga* (*ātyantiko yogabhraṃśaḥ*, *bìjìng yújiā huài* 畢竟瑜伽壞, *rnal 'byor nyams pa gtan du ba*), which means that if a not predisposed person (*agotrastha*, *wú zhǒngxìng* 無種姓, *rigs med pa la gnas pa*) attempts to practice, it will never be fruitful. The second is called temporary failure in *yoga* (*tāvatkāliko yogabhraṃśaḥ*, *zànshí yújiā huài* 暫時瑜伽壞, *rnal 'byor nyams pa re zhig pa*). This refers to a predisposed person, who attempts to practice *yoga* at a time when the right conditions are not present. If this person persists for a long time, s/he will eventually achieve the result of *nirvāṇa*. The third is called failure in *yoga* due to lacking attainment (*prāptiparihāṇiko yogabhraṃśaḥ*, *tuìshī suǒdé yújiā huài* 退失所得瑜伽壞, *thob pa las yongs su nyams pa'i rnal 'byor nyams pa*), referring to the practitioner who is unable to attain direct experience and realization. The fourth is the failure in *yoga* stemming from practicing wrongly (*mithyāpratipattikṛto yogabhraṃśaḥ*, *xiéxíng suǒzuò yújiā huài* 邪行所作瑜伽壞, *log par sgrub pas byas pa'i rnal 'byor nyams pa*). This downfall means that the practitioner engages in studying and practicing the *Dharma*, but somewhere along the way falls short in his or her practice. It is emphasized that such problems particularly may arise if the *śrāvaka* grows proud and attached when s/he is vene-

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[277] SHŌMON ji Kenkyūkai (2007:146-150) = T1579.437b$_{23}$-438a$_{15}$ = D4036.101a$_{4}$-102b$_{2}$.

rated and served by important laymen, and begins to lead a sham of the life of a renunciant. It is said that though this may have the appearance of being the authentic *Dharma*, it is, in fact, an inauthentic *Dharma*, which only leads to the eclipse of the true *Dharma*.

The eighth segment gives an overall definition of *yoga* or "spiritual practice" (*yoga*, *yújiā* 瑜伽, *rnal 'byor*), this being a passage that was briefly referred to at the beginning of the present introductory essay in the context of defining the term *yoga*.[278] As mentioned above, *yoga* is here said to consist of four aspects, namely (1) faith (*śraddhā*, *xìn* 信, *dad pa*), (2) aspiration (*chandas*, *yù* 欲, *'dun pa*), (3) perseverance (*vīrya*, *jīngjìn* 精進, *brtson 'grus*), and (4) the application of spiritual methods (*upāya*, *fāngbiàn* 方便, *thabs*). The segment briefly explains these four qualities.

The ninth segment deals with [meditative] observation (*manaskāra*, *zuòyì* 作意, *yid la byed pa*).[279] As may also be noticed from the usage of the term in the first two books of the YBh, viz. the *Pañcavijñānasamprayuktā Bhūmiḥ* and the *Manobhūmi*, *manaskāra* has the basic sense of 'observance'. The term was there defined broadly as any kind of "engagement of the mind" (*cetasa ābhogaḥ*, *xīn huízhuǎn* 心迴轉, *sems kyi 'jug pa*),[280] and it was added that its function is to "turn the mind [towards its object]" (*cittāvarjana*, *yǐn xīn* 引心, *sems gtod pa*).[281] In the present context, however, the term is used in a more restricted sense with reference to *yoga*, denoting in particular the strength with which the mind focuses on the meditative object and how constant this focus is kept in the mind. Accordingly, *manaskāra* is here translated as 'meditative observation'. Meditative observation is here said to be fourfold: (1) forceful application [of the mind towards the meditative object] (*balavāhana*, *lìlì yùnzhuàn* 力勵運轉, *bsgrims te 'jug pa*) referring to the meditation of a complete beginner, (2) interrupted application (*sacchidravāhana*, *yǒu jiān yùnzhuàn* 有間運轉, *skabs su 'chad cing 'jug pa*), (3) uninterrupted application (*niśchidravāhana*, *wú jiān yùnzhuàn* 無間運轉, *skabs su 'chad pa med pa 'jug pa*), and (4) effortless application (*anābhogavāhana*, *wú gōngyòng yùnzhuàn* 無功用運轉, *rtsol ba med par 'jug pa*). An alternative list of four aspects is also given that focuses on the functions that the different types of observation serve. This is followed by a short outline of the four kinds of meditative images (*nimitta*, *xiàng* 相, *mtshan ma*), which were already laid out in the third segment of the *Samāhitā Bhūmiḥ*, i.e., (1) the image as the meditative focus (*ālambananimitta*, *suǒyuán xiàng* 所緣相, *dmigs pa'i mtshan ma*), (2) the image as the basis for meditation (*nidānamitta*, *yīnyuán xiàng*, *gzhi'i mtshan ma*), (3) the images that are to be abandoned (*parivarjanīyaṃ nimittaṃ*, *yīng yuǎnlí xiàng* 應遠離相, *yongs su spang bar bya ba'i mtshan ma*), and (4) the images that are to be relied upon (*pratiniṣevaṇīyaṃ nimittaṃ*, *yīng xiūxí xiàng* 應修習相, *so sor bsten par bya ba'i mtshan ma*). Next, it is said that when the meditator applies these various forms of meditative observation, the mind ascertains (*adhimucyataḥ*, *qǐ shèngjiě* 起勝解, *mos par byed pa*) the meditative focus. This may take the form of one of nine types of ascertainment (*adhimokṣa*, *shèngjiě* 勝解, *mos pa*) of the meditative focus, viz. it

[278] SHŌMON ji Kenkyūkai (2007:152-156) = T1579.438a$_{16}$-438b$_{18}$ = D4036.102b$_{2}$-103b$_{1}$.
[279] SHŌMON ji Kenkyūkai (2007:158-164) = T1579.438b$_{19}$-439a$_{16}$ = D4036.103b$_{1}$-104b$_{7}$.
[280] BHATTACHARYA (1957:60$_{1}$) = T1579.291b$_{27}$ = D4035.30a$_{7}$-30b$_{1}$.
[281] BHATTACHARYA (1957:60$_{10}$) = T1579.291c$_{8}$ = D4035.30b$_{4}$.

may be (1) clear (*prabhāsvara*, *yǒu guāngjìng* 有光淨, *'od gsal ba*), (2) unclear (*aprabhāsvara*, *wú guāngjìng* 無光淨, *'od gsal ba ma yin pa*), (3) dull (*jaḍa*, *chídùn* 遲鈍, *blun pa*) when the meditator is of weak aptitude, (4) intense (*paṭu*, *jiélì* 捷利, *sgrin pa*) when the meditator is of keen aptitude, (5) limited (*parītta*, *xiáxiǎo* 狹小, *chung ngu*) when the meditator's focus, faith, and aspiration are restricted, (6) gigantic (*mahadgata*, *guǎngdà* 廣大, *chen por gyur pa*) when the focus, faith, and aspiration are great, (7) immeasurable (*apramāṇa*, *wúliáng* 無量, *tshad med pa*) when the focus, faith, and aspiration are endless, (8) perfect (*pariśuddha*, *qīngjìng* 清淨, *yongs su dag pa*) when the meditation has been well-accomplished, and (9) imperfect (*apariśuddha*, *bù qīngjìng* 不清淨, *yongs su dag pa ma yin pa*) as long as the meditation has not yet been well-accomplished.

The tenth segment, which is very short, outlines four aims of *yoga* (*yoga-karaṇīya*, *yújiā suǒzuò* 瑜伽所作, *rnal 'byor du bya ba*).[282] The final goal of *śrāvaka* meditation is a twofold process, in which the present depraved basis for existence (i.e., the body and the saṃsāric mind) gradually comes to an end and is replaced with a new basis accompanied by comfort and ease. These two steps are respectively called "cessation of the [old] basis" (*āśrayanirodha*, *suǒyī miè* 所依滅, *gzhi 'gag pa*) and "unfolding of [a new] basis" (*āśrayaparivarta*, *suǒyī zhuǎn* 所依轉, *gzhi 'pho ba*). To enable this process, the meditator must first undergo two steps called "thorough knowledge of the focus" (*ālambanaparijñāna*, *biànzhī suǒyuán* 遍知所緣, *dmigs pa yongs su shes pa*) and "delight in the focus" (*ālambanābhirati*, *aìyuè suǒyuán* 愛樂所緣, *dmigs pa la mngon par dga' ba*). The passage is of some consequence to the Yogācāra theory of the transformation of the basis (*āśraya-parivṛtti*), i.e., of the *ālayavijñāna*, and has been discussed in detail by Hidenori S. SAKUMA (1990.I:46-58).

The eleventh segment surveys the different kinds of *yoga* practitioners (*yogācāra*, *yújiāshī* 瑜伽師, *rnal 'byor spyod pa*), saying that there are three.[283] The first is the beginner *yoga* practitioner (*ādikarmiko yogācāraḥ*, *chū xiūyè yújiāshī* 初修業瑜伽師, *rnal 'byor spyod pa las dang po pa*), being the meditator who has not yet achieved one-pointedness and who is practicing the lowest levels of meditative observation (to be presented in the fourth Yogasthāna). The second is the developed *yoga* practitioner (*kṛtaparicaya*, *yǐ xízíng yújiāshī* 已習行瑜伽師, *yongs su sbyangs pa byas pa*), who practices the second to the sixth levels of meditative observation. The third is the *yoga* practitioner who has transcended meditative observation (*atikrāntamanaskāra*, *yǐ dù zuòyì yújiāshī* 已度作意瑜伽師, *yid la byed pa las 'das pa*), referring to the *śrāvaka* who has reached the seventh level of meditative observation, viz. the fruit of the practice. The segment also provides an alternative way of defining the same three kinds of practitioners by relating them to various stages of the path.

The twelfth segment is a longer passage dealing with the contemplative cultivation of *yoga* (*yogabhāvanā*, *yújiā xiū* 瑜伽修, *rnal 'byor bsgom pa*).[284] Overall, it distinguishes two types of cultivation, viz. the cultivation of notions (*saṃjñā-bhāvanā*, *xiǎng xiū* 想修, *'du shes bsgom pa*) and the cultivation of the factors of

[282] SHŌMON ji Kenkyūkai (2007:166) = T1579.439a_{16-29} = D4036.104b_7-105a_5.
[283] SHŌMON ji Kenkyūkai (2007:168-170) = T1579.439b_{1-22} = D4036.105a_5-105b_6.
[284] SHŌMON ji Kenkyūkai (2007:172-236) = T1579.439b_{22}-445b_{28} = D4036.105b_6-121a_5.

Awakening (*bodhipakṣyā bhāvanā*, *pútí fēn xiū* 菩提分修, *byang chub kyi phyogs bsgom pa*).

The cultivation of notions refers to various types of attitudes or understanding that the meditator cultivates. The practitioner who follows the mundane path cultivates the notion that the lower level [of existence or meditation], on which he currently abides, is fraught with shortcomings. The practitioner aiming for *nirvāṇa* cultivates the notion that *nirvāṇa* is peace, the elimination of afflictions, detachment, and the cessation of suffering. The *śamatha* practitioner cultivates the notions of up and down, referring to how the meditator visualizes that the entire body is impure and unattractive starting from the feet up and then starting from the top of the head down. The *vipaśyanā* practitioner cultivates the notions of before and after, meaning that the meditator takes a commonly held notion such as standing, sitting, lying, going, coming, etc., and analyzes how the notion is applied to change in bodily position in terms of arising and ceasing in the past, present, and future.

The cultivation of the factors of Awakening is to develop the thirty-seven factors of Awakening (*saptatriṃśad bodhipakṣyā dharmāḥ*, *sānshíqī pútí fēnfǎ* 三十七菩提分法, *byang chub kyi phyogs sum cu rtsa bdun po*).[285] The segment explains each of these factors in detail. In brief, the thirty-seven factors consist of seven groups of spiritual practices. The first group is called the four applications of mindfulness (*catvāri smṛtyupasthānāni*, *sì niànzhù* 四念住, *dran pa nye bar bzhag pa bzhi*), referring to the practice of contemplating the nature of the body, sensations, the mind, and phenomena. The second group is called the four kinds of correct elimination (*catvāri samyakprahāṇāni*, *sì zhèngduàn* 四正斷, *yang dag par spong ba bzhi*) and refers to the practice of eliminating unwholesome states that have arisen and guarding against the arising of new unwholesome states, as well as developing new beneficial states and promoting the beneficial states that have been developed. The third group pertains to the four bases of accomplishment (*catvāra ṛddhipādāḥ*, *sì shénzú* 四神足, *rdzu 'phrul gyi rkang pa bzhi*), which consist of the proper aspiration, drive, concentration, and reflection that need to be applied to a successful meditation practice. The fourth group is called the five faculties [for what is beneficial] (*pañcendriyāṇi*, *wǔ gēn* 五根, *dbang po lnga*), referring to faith, drive, mindfulness, meditation, and insight which enable transcendental qualities to arise. The fifth group is the five powers (*pañca balāni*, *wǔlì* 五力, *dbang po lnga*), which consist of the same five qualities of faith, drive, mindfulness, meditation, and insight, here denoting that the practitioner has attained mastery over these and realized the power they bring. The sixth group is the seven limbs of Awakening (*sapta bodhyaṅgāni*, 七覺支, *byang chub kyi yan lag bdun*), made up of seven qualities that accompany realization, namely mindfulness, correct discrimination of phenomena, drive, joy, ease, meditation, and equanimity. The first of these is said to result from both *śamatha* and *vipaśyanā* meditation. The next three result from *vipaśyanā*, while the last three are brought out by *śamatha*. Finally, the last group is the eightfold path of the noble ones (*āryāṣṭāṅgo mārgaḥ*, *bāshèngdào* 八聖道, *'phags pa'i lam yan lag brgyad*), being the fourth existential fact of the noble ones. It consists of right view, right resolve, right speech, right action, right livelihood,

[285] On the thirty-seven factors of Awakening, see DAYAL (1932:80-164), LAMOTTE (1970:1119-1207), and GETHIN (1992).

right effort, right mindfulness, and right meditation. The elements of these seven groups add up to the thirty-seven factors of Awakening.

The thirteenth segment concerns the result of contemplative cultivation (*bhāvanāphala*, *xiūguǒ* 修果, *bsgom pa'i 'bras bu*), namely the four stages of fruition for the *śrāvaka* practitioner, including the result of a stream-enterer (*srotāpatti*, *yùliú* 預流果, *rgyun du zhugs pa*), a once-returner (*sakṛdāgāmi*, *yīlái* 一來, *lan cig phyir 'ong ba*), a non-returner (*anāgāmi*, *bùhuán* 不還, *phyir mi 'ong ba*), and the state of a liberated sage, i.e., an *arhat* (*arhattva*, *āluóhàn* 阿羅漢, *dgra bcom pa nyid*).[286] The result is said to be the elimination of the afflictions and this process is divided into the four mentioned stages. The stream-enterer has eliminated all causes for rebirth in the three lower existences and has a maximum of seven rebirths in *saṃsāra* left before reaching *nirvāṇa*. The once-returner has a single saṃsāric rebirth left as a human or a god in the realm of sensual desire before reaching *nirvāṇa*. The non-returner has eliminated all causes for rebirth in the realm of sensual desire and hence will not return again to the realm of sensual desire, but may still be reborn in the two higher meditative realms of *saṃsāra*. The *arhat* has eliminated all causes for rebirth in *saṃsāra* and will enter *parinirvāṇa* upon death. The segment presents these levels in some detail and then turns to discuss the characteristics of persons with weak passions (*mandarajaskasya pudgalasya liṅgāni*, *bóchénxíng bǔtèqiéluó xíng xiàng chābié* 薄塵行補特伽羅行相差別, *gang zag nyon mongs pa chung ba'i rtags*), i.e., those who have purified their predominant afflictions and achieved stability of mind, but who have not yet attained one of the four stages of fruition.

The fourteenth segment is an exposition of other terms related to the word 'person' (*pudgalaparyāyāḥ*, *bǔtèqiéluó yìmén* 補特伽羅異門, *gang zag gi rnam grangs*), elucidating a variety of words used in the Buddha's discourses when speaking of practitioners.[287] These include renunciant (*śramaṇa*, *shāmén* 沙門, *dge sbyong*), brahman (*brāhmaṇa*, *póluómén* 婆羅門, *bram ze*), celibate (*brahmacārin*, *fànxíng* 梵行, *tshangs par spyod pa*), monk (*bhikṣu*, *bìchú* 苾芻, *dge slong*), ascetic striver (*yati*, *jīngqín* 精勤, *sdom brtson*), and itenerant mendicant (*pravrajita*, *chūjiā* 出家, *rab tu byang ba*). Each word is presented with a few subtypes, which are briefly explained, presumably on the basis of the scriptural passages in question. The segment ends with a brief discussion of eight and four types of person (*pudgala*, *bǔtèqiéluó* 補特伽羅, *gang zag*) and how these categorizations are made.

The fifteenth segment presents the four deadly forces (*catvāro mārāḥ*, *sì mó* 四魔, *bdud bzhi*) and the activities associated with these (*mārakarman*, *mó shì* 魔事, *bdud kyi las*).[288] The four deadly forces are the deadly force of [possessing] the [five] aggregates (*skandhamāra*, *yùnmó* 蘊魔, *phung po'i bdud*), the deadly force of [having] afflictions (*kleśamāra*, *fánnǎo mó* 煩惱魔, *nyon mongs pa'i bdud*), the deadly force of death (*maraṇamāra*, *sǐmó* 死魔, *'chi ba'i bdud*), and the deadly force of the youthful gods [of temptation] (*devaputramāra*, *tiānmó* 天魔, *lha'i bu'i bdud*). The first three are explained as literally consisting in the five aggregates [constituting a saṃsāric existence], the afflictions, and death, while the fourth deadly force is said to consist in obstacles that lead the practitioner away from

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[286] SHŌMON ji Kenkyūkai (2007:238-248) = T1579.445b_{29}-446c_5 = D4036.121a_5-123b_3.
[287] SHŌMON ji Kenkyūkai (2007:250-260) = T1579.446c_6-447c_{14} = D4036.123b_3-126a_1.
[288] SHŌMON ji Kenkyūkai (2007:262-268) = T1579.447c_{15}-448b_4 = D4036.126a_1-127a_6.

performing beneficial actions, thereby preventing him or her from going beyond *saṃsāra*, particularly by leading to rebirth as a youthful god in the celestial existences within the realm of sensual desire. The activities associated with these are obstacles or distractions that prevent the practitioner from being successful in his or her discipline and practice, such as difficulties in upholding the vow of celibacy, attachment to sensual pleasure or food, attachment to comfort by sitting or lying down, various kinds of mundane distractions, bad companions, and self-conceit developed from receiving veneration from the lay practitioners. The *śrāvaka* needs to be aware of such problems and avoid them.

The sixteenth and final segment of the second Yogasthāna contains a brief exposition of an unsuccessful or fruitless effort (*ārambho viphalaḥ*, *jīngqín fāqù kōngwú yǒu guǒ* 精勤發趣空無有果, *rtsom pa 'bras bu med pa*).[289] It is here explained that there are three things that would render the renunciant's effort unsuccessful. The first is the case of a person with incomplete [sense] faculties (*indriyāni na samudāgatāni*, *zhū gēn wèi jījí* 諸根未積集, *dbang po yang dag par mi 'grub pa*), which seems to refer to a person with a physical handicap that would render the practice impossible. The second is the case where the practitioner has not received the instructions in due course (*nāvavāda ānulomikaḥ*, *jiàoshòu bù suíshùn* 教授不隨順, *rjes su mthun pa'i gdams ngag med pa*). The third is the case where the practitioner's meditation is of weak strength (*samādhir durbalaḥ*, *děngchí lì wēiliè* 等持力微劣, *ting nge 'dzin mthu chung ba*). If any of these three conditions are present, the practitioner's effort will remain fruitless. If the opposites of these three are all in place, his or her effort will be successful (*saphala*, *yǒu guǒ* 有果, *'bras bu yod pa*).

The Third Yogasthāna

The third Yogasthāna chapter consists of six major segments, which continue to present the "The Foundation [Concerning] Going Forth" (*Naiṣkramyabhūmi*). The opening segment[290] narrates how the beginner (*ādikarmika*, *chū xiūyè zhě* 初修業者, *las dang po pa*), who wishes to engage in a beneficial spiritual practice, should begin his or her undertaking by approaching (*upasaṃkramaṇa*, *wǎngyì* 往詣, *drung du 'gro ba*) someone knowledgeable of *yoga* (*yogajña*, *shàndá yújiā* 善達瑜伽, *rnal 'byor shes pa*), such as a master (*ācārya*, *guǐfànshī* 軌範師, *mkhan po*), a preceptor (*upādhyāya*, *qīn jiàoshī* 親教師, *slob dpon*), or another kind of worthy person. Having greeted the teacher with respect, taken a low seat, and assumed the right bodily posture for making a request, the seeker should request (*yācñā*, *qǐngwèn* 請問, *gsol ba*) the teacher for instruction in *yoga*. The teacher should then in gentle words explain to the student how important and beneficial it is to seek liberation from *saṃsāra* and in this manner encourage (*harṣaṇā*, *qìng* 慶, *gzengs bstod*) him or her. Thereupon, the teacher should interview (*pṛcchana*, *qiú* 求, *dri ba*) the student concerning four points, namely whether the student has taken the Buddhist refuge in the Buddha, *Dharma*, and *saṅgha* and is not following any non-Buddhist teacher; whether the student has a proper discipline suitable for up-

[289] SHŌMON ji Kenkyūkai (2007:270) = T1579.448b$_{4-15}$ = D4036.127a$_{6}$-127b$_{3}$.

[290] Sanskrit text in SHUKLA (1973:351-358$_{4}$) = T1579.448b$_{25}$-449c$_{18}$ = D4036.127b$_{5}$-130a$_{5}$.

holding a pure conduct and has developed a proper view; whether the student has received some degree of general teachings on the four existential facts of the noble ones as explained in the Buddha's discourses and so forth; and whether the student has gone forth (i.e., received monastic ordination) with the wish to attain *nirvāṇa*. If the student answers in the affirmative to these questions, the teacher should continue with assessing (*eṣaṇā*, *fāng ānlì* 方安立, *brtag pa*) the student in terms of his or her spiritual predisposition, aptitude, and temperament, by asking the student which vehicle s/he aspires to follow, what sort of aptitude s/he has, etc. If the student cannot answer these questions with clarity, the teacher must try to see the student's reactions when receiving teachings from the different vehicles to assess which one of those seems more appealing and suitable to the student and thereby assess the student's predisposition along with his or her aptitude and temperament. Once the teacher has assessed the student's ability and qualities, he then teaches five topics (*pañca sthāna*, *wǔ chù* 五處, *gnas lnga po*) to the student, namely (1) how to guard and accumulate the requisites needed for meditation (*samādhisaṃbhārarakṣopacaya*, *hùyǎng dìng zīliáng* 護養定資糧, *ting nge 'dzin gyi tshogs bsrung zhing bsags pa*), (2) how to practice in solitary retreat (*prāvivekya*, *yuǎnlí* 遠離, *rab tu dben pa*), (3) how to achieve one-pointedness of mind (*cittai-kāgratā*, *xīn yījìng xìng* 心一境性, *sems rtse gcig pa nyid*), (4) how to purify the hindrances (*āvaraṇaviśuddhi*, *zhàng qīngjìng* 障清淨, *sgrib pa rnam par sbyong ba*), and (5) how to cultivate meditative observation (*manaskārabhāvanā*, *xiū zuòyì* 修作意, *yid la byed pa bsgom pa*). The remaining segments of the third Yogasthāna give an exposition of these five topics.

The second segment is a brief discussion of the first topic of the teacher's instruction, namely how to guard and accumulate the requisites needed for meditation.[291] These are the thirteen requisites already presented at the beginning of the *Naiṣkramyabhūmi* in the first Yogasthāna, i.e., the restraint of discipline (*śīla-saṃvara*, *jièlǜyí* 戒律儀, *tshul khrims kyi sdom pa*), restraint of the senses (*indriya-saṃvara*, *gēn lǜyí* 根律儀, *dbang po'i sdom pa*), knowing the right amount of food intake (*bhojane mātrajñatā*, *yú shí zhīliáng* 於食知量, *zas kyi tshod rig pa nyid*), and so forth.

The third segment presents the practice of solitary retreat (*prāvivekya*, *yuǎnlí* 遠離, *rab tu dben par gnas pa*).[292] It is said that there are three aspects to a proper retreat. The first aspect is the right condition concerning the location (*sthāna-sampad*, *chùsuǒ yuánmǎn* 處所圓滿, *gnas phun sum tshogs pa*). The right place may be in the wilderness (*araṇya*, *āliànruò* 阿練若, *dgon pa*),[293] such as a dwelling in the open, a cremation ground, or a place at the edge of an inhabitated area. It can also be at the foot of a tree (*vṛkṣamūla*, *lín shù xia* 林樹下, *shing drung*) in the

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[291] SHUKLA (1973:358$_{4\text{-}20}$) = T1579.449c$_{18}$-450a$_{2}$ = D4036.130a$_{5}$-130b$_{3}$.

[292] SHUKLA (1973:359$_{1}$-362$_{10}$) = T1579.450a$_{3}$-450b$_{26}$ = D4036.130b$_{3}$-132a$_{3}$.

[293] It should be underlined that the Tibetan word *dgon pa* also means a "monastery," which is how the word *dgon pa* usually is understood in Tibetan today. However, in such cases it represents the Sanskrit word *vihāra*. Here, the Sanskrit *araṇya* and its Chinese equivalent explicitly mean "wilderness" in the sense of a place away from inhabitated or cultivated land. For studies of the significance of the wilderness in Buddhist practice, see NATTIER (2003:89-96) and BOUCHER (2008:40-63). For a background study of the wilderness in pre-Buddhist Indian religion, see SPROCKHOFF (1981; 1984).

sense of dwelling in a forest, or it can be in a desolate place free of houses (*śūnyāgāra*, *kōngxián shì* 空閑室, *khyim gyis stong pa*), such as a mountain dwelling, a cave, or a grass hut. The passage elucidates in some detail the right characteristics of such places, e.g., that it should be pleasant and safe, and be a place from which it is not too difficult to obtain provisions. The second aspect of going into retreat is the right condition concerning the meditator's bodily comportment (*īryāpathasampad*, *wēiyí yuánmǎn* 威儀圓滿, *spyod lam phun sum tshogs pa*), namely that the practitioner should get up early, start the day with taking a stroll, remain seated throughout the day, take another stroll in the evening, and should rest lying down on the right side during the night. When seated, the meditator should sit straight, focusing the mind without distraction or sleepiness. The third aspect of a retreat is the right condition concerning the isolation (*vyapakarṣasampad*, *yuǎnlí yuánmǎn* 遠離圓滿, *dben pa phun sum tshogs pa*). Physically, isolation means not to stay together with other persons, such as lay practitioners or other monks and nuns. Mentally, it means to rest in meditation without engaging in afflictive or neutral states of mind. When these three aspects come together, the practitioner has entered a proper solitary retreat.

The fourth segment concerns the one-pointedness of mind (*cittaikāgratā*, *xīn yījìng xìng* 心一境性, *sems rtse gcig pa nyid*), which the meditator aims to achieve.[294] This segment, which is quite lengthy, begins by defining meditation (*samādhi*, *sānmādì* 三摩地, *ting nge 'dzin*) as a stream of mind characterized by continuous irreproachable bliss whose focus is an appropriate object of constant mindfulness.[295] It may also be defined as a beneficial one-pointedness of mind. Meditation is here divided into two fundamental aspects, namely tranquility (*śamatha*, *shēmātā* 奢摩他, *zhi gnas*) and meditative insight (*vipaśyanā*, *píbōshènà* 毘鉢舍那, *lhag mthong*). *Śamatha* meditation consists of a series of steps called "the nine aspects of resting the mind" (*navākārā cittasthitiḥ*, *jiǔzhǒng xīnzhù* 九種心住, *sems gnas rnam pa dgu*), viz. (1) to make the mind rest internally (*adhyātmam eva cittaṃ sthāpayati*, *lìng xīn nèi zhù* 令心內住, *sems nang kho nar 'jog par byed pa*), (2) to make it rest fully (*saṃsthāpayati*, *děngzhù* 等住, *yang dag par 'jog par byed pa*), (3) to make it rest deeply (*avasthāpayati*, *ānzhù* 安住, *bsdus te 'jog par byed pa*), (4) to make it rest closely (*upasthāpayati*, *jìnzhù* 近住, *nye bar 'jog par byed pa*), (5) to subdue it (*damayati*, *tiáoshùn* 調順, *dul bar byed pa*), (6) to pacify it (*śamayati*, *jìjìng* 寂靜, *zhi bar byed pa*), (7) to completely pacify it (*vyupaśamayati*, *zuìjí jìjìng* 最極寂靜, *nye bar zhi bar byed pa*), (8) to make it singular (*ekotīkaroti*, *zhuānzhù yīqù* 專注一趣, *rgyud gcig tu byed pa*), and (9) to meditate (*samādhatte*, *yǐ děngchí* 以等持, *ting nge 'dzin du byed pa*). The text explains each of these steps, elucidating how the mind becomes increasingly settled and undistracted by thoughts and afflictions. The final stages denote a meditation that is a completely uninterrupted flow of awareness in which the meditator is able to rest effortlessly. This segment has been translated in the present article by Sangyeob CHA. Next, it is explained how the meditator accomplishes these nine steps by means of six forces (*ṣaḍvidhabala*, *liù zhǒng lì* 六種力, *stobs rnam pa drug*), to wit (1) the force of having learnt [the *Dharma*] (*śrutabala*, *tīngwén lì* 聽聞力, *thos pa'i*

[294] SHUKLA (1973:362$_{11}$-398$_{10}$) = T1579.450b$_{27}$-457b$_{3}$ = D4036.132a$_{3}$-146b$_{3}$.

[295] Concerning the interpretation of *samādhi* as corresponding to the English word 'meditation', see the discussion in ADAM (2002:33-74).

stobs), (2) the force of having understood [the *Dharma*] (*cintābala*, *sīwéi lì* 思惟力, *bsam pa'i stobs*), (3) the force of mindfulness (*smṛtibala*, *yìniàn lì* 憶念力, *dran pa'i stobs*), (4) the force of watchfulness (*saṃprajanyabala*, *zhèngzhī lì* 正知力, *shes bzhin gyi stobs*), (5) the force of drive (*vīryabala*, *jīngjìn lì* 精進力, *brtson 'grus kyi stobs*), and (6) the force of complete familiarity (*abhyāsabala*, *chuànxí lì* 串習力, *yongs su dris pa'i stobs*). Further, the nine aspects of resting the mind are also distinguished in terms of the degree of meditative observation that each step involves. Here four kinds of meditative observation (*catvāro manaskārāḥ*, *sì zhǒng zuòyì* 四種作意, *yid la byed pa bzhi*) are presented, namely (1) a forceful flow of meditative observation (*balavāhano manaskāraḥ*, *lìlì yùnzhuàn zuòyì* 力勵運轉作意, *bsgrims te 'jug pa'i yid la byed pa*) which is used during the first two stages of resting the mind; (2) an interrupted flow of meditative observation (*sachidra-vāhano manaskāraḥ*, *yǒujiànquē yùnzhuàn zuòyì* 有間缺運轉作意, *skabs su 'chad cing 'jug pa'i yid la byed pa*) employed during the third to seventh stages; (3) an uninterrupted flow of meditative observation (*niśchidravāhano manaskāraḥ*, *wújiàn-quē yùnzhuàn zuòyì* 無間缺運轉作意, *skabs su 'chad pa med par 'jug pa'i yid la byed pa*) occuring on the eighth stage; and (4) an effortless flow of meditative observation (*anābhogavāhano manaskāraḥ*, *wú gōngyòng yùnzhuàn zuòyì* 無功用運轉作意, *rtsol ba med par 'jug pa'i yid la byed pa*) attained on the final stage.

Subsequently, *vipaśyanā* meditation is explained in terms of four supports for insight (*caturvidho prajñādhāraḥ*, *sì zhǒng huì xíng* 四種慧行, *shes rab kyi dpyod pa rnam pa bzhi po*), which the practitioner takes up after having perfected *śamatha* meditation. The progression of these four analytical steps are (1) to discern [phenomena] (*vicinoti*, *néng zhèng sīzé* 能正思擇, *rnam par 'byed par byed pa*), (2) to fully discern (*pravicinoti*, *zuìji sīzé* 最極思擇, *rab tu rnam par 'byed par byed pa*), (3) to ascertain (*parivitarkayati*, *zhōubiàn xínsi* 周遍尋思, *yongs su rtog par byed pa*), and (4) to arrive at a profound understanding (*parimīmāṃsām āpadyate*, *zhōubiàn sìchá* 周遍伺察, *yongs su dpyod par byed pa*). Further, *vipaśyanā* is explained in terms of what is called the three gates and the foci on the division of six entitites. The three gates (*trīṇi mukhāni*, *sān mén* 三門, *sgo gsum*) of *vipaśyanā* are (1) the *vipaśyanā* that only is concerned with the meditative objects [without analyzing these] (*vipaśyanā yan nimittamātrānucaritā*, *wéi suí xiàng xíng píbōshènà* 唯隨相行毘鉢舍那, *mtshan ma tsam gyi rjes su zhugs pa'i lhag mthong*), (2) the *vipaśyanā* concerned with examining [these] (*vipaśyanā parye-ṣaṇānucaritā*, *suí xínsi xíng píbōshènà* 隨尋思行毘鉢舍那, *yongs su btsal ba'i rjes su zhugs pa*), and (3) the one concerned with (examining and) ascertaining [these] (*pratyavekṣaṇānucaritā*, *suí sìchá xíng píbōshènà* 隨伺察行毘鉢舍那, *yongs su btsal ba la so sor rtog pa'i rjes su zhugs pa*).[296] The foci on the division of the six entitites (*ṣaḍvastuprabhedālambanāni*, *liù shì chābié suǒyuán* 六事差別所緣, *gzhi rab tu dbye ba rnam pa drug la dmigs pa*) are the various facets under which the meditator analyzes the meditative object, viz. in terms of its (1) meaning [of its name] (*artha*, *yì* 義, *don*), (2) being an [outer or inner] entity (*vastu*, *shì* 事, *dngos*

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[296] On the one hand, the Tibetan translation suggests that the third gate should be called "the one concerned with examining and ascertaining [these]". SHUKLA's edition (1973:367$_{14}$) suggests the beginning of the word *paryeṣa-* (i.e., "examining") but is then broken off due to a lacuna at the end of the folio. The Chinese translation, on the other hand, does not include the word "examining".

po), (3) characterization [as a particular or general phenomenon] (*lakṣaṇa*, *xiàng* 相, *mtshan nyid*), (4) [positive or negative] value (*pakṣa*, *pǐn* 品, *phyogs*), (5) time (*kāla*, *shí* 時, *dus*), and (6) logical principles [of dependency, function, validity, and nature] (*yukti*, *lǐ* 理, *rigs pa*). These six categories are explained in great detail with regard to how they are to be applied to the aforementioned five contemplative objects, i.e., unattractiveness, friendliness, causality and dependent arising, the differentiation of the constituents, and the breathing.[297]

The fourth segment ends with an explanation of nine conducive practices of meditation (**navavidhaḥ śuklapakṣasaṃgṛhītaḥ prayogaḥ*, *jiǔ zhǒng báipǐn suǒshè jiāxíng* 九種白品所攝加行, *dkar po'i phyogs kyis bsdus pa rnam pa dgu*), which aid the meditator to quickly achieve *samādhi*. These nine are (1) [choosing] the suitable practice [in accordance with the practitioner's temparament] (*anurūpaprayogatā*, *xiāngyìng jiāxíng* 相應加行, *mthun pa'i sbyor ba*), (2) to practice repeatedly (*abhyastaprayogatā*, *chuànxí jiāxíng* 串習加行, *goms pa'i sbyor ba*), (3) to practice without error (*aviparītaprayogatā*, *wú dǎo jiāxíng* 無倒加行, *phyin ci ma log pa'i sbyor ba*), (4) to practice without slack (*aśithilaprayogatā*, *bù huǎn jiāxíng* 不緩加行, *mi lhod pa'i sbyor ba*), (5) practicing at the right time [when it is right to employ *śamatha* and when it is right to employ *vipaśyanā*] (*kālaprayogatā*, *yìngshí jiāxíng* 應時加行, *dus kyi sbyor ba*), (6) practicing with proper observance [of the characteristics of *śamatha* and *vipaśyanā*] (*upalakṣaṇaprayogatā*, *jiěliào jiāxíng* 解了加行, *nye bar brtag pa'i sbyor ba*), (7) practicing without ever feeling it is enough (*asaṃtuṣṭaprayogatā*, *wú yànzú jiāxíng* 無厭足加行, *chog mi shes pa'i sbyor ba*), (8) practicing without diversion (*avidhuraprayogatā*, *bù shě'è jiāxíng* 不捨軛加行, *mi 'gal ba'i sbyor ba*), and (9) practicing perfectly (*samyakprayogatā*, *zhèng jiāxíng* 正加行, *yang dag pa'i sbyor ba*).[298] From among these, the explanation on practicing at the right time includes brief definitions of *śamatha* and *vipaśyanā* along with descriptions of their characteristics. The opposites of these nine obstruct the achievement of *samādhi*.

The fifth segment of the third Yogasthāna describes the purification of hindrances (*āvaraṇaviśuddhi*, *jìng zhàng* 淨障, *sgrib pa rnam par sbyong ba*).[299] The meditator who practices *śamatha* and *vipaśyanā* in the proper manner gradually purifies the mind from hindrances (*āvaraṇa*, *zhàng* 障, *sgrib pa*), i.e., factors that prevent the practitioner from perfecting the meditation. This is accomplished by (1) recognizing the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) of the hindrances, (2) knowing the circumstances (*nidāna*, *yīnyuán* 因緣, *gzhi*) under which they arise, (3) realizing the nuisance (*ādīnava*, *guòhuàn* 過患, *nyes dmigs*) they cause, and (4) employing the right remedies (*pratipakṣa*, *duìgù* 對治, *gnyen po*) against them. Their nature is a state of disturbance (**paritasanā*, *qièruò* 怯弱, *yongs su gdung ba*),[300] obstruction (*nivaraṇa*, *gàifù* 蓋覆, *sgrib pa*), conceptuality (*vitarka*, *xínsi* 尋思, *rnam par rtog pa*), and self-admiration (*ātmasaṃpragraha*, *zìjǔ* 自舉, *bdag nyid*

[297] Cf. the third segment of the second Yogasthāna for the explanation of these five. The section on friendliness (SHUKLA, 1973:377_{10}-380_{15}) has been critically edited and translated by MAITHRIMURTHI (1999:278-281; 296-300).

[298] The section on "practicing perfectly" (*samyakprayogatā*) has been edited and translated by SAKUMA (1990.II: segment E.0-E.8).

[299] SHUKLA (1973:398_{11}-405_{18}) = T1579.457b_3-458b_{22} = D4036.146b_3-149a_2.

[300] For the Sanskrit emendation, see DELEANU (2006:28 fn.36).

rab tu 'dzin pa). Each of these facets is broken down into specific circumstances under which it arises, which is followed by explanations on how to remedy these.

The sixth and final segment of the third Yogasthāna chapter is an extensive presentation of the cultivation of meditative observation (*manaskārabhāvanā*, *xiū zuòyì* 修作意, *yid la byed pa bsgom pa*).[301] To cultivate the practice, the meditator progresses through a series of four types of meditative observation. The initial step is called the observation that toughens the mind (*cittasantāpano manaskāraḥ*, *tiáoliàn xīn zuòyì* 調練心作意, *sems kun du gdung bar 'gyur ba'i yid la byed pa*), through which the practitioner becomes disenchanted with *saṃsāra*. Next, the practitioner engages in the observation that moistens the mind (*cittābhiṣyandano manaskāraḥ*, *zīrùn xīn zuòyì* 滋潤心作意, *sems mngon par brlan par 'gyur ba'i yid la byed pa*) by engendering inspiration for practicing through recollecting the qualities of the three jewels and so forth. Thirdly, s/he employs the observation that produces inner comfort, relaxation, and ease (*praśrabdhijanako manaskāraḥ*, *shēng qīngān zuòyì* 生輕安作意, *shin tu sbyang pa skyed pa'i yid la byed pa*) by letting the mind rest inwardly in *śamatha* and *vipaśyanā* meditation.[302] Finally, the meditator reaches the observation that perfects knowledge and the view (*jñāna-darśanaviśodhano manaskāraḥ*, *jìng zhì jiàn zuòyì* 淨智見作意, *ye shes dang mthong ba rnam par sbyong ba'i yid la byed pa*) by first perfecting the practice of *śamatha* and thereupon repeatedly penetrating into the nature of phenomena with the insight of *vipaśyanā*. The segment then explains in great detail how these four stages of practice should be applied by practitioners who rely on one of the five foci for purifying the various temperaments, i.e., the meditations on unattractiveness, friendliness, causality and dependent arising, the six constituents, or awareness on the breathing. The explanation ends by teaching the signs by which the practitioner can recognize that s/he has successfully practiced these meditative observations. The mind has become one-pointed, gentle, and peaceful, and the various types of negative temperaments no longer arise in the circumstances where they typically would be felt. The mind rests inwardly and the pracitioner has attained bodily and mental ease in the meditation.

The Fourth Yogasthāna

The opening passage[303] of the fourth Yogasthāna chapter explains that the yogi who has progressed through these four steps of meditative observation is next faced with a choice between two possible paths (*gati*, *qù* 趣, *bgrod par bya ba*): s/he must either proceed through the mundane or the supramundane path. Once this choice has been made, the meditator should apply him- or herself wholeheartedly to the chosen practice day and night. The remainder of the fourth Yogasthāna is devoted to presenting the principles of these two higher modes of practice.

The segment on the mundane path (*laukikaḥ mārgaḥ*, *shìjiān dào* 世間道, *'jig rten pa'i lam*), which only leads to the highest meditative level within *saṃsāra*, begins by enumerating the types of practitioners who are limited to this

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[301] SHUKLA (1973:405$_{19}$-434$_{21}$) = T1579.458b$_{23}$-465a$_{19}$ = D4036.149a$_{2}$-164a$_{2}$.

[302] This point has been edited and translated by SAKUMA (1990.II: segment F.3).

[303] Sanskrit text in DELEANU (2006:317) = T1579.465b$_{4-14}$ (DELEANU, 2006:411-412) = D4036.164a$_{2-5}$ (DELEANU, 2006:359-360). English translation in DELEANU (2006:446).

approach.[304] These include all non-Buddhist meditators [such as Jainas and Hindus], those of weak aptitude who have previously practiced *śamatha* meditation, those of keen aptitude whose inner positive states have not yet fully matured, and *bodhisattva*s striving towards achieving full Awakening [in the distant future] and not [striving for liberation] in the present life. In other words, they include those who are intent upon achieving detachment from sensual pleasures but who are still fully or partially bound to this world.

The second part of the segment on the mundane path presents seven types of meditative observation (*sapta manaskārāḥ*, *qī zuòyì* 七作意, *yid la byed pa rnam pa bdun*) that lead to the attainment of detachment from sensual pleasures (*kāmavairāgya*, *lí yùjiè yù* 離欲界欲, *'dod pa'i 'dod chags dang bral ba*).[305] (1) The first type is the meditative observation comprehending characteristics (*lakṣaṇa-pratisaṃvedī manaskāraḥ*, *liǎo xiàng zuòyì* 了相作意, *mtshan nyid so sor rig pa'i yid la byed pa*). Here the meditator, relying on study and understanding, observes the coarseness of the [human] realm of sensual desire, analyzing it in terms of its meaning, its [outer and inner] entity, its particular and general characteristics, its negative value, the time when it is present, and the reasonings [for its dependency, function, validity, and nature]. Having thus understood the coarseness of the realm of sensual desire, the meditator understands that the first degree of meditative absorption is profoundly serene and free from such flaws of coarseness. (2) The second type is the meditative observation leading to ascertainment (*ādhimokṣiko manaskāraḥ*, *shèngjiě zuòyì* 勝解作意, *mos pa las byung ba'i yid la byed pa*), meaning that the practitioner after listening to and understanding these explanations contemplates their meaning in meditation repeatedly, thereby becoming personally convinced of them. (3) With zealous practice, the afflictions of the realm of sensual desire are subdued and the practitioner reaches the third level of meditative observation wherein the mind retreats [from the realm of sensual desire] (**prāvivekyo manaskāraḥ*, *yuǎnlí zuòyì* 遠離作意, *rab tu dben pa'i yid la byed pa*). (4) Due to having abandoned the afflictions, a sense of joy and pleasure is felt, and to overcome torpor, drowsiness, and agitation the meditator time and again brings forth this joy. This is the fourth type of meditative observation which takes hold of delight (*ratisaṃgrāhako manaskāraḥ*, *shè lè zuòyì* 攝樂作意, *dga' ba sdud pa'i yid la byed pa*). (5) To check the mind, the meditator next consciously concentrates on images that under normal circumstances would stir desire, and since desire for sensual pleasure has still not been fully overcome, a slight desire is felt, which in turn spurs the meditator to practice even more. This is the fifth type called the probing meditative observation (*mīmāṃsāmanaskāra*, *guānchá zuòyì* 觀察作意, *dpyod pa'i yid la byed pa*). (6) With further practice of *śamatha* and *vipaśyanā*, the sense of joy in having abandoned the afflictions grows ever vaster and the meditator's mind is temporarily freed from all afflictions pertaining to the realm of sensual desire. The seeds for these afflictions to arise again, however, remain latent, for which reason the mundane path does not lead the practitioner to a permanent

[304] DELEANU (2006:317-318) = T1579.465b$_{14\text{-}27}$ (DELEANU, 2006:412-413) = D4036.164a$_5$-164b$_2$ (DELEANU, 2006:360). English translation in DELEANU (2006:446-447).

[305] DELEANU (2006:318-330) = T1579.465b$_{28}$-467b$_{21}$ (DELEANU, 2006:413-424) = D4036.164b$_2$-169a$_2$ (DELEANU, 2006:360-375). English translation in DELEANU (2006:447-453).

liberation from *saṃsāra*. This stage is the end of the preparatory practice for attaining the first degree of meditative absorption and it is called the meditative observation of the culmination of the practice (*prayoganiṣṭho manaskāraḥ*, *jiāxíng jiūjìng zuòyì* 加行究竟作意, *sbyor ba mthar thug pa'i yid la byed pa*). (7) The practitioner then actually achieves the first degree of absorption, which is the seventh and last type called the meditative observation whose fruit is the culmination of the practice (*prayoganiṣṭhāphalo manaskāraḥ*, *jiāxíng jiūjìng guǒ zuòyì* 加行究竟果作意, *sbyor ba mthar thug pa'i 'bras bu yid la byed pa*). Later on, the practitioner who has attained the first degree of absorption will rely on the same technique of these seven observations, contemplating the coarseness of the first degree of absorption and the serenity of the second degree, in order to progress to ever higher degrees of absorption as well as to the four domains of absorption, until finally reaching the very peak of cyclic existence.

The third part of the segment on the mundane path is an exegetical passage that explains a series of words used to characterize the four degrees and the four domains of absorption in the Buddhist scriptures.[306] To summarize these descriptions in brief paraphrase, the first absorption is said to be withdrawn from sensual pleasure, withdrawn from bad and unwholesome states, entail discernment and discursiveness, and involve joy and pleasure born from withdrawing. The second absorption is described as being without discernment and discursiveness, and involving joy and pleasure born of meditation. The third absorption entails dwelling in equanimity with mindfulness and awareness in that the meditator has become detached from joy. The fourth absorption transcends both pleasure and pain and is pure with regard to equanimity and mindfulness. The first domain of incorporeal absorption is said to fully transcend all notions of form. It involves no notion of obstruction or variety and is therefore called the domain of infinite space. The second domain of incorporal absorption transcends the notion of infinite space and instead gives rise to a notion of infinite consciousness. The third domain of incorporeal absorption transcends the notion of infinite consciousness and instead gives rise to a notion of infinite nothingness. Finally, in the fourth domain of incorporal absorption the meditator is said to enter a state that can neither be characterized as a notion nor a non-notion and hence it is called neither ideation nor non-ideation. The text shortly explains each of these characteristics. The passage ends by mentioning the signs for having accomplished these advanced levels of meditation, namely that someone who has attained the four degrees of absorption feels as if the body is sinking into the ground, while someone who has attained the four domains of incorporeal absorption feels as if the body is floating up into the air.

The fourth part of the segment on the mundane path presents two forms of meditative attainment free of mentation (*acittikā samāpatti*, *wúxīn dìng* 無心定,

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[306] DELEANU (2006:330-342) = T1579.467b$_{22}$-469a$_{3}$ (DELEANU, 2006:424-435) = D4036.169a$_{2}$-173b$_{4}$ (DELEANU, 2006:376-395). English translation in DELEANU (2006:453-460). For information on the four degrees of meditative absorption (*dhyāna*) and the four domains of absorption (*āyatana*), see DAYAL (1932:221-236), LAMOTTE (1949:1023-1057; 1970:1233-1238, 1274-1279), COUSIN (1973), and VETTER (1988).

sems med pa'i snyoms par 'jug pa).[307] These are (1) the meditative attainment of non-ideation (*asaṃjñisamāpatti*, *wúxiǎng dìng* 無想定, *'du shes med pa'i snyoms par 'jug pa*) and (2) the meditative attainment of cessation (*nirodhasamāpatti*, *mièjìn dìng* 滅盡定, *'gog pa'i snyoms par 'jug pa*). The meditative attainment of non-ideation, on the one hand, may be attained by the practitioner who has reached the fourth domain of incorporeal absorption. Becoming fed up with cultivating various abstract ideas or notions in the meditation, the meditator finally withdraws the mind from all forms of ideation (*saṃjñā*, *xiǎng* 想, *'du shes*), thereby gradually terminating all factors pertaining to the mind and the mental states. However, the meditator will remain within a saṃsāric state and his or her suppression of the mind is temporary. The meditative attainment of cessation, on the other hand, is also pursued by the practitioner who has reached the fourth domain of incorporeal absorption, but it requires that the practitioner is already a noble being (*ārya*, *shèngzhě* 聖者, *'phags pa*) who has reached a level of fruition on the *śrāvaka* path (i.e., a stream-enterer, a once-returner, etc.). Driven to progress even further than the fourth domain of incorporal absorption, the meditator finds no new focus (*ālambana*, *suǒyuán* 所緣, *dmigs pa*) for the meditation, and being without an object the mind and the mental functions terminate for as long as the *śrāvaka* remains within the meditative attainment of cessation.

The fifth part of the segment on the mundane path speaks about the attainment of five types of extrasensory knowledge (*pañcābhijñā*, *wǔ shéntōng* 五神通, *mngon par shes pa lnga*).[308] The practitioner who has attained a pure level of meditation may direct his or her attention on a discourse of the Buddha dealing with (1) the range of the miraculous signs of accomplishment (*ṛddhiviṣaya*, *shénjìng* 神境, *rdzu 'phrul gyi yul*), (2) the recollection of former lives, (3) the divine ear, (4) knowledge of the deaths and rebirths of all sentient beings, or (5) intuitive knowledge of the thoughts of others. The practitioner who has achieved a pure meditation will truly grasp the meaning of such teachings and by repeatedly conditioning the mind by means of twelve notions, the above-listed five types of extrasensory knowledge will gradually arise. The twelve 'notions' (*saṃjñā*, *xiǎng* 想, *'du shes*) are (1) the notion of lightness (*laghusaṃjnā*, *qīngjǔ xiǎng* 輕舉想, *yang ba'i 'du shes*) where the yogi experiences the body being as light as a tuft of cotton lifted up by a whirlwind; (2) the notion of softness (*mṛdusaṃjñā*, *róuruǎn xiǎng* 柔軟想, *'jam pa'i 'du shes*) where the yogi feels that the body is extremely soft; (3) the notion of the element of space (*ākāśadhātusaṃjñā*, *kōngjiè xiǎng* 空界想, *nam mkha'i khams kyi 'du shes*) where the yogi feels as if physical matter offers no obstruction and can be penetrated like space; (4) the notion of the body-mind connection (*kāyacittasamavadhāna*, *shēn-xīn fúshùn xiǎng* 身心符順想, *sems dang lus 'phrad pa'i 'du shes*) where the yogi feels that the mind is connected to the body and the body is connected to the mind causing the body to feel lighter, softer, brighter, more malleable, and more obedient to the mind; and (5) the notion of

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[307] DELEANU (2006:342-344) = T1579.469a$_{4-24}$ (DELEANU, 2006:435-437) = D4036.173b$_{4}$-174a$_{5}$ (DELEANU, 2006:395-397). English translation in DELEANU (2006:460-461).

[308] DELEANU (2006:344-352) = T1579.469a$_{25}$-470b$_{3}$ (DELEANU, 2006:437-443) = D4036.174a$_{5}$-176b$_{7}$ (DELEANU, 2006:397-407). English translation in DELEANU (2006:461-465). On the five types of extrasensory knowledge, see further DAYAL (1932:106-134) and LAMOTTE (1976:1809-1827).

ascertainment (*adhimuktisaṃjñā*, *shèngjiě xiǎng* 勝解想, *mos pa'i 'du shes*) where the yogi thinks that what is remote is near and what is near is remote, what is subtle is coarse and what is coarse is subtle, that the earth element is the water element and the water element is the earth element, and so forth with all the other elements, which in turn gives rise to an ability to conjure up magical creations. Through these five notions, the practitioner gains the ability to perform physical miracles, such as multiplying the body, passing through walls, walking on water, levitating, and stroking the sun and the moon with his or her hands. The list then continues with a series of notions more concerned with heightened perception, memory, and knowledge: (6) the notion of remembering the entire sequence of activities previously experienced (*pūrvānubhūtacaryānukramānusmṛtisaṃjñā*, *xiān suǒshòu xíng cìdì suíniàn xiǎng* 先所受行次第隨念想, *sngon spyad pa nyams su myong ba'i go rims rjes su dran pa'i 'du shes*) being an experience of clearly recalling each and every action done in this life, which in turn leads to the memory of previous lives; (7) the notion of [perceiving] sounds as a totality of distinct types (*nānāprakāraśabdasaṃnipātanirghoṣasaṃjñā*, *zhǒng zhǒng pǐnlèi jíhuì yīnshēng xiǎng* 種種品類集會音聲想, *rnam pa sna tshogs 'dus pa'i sgra skad kyi 'du shes*) where the yogi gradually becomes able to perceive all sounds distinctly, which in turn leads to being able to hear any sound no matter how remote; (8) the notion of a meditative image of an appearance of light (*avabhāsarūpanimittasaṃjñā*, *guāngmíng sè xiàng xiǎng* 光明色相想, *snang ba'i gzugs kyi mtshan ma'i 'du shes*) where the yogi visualizes a light radiating out and illuminating all worlds, through which the meditator comes to perceive each and every sentient being and their actions in all worlds, and thereby comes to know the deaths and rebirths of all sentient beings; (9) the notion of the distinct physical appearances caused by [the various] afflictions (*kleśakṛtarūpavikārasaṃjñā*, *fánnǎo suǒzuò sè biànyì xiǎng* 煩惱所作色變異想, *nyon mongs pas byas pa'i gzugs rnam par 'gyur ba'i 'du shes*) where the yogi becomes able to discern the particular ways in which the various primary and secondary afflictions give rise to facial and other bodily expressions such as the tone of voice and so forth, whereby the yogi becomes able to know the thoughts of others as they really are; (10) the notion of the [eight] liberations (*vimokṣasaṃjñā*, *jiětuō xiǎng* 解脫想, *rnam par thar pa'i 'du shes*), (11) the notion of the [eight] domains of mastery (*abhibhvāyatanasaṃjñā*, *shèng chù xiǎng* 勝處想, *zil gyis gnon pa'i skye mched kyi 'du shes*), and (12) the notion of the [ten] domains of entirety (*kṛtsnāyatanasaṃjñā*, *biàn chù xiǎng* 遍處想, *zad par gyi skyed mched kyi 'du shes*). Through the last three notions, the yogi develops the ability to know the teachings precisely in their entirety. The passage on these powers ends by stating that miracles performed by a noble being (*ārya*, *shèngzhě* 聖者, *'phags pa*) changes things in reality, whereas miracles performed by non-liberated persons only appear to transform things in a deceptive manner, like in a magic show.

The sixth part of the segment on the mundane path concerns rebirth in the realm of non-sensual corporeality (*rūpadhātu*, *sèjiè* 色界, *gzugs kyi khams*) and the realm of incorporeality (*ārūpyadhātu*, *wúsèjiè* 無色界, *gzugs med pa'i khams*) as a result of having practiced the meditative absorptions of the mundane path.[309] Practitioners who have accomplished the four degrees of meditative absorptions

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[309] DELEANU (2006:352-354) = T1579.470b$_{4-21}$ (DELEANU, 2006:443-444) = D4036. 176b$_{7}$-177a$_{6}$ (DELEANU, 2006:407-409). English translation in DELEANU (2006:465-466).

will be reborn in the realm of non-sensual corporeality. Each of the four absorptions is divided into three sublevels depending on the strength of the practice, thereby giving a total of twelve celestial realms in which the practitioner may be reborn. The celestial levels corresponding to the first absorption are called (1) Brahma's retinue gods (*brahmakāyikā devāḥ*, *fànzhòng tiān* 梵眾天, *tshangs rigs kyi lha*), (2) Brahman's head-priest/minister gods (*brahmapurohitā devāḥ*, *fàn fǔ tiān* 梵輔天, *tshangs pa'i mdun na 'don gyi lha*), and (3) the great Brahman gods (*mahābrahmāṇaḥ devāḥ*, *dà fàn tiān* 大梵天, *tshangs chen gyi lha*). The celestial levels corresponding to the second absorption are (4) the small light gods (*parīttabhā devāḥ*, *shǎo guāng tiān* 少光天, *'od chung gi lha*), (5) the boundless light gods (*apramāṇabhā devāḥ*, *wúliàng guāng tiān* 無量光天, *tshad med 'od kyi lha*), and (6) the luminous gods (*ābhāsvarā devāḥ*, *jí guāng tiān* 極光淨天, *'od gsal gyi lha*). The celestial levels corresponding to the third absorption are (7) the small splendor gods (*parīttaśubhā devāḥ*, *shǎo jìng tiān* 少淨天, *dge chung gi lha*), (8) the boundless splendor gods (*apramāṇaśubhā devāḥ*, *wúliàng jìng tiān* 無量淨天, *tshad med dge'i lha*), and (9) the complete splendor gods (*śubhakṛtsnā devāḥ*, *biàn jìng tiān* 遍淨天, *dge rgyas kyi lha*). The celestial levels corresponding to the fourth absorption are (10) the unclouded gods (*anabhrakā devāḥ*, *wúyún tiān* 無雲天, *sprin med kyi lha*), (11) the merit-generated gods (*puṇyaprasavā devāḥ*, *fú shēng tiān* 福生天, *bsod nams skyes kyi lha*), and (12) the abundant reward gods (*bṛhatphalā devāḥ*, *guǎng guǒ tiān* 廣果天, *'bras bu che ba'i lha*). The practitioner who has accomplished the four meditative absorptions of the realm of incorporeality is reborn as a specific god corresponding respectively to one or the other of the four levels called infinite space, infinite consciousness, infinite nothingness, or neither ideation nor non-ideation. These levels have no subdivisions. The practitioner who has attained the meditative attainment of non-ideation is reborn as a non-ideation god.

Finally, the seventh and last part of the segment on the mundane path presents the characteristics of persons who have achieved detachment (*vītarāga*, *líyù zhě* 離欲者, *chags dang bral ba*).[310] The passage lists a variety of qualities, such as having calm body movements, staying for an extended time in [the meditation] posture without weariness, being soft and quiet spoken, not delighting in crowds or company, and being completely without passion toward any sensory perception. S/he is fearless, has profound understanding, is at ease in body and mind, is without cravings, is never agitated, and is always patient.

Having thus laid out the mundane path, the fourth Yogasthāna finally turns to presenting the supramundane path (*lokottaraḥ mārgaḥ*, *chūshì dào* 出世道, *'jig rten las 'das pa'i lam*). The supramundane path leads to liberation from *saṃsāra* in the form of arhathood. It relies on the same set of seven types of meditative observation (*sapta manaskārāḥ*, *qī zhǒng zuòyì* 七種作意, *yid la byed pa rnam pa bdun*) that were presented in the second part of the segment on the mundane path, but here the seven observations take on new meanings, since the supramundane path is not concerned with the levels of *śamatha* practice of the two higher realms but rather with meditation on the four existential facts of the noble ones.

[310] DELEANU (2006:354) = T1579.470b_{22}-470c_4 (DELEANU, 2006:444) = D4036.177a_6-177b_4 (DELEANU, 2006:410). English translation in DELEANU (2006:466).

In terms of the first type, namely the meditative observation comprehending characteristics (*lakṣaṇapratisaṃvedī manaskāraḥ*, *liǎo xiàng zuòyì* 了相作意, *mtshan nyid so sor rig pa'i yid la byed pa*), the meditator should understand the four characteristics of each of the four existential facts, thereby giving a total of sixteen characteristics.[311] The four characteristics of the existential fact of suffering (*duḥkhasatyasya lakṣaṇam*, *kǔ dì xiàng* 苦諦相, *sdug bsngal gyi mtshan nyid*) are impermanence (*anityākāra*, *wúcháng xíng* 無常行, *mi rtag pa'i rnam pa*), suffering (*duḥkhākāra*, *kǔ xíng* 苦行, *sdug bsngal ba'i rnam pa*), emptiness (**śūnyākāra*, *kōng xíng* 空行, *stong pa'i rnam pa*), and selflessness (*anātmākāra*, *wúwǒ xíng* 無我行, *bdag med pa'i rnam pa*). The four characteristics of the existential fact of the origin of suffering (**samudayasatyasya lakṣaṇam*, *jí dì xiàng* 集諦相, *kun 'byung ba'i mtshan nyid*) are cause (*hetu*, *yīn xíng* 因行, *rgyu'i rnam pa*), origination (*samudaya*, *jí xíng* 集行, *kun 'byung ba'i rnam pa*), production (*prabhava*, *qǐ xíng* 起行, *rab tu skye ba'i rnam pa*), and condition (*pratyaya*, *yuán xíng* 緣行, *rkyen gyi rnam pa*). The characteristics of the existential fact of the end of suffering (*nirodhasatyasya lakṣaṇam*, *miè dì xiàng* 滅諦相, *'gog pa'i rnam pa*) are cessation (*nirodha*, *miè xíng* 滅行, *'gog pa'i rnam pa*), peace (*śānta*, *jìng xíng* 靜行, *zhi ba'i rnam pa*), excellence (*praṇīta*, *miào xíng* 妙行, *gya nom pa'i rnam pa*), and getting away [from suffering] (*niḥsaraṇa*, *lí xíng* 離行, *nges par 'byung ba'i rnam pa*). The characteristics of the existential fact of the path to the end of suffering (*mārga-satyasya lakṣaṇam*, *dào dì xiàng* 道諦相, *lam gyi mtshan nyid*) are being the path (*mārga*, *dào xíng* 道行, *lam gyi rnam pa*), the method (*nyāya*, *rú xíng* 如行, *rigs pa'i rnam pa*), the practice (*pratipatti*, *xíng xíng* 行行, *sgrub pa'i rnam pa*), and what leads out [of suffering] (*nairyāṇika*, *chū xíng* 出行, *nges par 'byin pa'i rnam pa*). The segment presents each of these characteristics in full detail.

The remaining forms of meditative observation are explained in somewhat lesser detail.[312] Relying on the meditative observation leading to ascertainment (*ādhimokṣiko manaskāraḥ*, *shèngjiě zuòyì* 勝解作意, *mos pa las byung ba'i yid la byed pa*), the practitioner listens to teachings on these sixteen characteristics and understands them in such a manner that their meaning is fully ascertained. This produces a clear inner experience that leads to the attainment of the highest meditative state within *saṃsāra* (*laukiko 'gradharmaḥ*, *shì dìyī fǎ* 世第一法, 'jig rten pa'i chos kyi mchog). With an ensuing direct realization of the four existential facts, the practitioner overcomes the afflictions that are to be eliminated by seeing [the existential facts], becomes a stream-enterer, and thereby enters the meditative observation of retreating [from *saṃsāra*] (*prāvivekyo manaskāraḥ*, *yuǎnlí zuòyì* 遠離作意, *rab tu dben pa'i yid la byed pa*). This moment marks the practitioner's transcendence of *saṃsāra*, which is what makes the present approach a supramundane path. After the first moment of direct realization, the practitioner strives to progress onto the higher levels of fruition through eliminating ever more subtle aspects of the afflictions based on reapplication of the attained realization. This is referred to as the probing meditative observation (*mīmāṃsāmanaskāra*, *guānchá*

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[311] Sanskrit text in SHUKLA (1973:470$_{13}$-495$_{14}$) = T1579.470c$_{4}$-475a$_{5}$ = D4036.177b$_{4}$-188b$_{2}$. Parts of this segment have been edited and translated by VON ROSPATT (1995:231-233, 224f., 225-230, 37, 153, 183, 220, and 221).

[312] Sanskrit text in SHUKLA (1973:495$_{15}$-510$_{17}$) = T1579.475a$_{5}$-477c$_{1}$ = D4036.188b$_{2}$-195a$_{6}$. The final part of the segment has been edited by SCHMITHAUSEN (1982b).

zuòyì 觀察作意, *dpyod pa'i yid la byed pa*), which belongs to the path of cultivation. The practitioner comes to fully understand the nature of the afflictions, seeing them as infestations, and thereby progresses through the levels of the path of cultivation in a manner that is not unlike how the practitioner following the mundane path sees the lower level to be given up as being coarse and the upper level to be achieved as being serene. This involves disenchantment as well as delight, and it is therefore referred to as the meditative observation which takes hold of delight (*ratisaṃgrāhako manaskāraḥ*, *shè lè zuòyì* 攝樂作意, *dga' ba sdud pa'i yid la byed pa*).[313]

Eventually, the tremendous effort leads to the attainment of the ultimate form of meditation, a penetrating, indestructible *samādhi* called the diamond-like meditation (*vajropamaḥ samādhi*, *yùrú jīngāng sānmādì* 喻如金剛三摩地, *rdo rje lta bu'i ting nge 'dzin*). This meditation eliminates the remaining sediments or seeds of the afflictions and constitutes the meditative observation of the culmination of the practice (*prayoganiṣṭho manaskāraḥ*, *jiāxíng jiūjìng zuòyì* 加行究竟作意, *sbyor ba mthar thug pa'i yid la byed pa*). The ensuing result is the attainment of arhathood, which is the seventh and final form of meditative observation called the meditative observation whose fruit is the culmination of the practice (*prayoganiṣṭhāphalo manaskāraḥ*, *jiāxíng jiūjìng guǒ zuòyì* 加行究竟果作意, *sbyor ba mthar thug pa'i 'bras bu yid la byed pa*). Having thus led the practitioner to complete liberation from *saṃsāra*, the ultimate goal for the *śrāvaka* practitioner, the supramundane path is complete.

The present volume does not contain any article that is exclusively focused on the *Śrāvakabhūmi*. However, given the prominence of the *Śrāvakabhūmi* book, several contributions in the present volume refer to it. Hidenori SAKUMA's article compares the notions of *āśrayaparivṛtti* found in the *Bodhisattvabhūmi* with those in the *Śrāvakabhūmi*. Lambert SCHMITHAUSEN refers to a number of occurrences of the terms *kuśala* and *akuśala* in the book. Noritoshi ARAMAKI discusses the book's chronology in terms of the YBh's overall compilation history. Martin DELHEY presents its available editions and translations. Peter SKILLING extracts and translates a scriptural quotation from the *Māyājālasūtra* occurring in the book. Yasunori SUGAWARA and Alexendar VON ROSPATT demonstrate that there exists a number of parallel passages that are shared by the *Śrāvakabhūmi* and the *Bhāvanāmayī Bhūmiḥ*. Florin DELEANU examines the meditative system of the *Bodhisattvabhūmi* as an ideological link between the *Śrāvakabhūmi* and the *Viniścayasaṃgrahaṇī*. Sungdoo AHN summarizes the process of realization propagated in the book, particularly its model of seven meditative observations. Finally, Sangyeob CHA translates and explains the book's teaching on the nine aspects of resting the mind pertaining to *śamatha* meditation.

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[313] It may be noted that the fourth and fifth types of meditative observation, i.e., *mīmāṃsāmanaskāra* and *ratisaṃgrāhako manaskāraḥ*, are here explained in the reverse order of how they were presented above in the context of the segment on the mundane path.

Basic Section Book Eleven – The Fourteenth Foundation (14) *Pratyekabuddhabhūmi* *Dújué dì* (獨覺地) *Rang sangs rgyas kyi sa*

Following the *Śrāvakabhūmi*'s extensive exposition of the Śrāvakayāna, the brief *Pratyekabuddhabhūmi* book, meaning *The Foundation [Concerning] the Solitary Buddha*, introduces the second of the three *yāna*s presented in the YBh, namely the approach of the solitary *buddha* (*pratyekabuddha*, *dújué* 獨覺, *rang sangs rgyas*).[314] The book has five points: (1) the [*pratyekabuddha*'s] predisposition (*gotra*, *zhǒngxìng* 種姓, *rigs*), (2) path (*mārga*, *dào* 道, *lam*), (3) practice (*samudāgama*, *xí* 習, *yang dag par 'grub pa*), (4) abode (*vihāra*, *zhù* 住, *gnas pa*), and (5) conduct (*cāritra*, *xíng* 行, *rgyu ba*). Someone possessing the predisposition of a *pratyekabuddha* has previously experienced Awakening and as a consequence has naturally few afflictions. The *pratyekabuddha* avoids crowds and takes pleasure in solitude, exhibits little compassion and is not inclined to teach others, and is of mediocre aptitude and has a temperament of pride.

Concerning the paths and attainments of *pratyekabuddha*s, a practitioner so predisposed comes to learn when a *buddha* is present in the world, which only takes place once in every one hundred aeons. Receiving teachings from the *buddha*, the *pratyekabuddha* practitioner matures his or her mind and gains expertise in the aggregates, the constituents of perception, the perceptual domains, dependent arising, what does and does not constitute a basis, as well as the existential facts. Some *pratyekabuddha* practitioners study these topics with the *buddha* merely in order to achieve Awakening by themselves (*pratyekabodhi*, *dújué pútí* 獨覺菩提, *rang byang chub*) in the future. Other *pratyekabuddha* practitioners are able to attain the higher levels of the preparatory path during their training, but are unable to gain thorough comprehension (*abhisamaya*, *xiànguān* 現觀, *mngon par rtogs pa*) of the nature of phenomena, which they consequently have to attain by themselves in future lives. The remaining *pratyekabuddha* practitioners reach thorough comprehension resulting in a level of fruition during their training with the *buddha* but do not manage to attain full arhathood, which they consequently have to attain by themselves later on. The first type of practitioner, who puts off all attainment to the future, is compared to the single horn of a rhinoceros (*khaḍgaviṣāṇakalpa*, *línjiǎo yù* 麟角喻, *bse ru ltar spyod pa*) in that his or her abode is always in solitude, living alone. The two other types of practitioners, who have achieved some form of attainment during their training, are called "solitary victorious ones" (*pratyekajina*, *bùxíng yù* 部行喻, *rang rgyal ba*). They may prefer to live in solitude or within a group [constiting of other practitioners]. The conduct of a *pratyekabuddha* is to live near an inhabited area, where alms may be obtained. When the *pratyekabuddha* goes begging for alms, s/he keeps him- or herself controlled and well-restrained. S/he feels compassion when seeing someone experiencing misfortune, and shows pity in a bodily manner without giving verbal teachings. In order to turn those with hostile minds around, s/he might display miracles.

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[314] Sanskrit text and English translation in YONEZAWA (1998) = T1579.477c_2-478b_1 = D4035.279a_5-280b_5.

Aside from Martin DELHEY's remarks on available editions and translations, the present volume does not contain any article that deals directly with the *Pratyeka-buddhabhūmi*.

Basic Section Book Twelve – The Fifteenth Foundation (15) *Bodhisattvabhūmi* *Púsà dì* (菩薩地) *Byang chub sems dpa'i sa*

The *Bodhisattvabhūmi*, meaning *The Foundation [Concerning] the Bodhisattva*, is the last of the three books in the Basic Section that deal with the three paths of specific types of practitioners. This book presents the path of the *bodhisattva*, whose type of practice belongs to the Mahāyāna, the Great Vehicle. It therefore stands in contradistinction to the two preceding books elaborating the practices of the *śrāvaka* and the *pratyekabuddha*, viz. the *Śrāvakabhūmi* and the *Pratyeka-buddhabhūmi*. With the *Bodhisattvabhūmi*, the Basic Section's exposition of the three vehicles (*triyāna*) thus becomes complete.

The *Bodhisattvabhūmi* is the longest book in the Basic Section, which perhaps suggests the general bias of the YBh as a whole toward the Mahāyāna, at least in terms of the text in its final historical redaction. Like the *Śrāvakabhūmi*, it is printed in a separate volume in the Tibetan version of the text, and Xuánzàng's Chinese translation spans fifteen fascicles in the Taishō edition. Overall, the book is divided into three main parts called Yogasthānas (*yúqié chù* 瑜伽處, *rnal 'byor gyi gnas*), which may generally be taken as meaning 'sections on *yoga*'. The third Yogasthāna is followed by a short, additional section entitled the *Anukramapaṭala*, which falls outside the tripartite Yogasthāna division. Each Yogasthāna is further subdivided into "chapters" (*paṭala*, *pǐn* 品, *le'u*).

- Yogasthāna I: "the *yoga*-section concerning the basis" (*ādhārayogasthāna*, *chí yújiā chù* 持瑜伽處, *gzhi'i rnal 'byor gyi gnas*)
- Yogasthāna II: "the *yoga*-section on the subsidiary factors ensuing from the basis" (*ādhārānudharmayogasthāna*, *chí suífǎ yújiā chù* 持隨法瑜伽處, *gzhi'i mthun pa'i chos kyi rnal 'byor gyi gnas*)
- Yogasthāna III: "the *yoga*-section on the culmination of the basis" (*ādhāraniṣṭhāyogasthāna*, *chí jiūjìng yújiā chù* 持究竟瑜伽處, *gzhi'i rnal 'byor gyi gnas tha ma*)
- *Anukramapaṭala*: "[the chapter on] the sequential structure of the *Bodhi-sattvabhūmi*" (**anukramapaṭala*, *púsà dì yì cìdì* 菩薩地義次第, *byang chub sems dpa'i sa'i go rims*)

The *Bodhisattvabhūmi* commences by enumerating ten General Topics (*daśamo dharmāḥ*, *shí fǎ* 十法, *chos bcu po*) that are covered in the book.[315] The first General Topic will be presented in the first Yogasthāna, the General Topics 2-5 will be treated in the second Yogasthāna, while the General Topics 6-10 will be laid out in the third Yogasthāna.

[315] Sanskrit text in ROTH (1975-1976) = T1579.478b$_{12-17}$ = D4037.1a$_{2-4}$.

- General Topic 1: the basis [for being a *bodhisattva*] (*ādhāra*, *chí* 持, *gzhi*)
- General Topic 2: the characteristics [of a *bodhisattva*] (*liṅga*, *xiàng* 相, *rtags*)
- General Topic 3: the classes [of *bodhisattva*s] (*pakṣa*, *fēn* 分, *phyogs*)
- General Topic 4: the [*bodhisattva*'s] exalted conviction (*adhyāśaya*, *zēng-shàng yìlè* 增上意樂, *lhag pa'i bsam pa*)
- General Topic 5: the sojourns [of a *bodhisattva*'s practice] (*vihāra*, *zhù* 住, *gnas pa*)
- General Topic 6: the [*bodhisattva*'s] rebirths (*upapatti*, *shēng* 生, *skye ba*)
- General Topic 7: [how the *bodhisattva* engages in] leading [sentient beings to perfection] (*parigraha*, *shèshòu* 攝受, *yongs su 'dzin pa*)
- General Topic 8: the levels [of *bodhisattva*s] (*bhūmi*, *dì* 地, *sa*)
- General Topic 9: the [*bodhisattva*'s] practices (*caryā*, *xíng* 行, *spyod pa*)
- General Topic 10: [the *bodhisattva*'s] ascension [to the result of becoming a *buddha*] (*pratiṣṭhā*, *jiànlì* 建立, *rab tu gnas pa*)

I. The First Yogasthāna: *Ādhārayogasthāna*

The first Yogasthāna (I) is entitled "the *yoga*-section concerning the basis" (*ādhārayogasthāna*, *chí yújiā chù* 持瑜伽處, *gzhi'i rnal 'byor gyi gnas*). It gives an exposition of the first of the ten General Topics, namely **(General Topic 1) the basis [for being a *bodhisattva*] (*ādhāra*, *chí* 持, *gzhi*)**. The 'precondition' or 'basis' (*ādhāra*, *chí* 持, *gzhi*) is said to pertain to three general aspects, that is, (A) the basis of being endowed with a unique [and inborn] predisposition for becoming a *bodhisattva* (*bodhisattvasya svagotram*, *zhū púsà zìchéng zhǒngxìng* 諸菩薩自乘種姓, *byang chub sems dpa'i rang gi rigs*), (B) the basis of initially engendering the resolve [to achieve full Awakening] (*prathamaś cittotpādaḥ*, *zuìchū fāxīn* 最初發心, *dang po sems bskyed pa*), and (C) the basis of [practicing] all the factors leading to Awakening (*sarve bodhipakṣyā dharmāḥ*, *yīqiè pútí fēn fǎ* 一切菩提分法, *byang chub kyi phyogs kyi chos thams cad*). From among these, the predisposition is in a sense the most significant aspect, since it constitutes an indispensable basis for becoming a *bodhisattva* without which the two other aspects cannot be successful. Hence, it is said that someone who lacks this unique predisposition (*agotrastha*, *zhù wú zhǒngxìng* 住無種姓, *rigs la gnas pa ma yin pa*) will never [become a *bodhisattva* nor] reach full Awakening, even if s/he would attempt to engender *bodhicitta* and attempt to observe the *bodhisattva* practices.

Following the general introduction, the three aspects of the basis are presented in the course of the eighteen chapters (1-18) (*paṭala*, *pǐn* 品, *le'u*) that make up the first Yogasthāna (I). The first aspect, i.e., (A) being endowed with the unique [and inborn] predisposition for becoming a *bodhisattva*, is discussed in the first chapter entitled (I.1) "the chapter on predisposition" (*gotrapaṭala*, *zhǒngxìng pǐn* 種性品, *rigs kyi le'u*). The second aspect (B) of engendering the resolve to achieve full Awakening is such a large topic in Buddhist Mahāyāna literature that it is here presented through no less than fifteen chapters, covering various aspects pertaining to *bodhicitta*. These chapters include: (I.2) "the chapter on engendering the resolve" (*cittotpādapaṭala*, *fāxīn pǐn* 發心品, *sems bskyed pa'i le'u*), (I.3) "the chapter on the benefit for oneself and others" (*svaparārthapaṭala*, *zìtālì pǐn* 自他利品, *bdag dang gzhan gyi don gyi le'u*), (I.4) "the chapter on the nature of reality" (*tattvārthapaṭala*, *zhēnshíyì pǐn* 真實義品, *de kho na'i le'u*), (I.5) "the chapter on spiritual power" (*prabhāvapaṭala*, *wēilì pǐn* 威力品, *mthu'i le'u*), (I.6) "the chapter on development" (*paripākapaṭala*, *chéngshóu pǐn* 成熟品, *yongs su smin pa'i le'u*),

(I.7) "the chapter on Awakening" (*bodhipaṭala*, *pútí pǐn* 菩提品, *byang chub kyi le'u*), (I.8) "the chapter on the predisposition of having the [necessary] strength" (*balagotrapaṭala*, *lì zhǒngxìng pǐn* 力種姓品, *stobs kyi rigs kyi le'u*), (I.9) "the chapter on generosity" (*dānapaṭala*, *shī pǐn* 施品, *sbyin pa'i le'u*), (I.10) "the chapter on discipline" (*śīlapaṭala*, *jiè pǐn* 戒品, *tshul khrims kyi le'u*), (I.11) "the chapter on endurance" (*kṣāntipaṭala*, *rěn pǐn* 忍品, *bzod pa'i le'u*), (I.12) "the chapter on drive" (*vīryapaṭala*, *jīngjìn pǐn* 精進品, *brtson 'grus kyi le'u*), (I.13) "the chapter on meditation" (*dhyānapaṭala*, *jìnglǜ pǐn* 靜慮品, *bsam gtan gyi le'u*), (I.14) "the chapter on insight" (*prajñāpaṭala*, *huì pǐn* 慧品, *shes rab kyi le'u*), (I.15) "the chapter on the [four] bases for gathering [students]" (*saṃgrahavastupaṭala*, *shè shì pǐn* 攝事品, *bsdu ba'i dngos po'i le'u*), and (I.16) "the chapter on veneration, serving, and the immeasurables" (*pūjāsevāpramāṇapaṭala*, *gōngyǎng qīnjìn wúliàng pǐn* 供養親近無量品, *mchod pa dang bsten pa dang tshad med pa'i le'u*). Finally, the third general aspect of the basis for being a *bodhisattva*, namely (C) all the factors leading to Awakening, is presented in the first Yogasthāna's two final chapters, which are called (I.17) "the chapter on the factors leading to Awakening" (*bodhipakṣyapaṭala*, *pútí fēn pǐn* 菩提分品, *byang chub phyogs kyi le'u*) and (I.18) "the chapter on the qualities of a *bodhisattva*" (*bodhisattvaguṇapaṭala*, *púsà gōngdé pǐn* 菩薩功德品, *byang chub sems dpa'i yon tan gyi le'u*).

I.1 The *Gotrapaṭala*

The (I.1) "chapter on predisposition" (*gotrapaṭala*, *zhǒngxìng pǐn* 種性品, *rigs kyi le'u*) presents the unique [and inborn] predisposition required of a practitioner in order to be able to engage in the practice of a *bodhisattva*.[316] The expression 'unique predisposition' (*svagotra*, *zìchéng zhǒngxìng* 自乘種姓, *rang gi rigs*) seems to imply that the practices and spiritual goal of the *śrāvaka* and the *pratyekabuddha* are similar even though their manner of achieving them differs, whereas the path and goal of the *bodhisattva* stand fundamentally apart from those.

The chapter begins by elucidating two aspects that characterize the predisposition of a *bodhisattva*. First, the *bodhisattva*'s predisposition is established as an original nature (*prakṛtisthaṃ gotram*, *běnxìng zhù zhǒngxìng* 本性住種姓, *rang bzhin gyis gnas pa'i rigs*), meaning that it is a particular [inborn] trait nestled in the character of such predisposed persons that has always been present in them as an inherent quality throughout rebirth after rebirth. Secondly, the *Gotrapaṭala* chapter states that the *bodhisattva*'s predisposition is accomplished (*samudānītaṃ gotram*, *xísuǒchéng zhǒngxìng* 習所成種姓, *yang dag par bsgrubs pa'i rigs*) through repeated cultivation of beneficial qualities. It is added that the word 'predisposition' (*gotra*) should be understood as meaning a 'seed' (*bīja*, *zhǒngzi* 種子, *sa bon*), a 'fundamental constitution' (*dhātu*, *jiè* 界, *khams*), or an 'original nature' (*prakṛti*, *xìng* 性, *rang bzhin*). It is then explained that the seed must be seen as being latent and subtle for as long as the *bodhisattva*-predisposed person has not yet achieved a result of the *bodhisattva* path, probably referring to achieving some level of a

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[316] Sanskrit text in WOGIHARA (1930-1936:3-11) = T1579.478c_{12}-480b_{22} = D4037.2b_3-7a_5. It should be underlined that though the above introductory parts of the *Bodhisattvabhūmi* are here presented as preceding the first chapter, the text contains no clear demarcation of the place at which the first Yogasthāna and the *Gotrapaṭala* (I.1) begin; for this reason the introductory parts could also be seen as being included in the *Gotrapaṭala*.

bodhisattva's realization. When a *bodhisattva* has reached a result of the *bodhisattva* path, the seed is no longer latent and must be seen as being manifest.

Next, the text presents the person endowed with the *bodhisattva*'s predisposition as being vastly superior to *śrāvaka*s, *pratyekabuddha*s, and all ordinary sentient beings. A fundamental difference between these types of practitioners is that *śrāvaka*s and *pratyekabuddha*s do away with the afflictive hindrance (*kleśāvaraṇa*, *fánnǎo zhàng* 煩惱障, *nyon mongs pa'i sgrib pa*) but do not remove the cognitive hindrance (*jñeyāvaraṇa*, *suǒzhī zhàng* 所知障, *shes bya'i sgrib pa*), whereas *bodhisattva*s eliminate both types of hindrances. Consequently, the chapter presents four points on which the *bodhisattva* surpasses the *śrāvaka* and the *pratyekabuddha*. The first point of superiority is that the *bodhisattva* is naturally of keen aptitude (*tīkṣṇendriyaḥ*, *lìgēn* 利根, *dbang po rno ba*), while the *pratyekabuddha* is of mediocre aptitude (*madhyendriyaḥ*, *zhōnggēn* 中根, *dbang po 'bring*) and the *śrāvaka* is of weak aptitude (*mṛdvindriyaḥ*, *ruǎngēn* 軟根, *dbang po rtul ba*). The second point of superiority is that the practice (*pratipatti*, *xíng* 行, *sgrub pa*) of a *śrāvaka* or a *pratyekabuddha* is done for their own benefit (*ātma-hitāya*), whereas the practice of a *bodhisattva* is done not only for the benefit of him- or herself but also for others (*ātmahitāyāpi parahitāya*, *yì néng zìlì yì néng lìtā* 亦能自利亦能利他, *bdag la yang phan pa dang gzhan la yang phan pa*), namely for the benefit and well-being of all sentient beings. The third point of superiority is that *śrāvaka*s and *pratyekabuddha*s possess expertise (*kauśalya*, *shànqiǎo* 善巧, *mkhas pa*) only in five topics – namely, in the aggregates, the constituents of perception, the perceptual domains, dependent arising, what does and does not constitute a basis, and the existential facts – while the expertise of a *bodhisattva* extends to all fields of knowledge. Finally, the fourth point of superiority is that while *śrāvaka*s and *pratyekabuddha*s achieve the respective results (*phala*, *guǒ* 果, *'bras bu*) of the lesser types of *śrāvaka* or *pratyekabuddha* Awakening (*bodhi*, *pútí* 菩提, *byang chub*), the *bodhisattva* achieves the unsurpassable perfect and complete Awakening [of a *buddha*] (*anuttaraṃ samyaksaṃbodhi*, *ānòuduōluó sānmiǎo sānpútí* 阿耨多羅三藐三菩提, *bla na med pa yang dag par rdzogs pa'i byang chub*).

A person endowed with the predisposition of a *bodhisattva* exhibits six signs of this predisposition. These are deep-seated tendencies or fondness for engaging in the six perfections (*pāramitā*, *bōluómìduō* 波羅蜜多, *pha rol tu phyin pa*), viz. generosity (*dāna*, *shī* 施, *sbyin pa*), discipline (*śīla*, *jiè* 戒, *tshul khrims*), endurance (*kṣānti*, *rěn* 忍, *bzod pa*), drive (*vīrya*, *jīngjìn* 精進, *brtson 'grus*), meditation (*dhyāna*, *jìnglǜ pǐn* 靜慮, *bsam gtan*), and insight (*prajñā*, *huì* 慧, *shes rab*). In short, a person having the predisposition of a *bodhisattva* exhibits great care for others, is adverse to causing harm, never wishes to harm those who have done him or her wrong, is naturally hardworking and vigorous when it comes to doing something meaningful and beneficial, is unperturbed in the face of difficulties, finds joy in practicing in solitude, feels intense compassion for those who suffer, and has a great capacity for understanding, remembering, and realizing the Buddhist teachings. These features are explained at some length in the chapter.

Next, the text shows the situation of a person who possesses the *bodhisattva* predisposition but does not yet practice the path to buddhahood. It is explained that such a person might to some extent fall under the sway of the afflictions and may even occasionally be reborn in the lower realms, but that due to his or her inherent goodness and compassion the unpleasant experiences s/he endures in those realms tend to be less severe and longwinded than the sufferings encountered by other beings. Once s/he has been reborn in a state where it is possible to

pursue the goal of buddhahood, there are still four additional conditions that may prevent him or her from doing so. The first adverse condition is present in the case when the person does not manage to meet with a *buddha* or *bodhisattva* teacher (*kalyāṇamitra*, *shàn zhīshì* 善知識, *dge ba'i bshes gnyen*) who can impart proper instruction in the path to Awakening. The second adverse condition occurs in the case when the person meets such a teacher but does not learn the path properly. The third adverse condition is present if the person meets a teacher and learns the path, but fails to practice it with sufficient commitment and drive. The fourth adverse condition pertains to the case when the person meets a teacher, learns the path, and practices it diligently, but fails to cultivate the factors leading to Awakening for a sufficiently long time to reach full Awakening. At the end of the above explanation, the text contrasts the situation of a predisposed person with that of a person who lacks any form of predisposition [for Awakening] (*asati gotre*, *wú zhǒngxìng bǔtèqiéluó* 無種姓補特伽羅, *rigs med pa*), whether it be lack of a *śrāvaka*, *pratyekabuddha*, or *bodhisattva* predisposition. It is declared that a person lacking any form of predisposition will never be able to reach Awakening.

I.2 The *Cittotpādapaṭala*

The (I.2) "chapter on engendering the resolve" (*cittotpādapaṭala*, *fāxīn pǐn* 發心品, *sems bskyed pa'i le'u*) presents how a *bodhisattva* initially forms an intention to reach full Awakening in order to lead all sentient beings to this exalted and liberated state.[317]

First, the *bodhisattva*'s initial engendering of the resolve (*bodhisattvasya prathamaś cittotpādaḥ*, *púsà zuìchū fāxīn* 菩薩最初發心, *byang chub sems dpa'i dang po'i sems bskyed pa*) is described in terms of five characteristics (*pañca-lakṣaṇa*, *wǔ zhǒng xiàng* 五種相, *mtshan nyid lnga*). (1) Its nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) is that it is the first and most basic form of aspiration (*samyak-praṇidhāna*, *zhèngyuàn* 正願, *yang dag pa'i smon lam*) in the *bodhisattva*. (2) Its expression (*ākāra*, *xíng xiàng* 行相, *rnam pa*) is that it assumes the form of a wish, where the *bodhisattva* formulates his or her intention to reach full Awakening in order to lead all sentient beings out of suffering by attaining the exalted state of a *buddha*. (3) Its foci (*ālambana*, *suǒyuán* 所緣, *dmigs pa*) are the state of Awakening and all sentient beings. (4) Its quality (*guṇa*, *gōngdé* 功德, *yon tan*) is that it is positive since it incorporates all factors leading to Awakening. (5) Its distinction (*utkarṣa*, *zuìshèng* 最勝, *khyad par du 'phags pa*) consists in being the highest kind of aspiration, namely one that transcends all mundane as well as supramundane aspirations.

Second, another characterization of the *bodhisattva*'s initial engendering of the resolve is provided in the form of four analogies. (1) It is described as constituting an entry (*avatārasaṃgṛhīta*, *qùrù suǒshè* 趣入所攝, *'jug par bsdus pa*), because engendering the resolve is the way to enter the Mahāyāna. (2) It is compared to a root (*mūla*, *gēnběn* 根本, *rtsa ba*) in the sense that it is like a root for growing the fruit of full Awakening. (3) It is also compared to an outcome (*niṣyanda*, *děngliú* 等流, *rgyu mthun pa*), since it is the outcome of compassion. (4) The final analogy

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[317] Sanskrit text in WANGCHUK (2007:368-275) = T1579.480b$_{25}$-482b$_{29}$ = D4037.7a$_{6}$-12a$_{4}$ (critical Tibetan edition in WANGCHUK, 2007:382-389).

compares it to a foundation (*saṃniśraya*, *yīzhǐ* 依止, *rten*) in that the engendering of the resolve is the basis for accomplishing benefit for sentient beings as well as for undergoing the training of a *bodhisattva*.

Third, it is stated that (1) the resolve may succeed in leading the *bodhisattva* out of *saṃsāra* (*nairyāṇika*, *yǒngchū* 永出, *nges par 'byin pa*) or (2) may not succeed in doing so (*anairyāṇika*, *bù yǒngchū* 不永出, *nges par 'byin pa ma yin pa*). In the latter case, the resolve may be lost forever or it may be regenerated at a later point.

Fourth, the text clarifies the manner in which the resolve is engendered by presenting (A) four outer settings or conditions (*pratyaya*, *yuán* 緣, *rkyen*), (B) four internal causes (*hetu*, *yīn* 因, *rgyu*), and (C) four powers (*bala*, *lì* 力, *stobs*). From among (A) the four outer settings or conditions, (1) the first possible condition or outer setting is to see or hear about the miracles and powers exhibited by *buddha*s or *bodhisattva*s and consequently to feel confidence in the qualities of Awakening and wish to reach this state. (2) The second possible outer setting is to receive instructions from the collection of *bodhisattva* teachings (*bodhisattvapiṭaka*, *púsà zàng* 菩薩藏, *byang chub kyi sde snod*), to feel faith therein, and consequently to engender the resolve. (3) The third possible outer setting is to see how sentient beings suffer at a time when such teachings are coming to an end in the world and consequently to engender the resolve to reach Awakening in order to bring these teachings back into the world for the sake of helping sentient beings. (4) Finally, the fourth possible outer setting is to see how sentient beings are terribly tormented by intense afflictions during a degenerative age (*kaṣāyakāla*, *zhuóè shì* 濁惡世, *snyigs ma'i dus*) and consequently to engender the resolve in order to bring the possibility of Awakening back into the world. (B) The four inner causes that must be present for the *bodhisattva* to engender the resolve in a successful manner include (1) being endowed with the *bodhisattva* predisposition, (2) coming under the care of a spiritual teacher who is a *buddha* or *bodhisattva*, (3) feeling compassion toward sentient beings, and (4) being undaunted by the many hardships and sufferings that a *bodhisattva* has to undergo for a long time in order to reach the full Awakening. The chapter explains these causes in some detail. (C) As for the four powers that boost the engendering of the resolve, (1) the first is the *bodhisattva*'s own power (*adhyātmabala*, *zìlì* 自力, *nang gi stobs*) of wishing to reach Awakening. (2) The second is the power that the *bodhisattva* obtains from others (*parabala*, *tālì* 他力, *gzhan gyi stobs*) in his or her wish to reach Awakening. (3) The third is the causal power (*hetubala*, *yīn lì* 因力, *rgyu'i stobs*) that the *bodhisattva* derives from the inspiration of meeting *buddha*s and *bodhisattva*s, hearing praises about their qualities, or receiving teachings from them. (4) The fourth is the power of practice (*prayogabala*, *jiāxíng lì* 加行力, *sbyor ba'i stobs*) that the *bodhisattva* gets from relying on a teacher, listening to teachings, and continuously practicing the *bodhisattva* training. It is added that a resolve engendered through the first and third powers becomes firm, whereas a resolve brought about through the influence of only the second and fourth powers is unstable.

Fifth, the chapter presents four causes that can lead the *bodhisattva* to give up the resolve (*cittavyāvṛttikāraṇa*, *yīnyuán néng lìng púsà tuì pútí xīn* 因緣能令菩薩退菩提心, *sems ldog pa'i rgyu*). These include (1) lacking the predisposition of a *bodhisattva*, (2) coming under the influence of bad teachers, (3) feeling only little compassion for sentient beings, and (4) being fearful of the prolonged hardships and sufferings that a *bodhisattva* has to undergo.

Sixth, the text states that a *bodhisattva* who has managed to engender a firm resolve develops two unusual qualities. (1) The first unusual quality is that the *bodhisattva* cares for and protects all sentient beings as if they were his own wife or close relatives (*kaḍatra*, *juànshǔ* 眷屬, *chung ma*). (2) The second unusual quality is that the *bodhisattva* does not become stained by negative emotions when viewing others as being his own wife or close relatives. This involves a good intention of wanting to benefit sentient beings and to lead them to happiness and security.

Seventh, the text, moreover, explains that a *bodhisattva* having a firm resolve engages in two practices (*prayoga*, *jiāxíng* 加行, *sbyor ba*). The first practice is daily to cultivate the intention to benefit sentient beings and lead them to happiness. The second practice is daily to do whatever actually can be done to accomplish this goal. In this way, the *bodhisattva* builds up a practice that increasingly matures him- or herself and brings benefit to others. Thus, the cause of the *bodhisattva*'s practice, which is the resolve for Awakening, and its result, which is full Awakening, surpass the aspirations, practices, and fruits attained by the *śrāvaka*s and *pratyeka-buddha*s. The benefit of having engendered such a resolve is that the *bodhisattva* instantly becomes someone worthy of others' admiration. Moreover, the *bodhi-sattva*'s resolve becomes a cause of great strength and perseverance, for example enabling the *bodhisattva* to need little sleep, and protects the *bodhisattva* and others against outer and inner harm. If the *bodhisattva* occasionally is reborn in a hell realm, the protective force of the resolve will shield the *bodhisattva*, causing the suffering experienced there to be less intense and of shorter duration. In such a case, the *bodhisattva* uses the painful experience to foster weariness with *saṃsāra* and to increase compassion for sentient beings.

I.3 The *Svaparārthapaṭala*

The first Yogasthāna, which is devoted to explain the first of the ten General Topics, namely General Topic 1 "the basis [for being a *bodhisattva*]," has up till now finished presenting the first of the three aspects of the basis, viz. (A) being endowed with the unique [and inborn] predisposition for becoming a *bodhisattva* (chapter I.1), and has begun on the very extensive explanation on the second aspect, (B) engendering the resolve to achieve full Awakening (chapters I.2-I.16). The previous chapter I.2 explained how the resolve to achieve full Awakening is initially engendered. Starting with the present chapter, i.e., chapter I.3 called "the chapter on the benefit for oneself and others" (*svaparārthapaṭala*, *zìtālì pǐn* 自他利品, *bdag dang gzhan gyi don gyi le'u*), an additional explanatory structure is intro-duced, which organizes the material to be presented in the remainder of the first Yogasthāna. It covers the remaining chapters on the second aspect (B) of engen-dering the resolve (chapters I.2-I.16) as well as the two final chapters on the third aspect (C) dealing with all the factors leading to Awakening (chapters I.17-I.18). This additional structure pertains to how the *bodhisattva* must engage in the practice of a *bodhisattva* (*bodhisattvacaryā*, *púsà xíng* 菩薩行, *byang chub sems dpa'i spyod pa*) once the resolve to reach full Awakening has initially been engen-dered, and this is presented in a structure of three basic facets (points Ka, Kha, and Ga). First, chapters I.3 to I.7 explain point (Ka): what the *bodhisattva* must train in. Secondly, chapters I.8 to I.16 teach point (Kha): how the *bodhisattva* trains. Thirdly, chapters I.17 and I.18 clarify point (Ga): who is involved in this training.

The explanation on point (Ka), what the *bodhisattva* must train in, includes seven undertakings (Ka 1-7). Chapter I.3 presents the *bodhisattva*'s training for his or her own [spiritual] benefit (*svārtha*, *zìlì* 自利, *bdag gi don*) as well as the benefit

this brings to others (*parārtha*, *lìtā* 利他, *gzhan gyi don*); these make up the first two undertakings (Ka 1-2). Chapter I.4 explains the *bodhisattva*'s training in [realizing] the nature of reality (*tattvārtha*, *zhēnshí yì* 真實義, *de kho na'i don*),[318] which is the third undertaking (Ka 3). The fourth undertaking (Ka 4), spiritual power (*prabhāva*, *wēilì* 威力, *mthu*), is introduced in chapter I.5. Chapter I.6 expounds the fifth and sixth undertakings (Ka 5-6), namely that the *bodhisattva* must train in developing sentient beings (*sattvaparipāka*, *chéngshú yǒuqíng* 成熟有情, *sems can yongs su smin par bya ba*) and must also learn to develop the qualities of a *buddha* in him- or herself (*ātmano buddhadharmaparipākaḥ*, *chéngshú zì fófǎ* 成熟自佛法, *rang gi sangs rgyas kyi chos yongs su smin par bya ba*). The seventh and final undertaking (Ka 7) is the highest and complete Awakening (*anuttarā samyaksaṃbodhiḥ*, *wúshàng zhèngděng pútí* 無上正等菩提, *bla na med pa yang dag par rdzogs pa'i byang chub*), and this is the topic of chapter I.7.

With these structural outlines of the first Yogasthāna thus indicated, the third chapter on the benefit for oneself and others (*svaparārthapaṭala*, *zìtālì pǐn* 自他利品, *bdag dang gzhan gyi don gyi le'u*) commences by stating that the explanation of the present chapter on the first two undertakings of a *bodhisattva* (Ka 1-2) will cover ten features, which are grouped in five pairs.[319]

The first pair concerns the features of how the *bodhisattva* must ensure that his or her religious activities are meaningful for others and at the same time also meaningful for him- or herself. On the one hand, the activities must not be exclusively for the benefit of oneself (*kevalaḥ svārthaḥ*, *chún zìlì* 純自利, *rang gi don 'ba' zhig*) but must be tied up with a benefit for others (*parasaṃbaddha*, *gòng lìtā* 共利他, *gzhan dang 'brel pa*). The *bodhisattva* is required to recognize situations where s/he undertakes a religious activity, such as studies, teaching, *stūpa* worship, or meditation, merely out of self-interest; for example, hoping to gain personal pleasure, riches, respect, veneration, celestial rebirth, or submission of others. Having recognized such tendencies, the *bodhisattva* must give them up. On the other hand, the *bodhisattva*'s activities ought not to be done exclusively for the benefit of others (*kevalaḥ parārthaḥ*, *chún lìtā* 純利他, *gzhan gyi don 'ba' zhig*) but must equally be tied up with the *bodhisattva*'s own spiritual progress or benefit (*svārthasaṃbaddha*, *gòng zìlì* 共自利, *bdag gi don dang 'brel pa*). Activities that are done for the benefit of others but are not meaningful for the *bodhisattva*, and which therefore are to be avoided include, e.g., giving [alms, etc.] to someone who holds wrong views and/or does not believe in karmic causality, as well as teaching the *Dharma* to someone who either has violated the disciplinary code or who does not practice.[320]

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[318] Literally, *tattvārtha* means "the meaning of reality," where the word "meaning" is not intended in the sense of why existence takes place but rather in the sense of what constitutes ultimate reality. To avoid potential misunderstanding of the expression, *tattvārtha* has here been rendered as "the nature of reality."

[319] Sanskrit text in WOGIHARA (1930-1936:22-36) = T1579.482c_3-486b_6 = D4037.12a_4-20b_4.

[320] The Chinese and Tibetan translations parse this Sanskrit sentence differently. The present reading of the sentence follows the Tibetan interpretation, while the punctuation in WOGIHARA's Sanskrit edition agrees with the Chinese translation.

The second pair of features is concerned with clarifying the notion 'benefit' or 'meaningful' (*artha*, *lì* 利, *don*) involved in acting for the benefit of oneself and others. On the one hand, benefit for oneself and others means that the activities that the *bodhisattva* engages in should lead to well-being (*hitānvaya*, *lìyì zhǒnglèi* 利益種類, *phan pa'i rgyu*). That is to say, the activities should be blameless and not mixed in with afflictions such as hatred or desire, and they should lead to well-being either in the present rebirth or in a future life, or they should lead to ultimate peace, i.e., *nirvāṇa*. On the other hand, benefit means that the *bodhisattva*'s activities should be wholesome and thereby lead to happiness (*sukhānvaya*, *ānlè zhǒnglèi* 安樂種類, *bde ba'i rgyu*) in the form of welfare and the overcoming of suffering.

The third pair concerns how the benefit created by the *bodhisattva* is comprised by causal as well as resultant features (*hetuphalasaṃgṛhīta*, *yīn shè guǒ shè* 因攝果攝, *rgyu dang 'bras bur bsdus pa*). First of all, the *bodhisattva*'s beneficial activities of non-harming, generosity, and so forth, are causes for karmic maturation (*vipākahetu*, *yì shú yīn* 異熟因, *rnam par smin pa'i rgyu*). The activities will correspondingly lead to fruits of karmic maturation (*vipākaphala*, *yì shí guǒ* 異熟果, *rnam par smin pa'i 'bras bu*) with the result that the *bodhisattva* in future rebirths will enjoy a long and healthy lifespan, good looks, high social status, riches, trust-inspiring speech, a good reputation, male gender, ability, and strength. The text here provides many details on these results. Through these positive outcomes, it is said that the *bodhisattva* will be able to perform even greater benefit for others, whereas without such karmic results the *bodhisattva* would not be able to accomplish much for others. Secondly, the *bodhisattva*'s practice of the three perfections of generosity, discipline, and endurance are causes for creating merit (*puṇyahetu*, *fú yīn* 福因, *bsod nams kyi rgyu*), while the practice of the perfection of insight is the cause for gaining knowledge (*jñānahetu*, *zhì yīn* 智因, *ye shes kyi rgyu*). His or her practice of the perfections of drive and meditation is a cause for creating both. As a result of merit (*puṇyaphala*, *fú guǒ* 福果, *bsod nams kyi 'bras bu*), the *bodhisattva* is able to gather a large social following that is free from intentions of doing harm, s/he becomes free from excessive suffering, and is able to benefit sentient beings according to their individual needs. Enjoying the fruit of knowledge (*jñānaphala*, *zhì guǒ* 智果, *ye shes kyi 'bras bu*), the *bodhisattva* develops all sorts of expertise and reaches full Awakening.

The fourth pair covers the features of how the self-benefit and other-benefit created by the *bodhisattva* pertain to the present life (*dṛṣṭadhārmika*, *xiàfǎ* 現法, *tshe 'di pa*) as well as to future lives (*sāmparāyika*, *hòufǎ* 後法, *tshe rabs gzhan pa*). What pertains to the present life includes enjoyments derived from craftsmanship and human endeavor, the results derived from actions done in former lives that ripen in the present rebirth, the joys that come from skills in meditation, and – in the case of a *bodhisattva* in his final rebirth – the attainment of final *nirvāṇa*. What pertains to future lives includes future enjoyments in the realm of sensual desire, good rebirths with a strong and healthy body, and rebirths in the higher subtle realms of meditative absorption.

The fifth and final pair explains the features of how the self- and other-benefit created by the *bodhisattva* is bound to be either temporary (*anātyantika*, *bù bìjìng* 不畢竟, *gtan du ba ma yin pa*) or lasting (*ātyantika*, *bìjìng* 畢竟, *gtan du ba*). The enjoyments which the *bodhisattva* encounters or creates in the realm of sensual desire, the good rebirths that are attained, and the achieved mundane results are all temporary and transient. Conversely, the transcendent results that are attained

by fully eliminating afflictions and practicing the eightfold path of the noble ones are lasting and timeless.

These were the ten features of the first undertaking in which a *bodhisattva* must train, that is, in creating benefit for oneself and others.

I.4 The *Tattvārthapaṭala*

The third undertaking that the *bodhisattva* must train in (Ka 3) is to understand the nature of reality (*tattvārtha*, *zhēnshí yì* 真實義, *de kho na'i don*). This is the topic of the fourth chapter (I.4) called the "chapter on the nature of reality" (*tattvārthapaṭala*, *zhēnshíyì pǐn* 真實義品, *de kho na'i le'u*).[321]

Fundamentally, the nature of reality is said to have two complementary facets. One facet is the being (*bhūtatā*, *zhēnshíxìng* 真實性, *yang dag pa nyid*) of phenomena, pertaining to the way these truly are (*yathāvadbhāvikatā*, *rúsuǒyǒu xìng* 如所有性, *ji ltar yod pa*). The other facet is their entirety (*sarvatā*, *yīqièxìng* 一切性, *thams cad nyid*) pertaining to their extent of being (*yāvadbhāvikatā*, *jìnsuǒyǒu xìng* 盡所有性, *ji snyed yod pa*).

What is meant by the expression "the nature of reality" is multivalent and so the text distinguishes four different usages. First, reality (*tattva*, *zhēnshí* 真實, *de kho na*) may denote what is commonly accepted in the world (*lokaprasiddha*, *shìjiān jíchéng zhēnshí* 世間極成真實, *'jig rten gyi grags pa*), namely the way in which language conventionally refers to objects, e.g., saying "this is earth and not fire." Secondly, reality may denote what can be logically established (*yuktiprasiddha*, *dàolǐ jíchéng zhēnshí* 道理極成真實, *rigs pas grags pa*), namely all the assumptions about the nature of things that are derived from reasoning based on reliable sources of knowledge (*pramāṇa*, *liàng* 量, *tshad ma*), including direct perception, inference, or trustworthy testimony. Thirdly, reality can be understood as that which is perceived by the knowledge achieved by those who have eliminated the afflictive hindrance (*kleśāvaraṇaviśuddhijñānagocara*, *fánnǎozhàng jìng zhì suǒxíng zhēnshí* 煩惱障淨智所行真實, *nyon mongs pa'i sgrib pa rnam par dag pa'i shes pa'i spyod yul*). Those who have eliminated the afflictive hindrance are the *śrāvaka*s and *pratyekabuddha*s, and for them the nature of reality is the four existential facts of the noble ones, viz. suffering, its origin, its cessation, and the path. Lastly and most importantly in the present context, reality may denote that which is perceived by the knowledge achieved by those who additionally have eliminated the cognitive hindrance (*jñeyāvaraṇaviśuddhijñānagocara*, *suǒzhī zhàng jìngzhì suǒxíng zhēnshí* 所知障淨智所行真實, *shes bya'i sgrib pa rnam par dag pa'i shes pa'i spyod yul*). Those who have eliminated not only the afflictive hindrance but also the cognitive hindrance are the awakened *bodhisattva*s and *buddha*s. By realizing the insubstantiality of phenomena (*dharmanairātmya*, *fǎ wúwǒ* 法無我, *chos bdag med pa*), they have achieved full knowledge of the ultimate reality, namely the inexpressible nature of all phenomena (*sarvadharmāṇāṃ nirabhilāpya-*

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[321] WOGIHARA (1930-1936:37-57) = T1579.486b$_9$-491b$_5$ = D4037.20b$_4$-32a$_1$. The newer Sanskrit edition by TAKAHASHI (2005:83-117) was not available to me.

svabhāvatā, *yīqiè fǎ líyán zìxìng* 一切法離言自性, *chos thams cad brjod du med pa'i ngo bo nyid*).[322]

When the ultimate reality is said to be inexpressible, this implies that it is without the duality (*advaya*, *wú'èr* 無二, *gnyis su med pa*) of existence (*bhāva*, *yǒu* 有, *dngos po*) and non-existence (*abhāva*, *fēiyǒu* 非有, *dngos po med pa*). The nature of existence is that of a verbal designation (*prajñaptivādasvabhāva*, *jiǎshuō zìxìng* 假說自性, *'dogs pa'i tshig gi ngo bo nyid*). It refers to the notion of a given entity that ordinary people have entertained for a long time and it is the root of the proliferation of all ideas. Its opposite is non-existence, which is the verbal designation for the absence of something. To be without duality means that an entity possessing the characteristics of being a phenomenon (*dharmalakṣaṇasaṃgṛhītaṃ vastu*, *fǎxiàng suǒshè zhēnshíxìng shì* 法相所攝真實性事, *chos kyi mtshan nyid kyis bsdus pa'i dngos po*) is free from either designation of existence or non-existence (*bhāvābhāvābhyāṃ virnimuktaṃ*, *yǒu jí fēiyǒu èrjù yuǎnlí* 有及非有二俱遠離, *yod pa dang med pa las rnam par grol ba*).[323] The text declares that non-duality is what constitutes the Middle Path (*madhyamā pratipad*, *zhōngdào* 中道, *dbu ma'i lam*). It is noteworthy that this explanation of avoiding the two extremes of existence and non-existence constitutes a philosophical take on the Buddha's famous practical approach of the Middle Path to religious practice of avoiding the two extremes of sense-indulgence and self-denial.

*Bodhisattva*s need to train themselves in knowledge of the highest reality, since insight (*prajñā*, *huì* 慧, *shes rab*) into reality is "the great method" (*mahān upāyaḥ*, *dà fāngbiàn* 大方便, *thabs chen po*) they need to use in order to attain full Awakening. The *bodhisattva* must practice this method throughout many saṃsāric rebirths in order to develop the *buddha*-qualities in him- or herself and others. In the course thereof, the *bodhisattva* does not follow the approach of the *śrāvaka*s or *pratyekabuddha*s consisting in feeling weariness with *saṃsāra* and striving for *nirvāṇa*, because if the *bodhisattva* were to attain *nirvāṇa* quickly, s/he would not have sufficient time to develop the *buddha*-qualities in him- or herself and others.

Instead, the *bodhisattva* maintains an ascertainment of emptiness (*śūnyatādhimokṣa*, *kōng shèngjiě* 空勝解, *stong pa nyid la mos pa*). This ascertainment enables the *bodhisattva* to practice while neither striving for *nirvāṇa* nor fearing it. Having cultivated knowledge of the insubstantiality of phenomena for a long time, the *bodhisattva* eventually comes to understand the inexpressible nature of all phenomena as it truly is (*yathābhūta*, *rú shí* 如實, *ji lta ba bzhin du*). Consequently, the *bodhisattva* no longer conceptualizes any phenomenon as being anything, except for perceiving a given thing as such, a mere presence (*vastumātra*, *wéishì* 唯事, *dngos po tsam*), the mere being as such (*tathatāmātra*, *wéizhēnrú* 唯真如, *de bzhin nyid tsam*). Not thinking of the thing as such (*vastumātra*) and its being as such (*tathatāmātra*) as constituting two separate entities, the *bodhisattva* sees that

[322] For the notion of inexpressibility, see the three articles by TAKAHASHI (1999a; 1999b; 2000) in Japanese.

[323] In view of this definition, it may be worth keeping in mind that Xuánzàng's YBh-tradition came to be known in China as the Fǎxiàng school (Fǎxiàngzōng 法相宗), meaning "the school concerned with the characteristics of phenomena." For a detailed analysis of the term 'entity' or 'thing' (*vastu*, *shì* 事, *dngos po*), see the present article by Kōichi TAKAHASHI as well as TAKAHASHI (2001).

all phenomena are the same in nature. Consequently, *nirvāṇa* and *saṃsāra* are not different to the *bodhisattva* and s/he has thus attained the highest equanimity (*upekṣā*, *shě* 捨, *btang snyoms*), seeing the equality of everything and all.

With the knowledge of equanimity as a basis, the *bodhisattva* becomes able to strive untiringly without pride or weariness. First and foremost, s/he strives for expertise in all fields of knowledge, which will allow the *bodhisattva* to assist others in gaining understanding and helping them to resolve their doubts. Gradually, the *bodhisattva* attains great power of mindfulness, fostering ever-increasing good qualities. Also, the *bodhisattva* seeks to become free from craving, to be restrained and forbearing, to have minimal anger, and to cause minimal harm. S/he trains in meditation to clear away tiredness and to further insight into the ultimate reality. By relying on friendliness and compassion without guile or deceit, s/he tries to be of assistance to everyone to whatever extent possible. S/he has much gratitude to those who help. S/he is forbearing to those who are hostile, and if possible tries to transform them.

The text now returns to clarify the previously used phrase "the inexpressible nature of all phenomena." When it is said that the nature of all phenomena is inexpressible (*sarvadharmāṇāṃ nirabhilāpyasvabhāvatā*, *yīqiè fǎ líyán zìxìng* 一切法離言自性, *chos thams cad brjod du med pa'i ngo bo nyid*), it means that words, labels, and categorical terms that attempt to describe phenomena as having particular features (*svalakṣaṇaprajñaptir dharmāṇāṃ*, *yīqiè fǎ jiǎlì zìxiàng* 一切法假立自相, *chos rnams kyi rang gi mtshan nyid du 'dogs pa*) are nothing but [artificial] designations (*prajñaptimātra*, *wéi jiǎjiànlì* 唯假建立, *btags pa tsam*). The inexpressible nature of all phenomena does not involve an intrinsic essence (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) existing in and of itself. It cannot be denoted by any notion within the range of linguistic expressibility (*vāggocara*, *yán suǒxíng* 言所行, *ngag gi spyod yul*), and it is not a referent of speech (*vāgviṣaya*, *yán jìngjiè* 言境界, *ngag gi yul*) that exists apart from that verbal notion or name.[324] Although things do not possess any intrinsic essence corresponding to the manner in which they are spoken of, it is also not the case that a nature is not found at all. Rather, a nature is discovered, when the meditator has abandoned all notions forming superimposition of what does not exist (*asadbhūtasamāropasaṃgrāhavivarjita*, *lí zēngyì shí wú wàngzhí* 離增益實無妄執, *rang gi mtshan nyid kyis yod pa ma yin pa la sgro btags pa'i legs par ma zin pa spangs pa*) or denial of what does exist (*bhūtāpavāda-saṃgrāhavivarjita*, *lí sǔnjiǎn shí yǒu wàngzhí* 離損減實有妄執, *yang dag pa la skur ba btab pa'i legs par ma zin pa spangs pa*). That is the ultimate nature of all phenomena (*pāramārthikaḥ svabhāvaḥ sarvadharmāṇām*, *zhū fǎ shèngyì zìxìng* 諸法勝義自性, *chos thams cad kyi don dam pa'i ngo bo nyid*), which is the experiential object only for non-conceptual knowledge (*nirvikalpasyaiva jñānasya gocaraḥ*, *wú fēnbié zhì suǒxíng jìngjiè* 無分別智所行境界, *rnam par mi rtog pa'i ye shes kho na'i spyod yul*).

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[324] The summary here reads the Sanskrit sentence in the manner in which it is parsed in the Tibetan translation, which also agrees with FRAUWALLNER's (1969:275) German translation. Xuánzàng's Chinese translation (T1579.488a$_{14\text{-}15}$) says that it neither involves any self-nature, nor any self-nature existing apart from that [name], but it is [only] an object of speech, a referent of speech.

At the same time, it is possible to misunderstand the Mahāyāna doctrine of emptiness, particularly if it is taken to imply that there is no real basis for language whatsoever (*prajñaptivādanimittādhiṣṭhānaṃ prajñaptivādanimittasaṃniśrayam*, *yú jiǎshuō xiàng chù yú jiǎshuō xiàng yī* 於假說相處於假說相依, *'dogs pa'i tshig gi mtshan ma'i gzhi 'dogs pa'i tshig gi mtshan ma'i rten*). However, there is a basis for language. It is a given thing-in-itself in the sense that there is something really existing in that it possesses an inexpressible nature (*nirabhilapyātmakatayā paramārthasadbhūtaṃ vastu*, *líyán zìxìng shèngyì fǎxìng* 離言自性勝義法性, *brjod du med pa'i bdag nyid kyis don dam par yod pa yang dag pa'i dngos po*). The text here explains in more detail the nature of the misunderstanding of emptiness by explaining it as amounting to a denial of things as such (*vastumātra*, *wéishì* 唯事, *dngos po tsam*). It points out that those who misinterpret the Mahāyāna teaching of emptiness in this manner wrongly assert that everything consists exclusively of words or purely of verbal designations (*prajñaptimātra*, *wéijiǎ* 唯假, *btags pa tsam*) and thus wrongly deny any form of ultimately existing reality, i.e., any basis for linguistic propositions.[325] This is the most extreme form of nihilism (*pradhāno nāstikaḥ*, *zuì jíwú zhě* 最極無者, *med par lta ba'i gtso bo*), which should be rejected. The text here instructs that those who propagate such views should be completely avoided, since this view is exceedingly destructive. In short, emptiness according to the *Bodhisattvabhūmi* means that 'something' is empty of something else [and not that it is empty in and of itself]. This 'something' is what remains (*avaśiṣṭa*, *yú* 餘, *lhag ma*), and it is real and true (*sad ihāsti*, *shíshì yǒu* 實是有, *yang dag par yod do*). That is said to be the correct way to enter into a realization of emptiness. The text then cites and explains three scriptural passages to support this interpretation of emptiness as signifying an inexpressible reality.

Since unawakened sentient beings (*bāla*, *yúfū* 愚夫, *byis pa*) do not know reality as it truly is, eight types of ideas (*vikalpa*, *fēnbié* 分別, *rnam par rtog pa*) arise in them: (1) the idea of an intrinsic nature (*svabhāvavikalpa*, *zìxìng fēnbié* 自性分別, *ngo bo nyid du rnam par rtog pa*), which consists in labeling a given phenomenon with a name;[326] (2) the idea of differences and individuation (*viśeṣavikalpa*, *chābié fēnbié* 差別分別, *bye brag tu rnam par rtog pa*), characterizing the named phenomenon as having specific features; (3) the idea of conceiving of wholes (*piṇḍagrāhavikalpa*, *zǒng zhí fēnbié* 總執分別, *ril por 'dzin pa'i rnam par rtog pa*), namely the notion that a group of phenomena make up a larger entity;[327] (4) the idea of an "I" (*aham iti vikalpaḥ*, *wǒ fēnbié* 我分別, *bdag go snyam pa'i rnam par rtog pa*), conceiving of the body and mind as constituting a self; (5) the erroneous idea of "mine" (*mameti vikalpaḥ*, *wǒsuǒ fēnbié* 我所分別, *bdag gi snyam pa'i rnam par rtog pa*), thinking of things related to the self as constituting possessions; (6) the idea of likes (*priyavikalpa*, *ài fēnbié* 愛分別, *sdug par snam par rtog pa*), considering a given phenomenon to be pleasant and agreeable; (7) the idea of dislikes (*apriyavikalpa*, *fēi ài fēnbié* 非愛分別, *mi sdug par rnam par rtog pa*), viewing something as unpleasant and disagreeable; and (8) the idea of

[325] The sixth-century, Indian Madhyamaka commentator Bhāviveka took this passage as expressing a critique of the Madhyamaka tradition of Mahāyāna Buddhism and reacted to it with a strong criticism (BUESCHER, 2008:174 n.3).

[326] For a study of this passage, see IKEDA (1999).

[327] On *piṇḍagrāha*, see SCHMITHAUSEN (1987:515 n.1414).

neither of these (*tadubhayaviparīto vikalpaḥ*, *bǐjù xiāngwéi fēnbié* 彼俱相違分別, *de gnyi ga las bzlog pa'i rnam par rtog pa*), i.e., evaluating something as being neither pleasant nor unpleasant.

These eight types of ideas are, in turn, the source (*janaka*, *néng shēng* 能生, *skyed pa*) for three processes (*trayāṇāṃ vastūnām*, *sān shì* 三事, *dngos po gsum*). (1) To begin with, the first three types of ideas concerning intrinsic nature, individuation, and wholes give rise to a basis (*adhiṣṭhāna*, *suǒyī* 所依, *gnas*) or focus (*ālambana*, *suǒyuán* 所緣, *dmigs pa*) for the proliferation of [further] ideas (*vikalpaprapañca*, *fēnbié xìlùn* 分別戲論, *rnam par rtog pa spros pa*). That is to say, these three kinds of ideas construct entities that become objects to be labeled by names, such as "visual forms" and so forth (*vastu rūpādisaṃjñakam*, *wèi sè děng xiǎng shì wèi suǒyuán* 謂色等想事爲依緣, *dngos po gzugs la sogs pa'i ming btags pa*). (2) Secondly, the fourth and fifth ideas concerning "I" and "mine" give rise to the belief in identifying [oneself] with the body (*satkāyadṛṣṭi*, *sàjiāyé jiàn* 薩迦耶見, *'jig tshogs la lta ba*), which is the root of all other mistaken beliefs, and give rise to self-conceit (*asmimāna*, *wǒmàn* 我慢, *nga'o snyam pa'i nga rgyal*), which is the root of pride and all other forms of conceit. (3) Finally, the sixth, seventh, and eighth types of ideas concerning likes, dislikes, and neutrality respectively give rise to desire, aversion, and stupidity (*rāgadveṣamoha*, *tānyù chēnhuì yúchī* 貪欲瞋恚愚癡, *'dod chags dang zhe sdang dang gti mug rnams*). Those three processes are, in turn, what brings about all worlds with sentient beings and their outer, physical environment (*sarvasattvabhājanalokāḥ*, *yīqiè yǒuqíng shìjiān jí qì shìjiān* 一切有情世間及器世間, *sems can dang snod kyi 'jig rten thams cad*), causing the entire mode of saṃsāric evolution (*pravṛttipakṣa*, *liúzhuǎn pǐn fǎ* 流轉, *'jug pa'i phyogs*) to appear. Put briefly, the evolution is binary. On the one hand, there is an idea (*vikalpa*, *fēnbié zìxìng* 分別自性, *rnam par rtog pa*). On the other hand, there is something present (*vastu*, *shì* 事, *dngos po*) that serves as the basis or focus for that idea. Since time without beginning, these two have stood in a relationship of mutual causation. Earlier ideas cause the present things to manifest, and these in turn become the objects for new ideas, and so forth.

To understand reality, the *bodhisattva* needs to comprehend the saṃsāric evolution thoroughly. Consequently, s/he trains him- or herself in four investigations (*paryeṣaṇā*, *xúnsi* or *xúnsī* 尋思, *yongs su tshol ba*) that result in four types of complete knowledge [of things] as they really are (*yathābhūtaparijñāna*, *rúshí zhì* 如實智故, *yang dag pa ji lta ba bzhin du yongs su shes pa*).[328] (1) Relying on an investigation of the names [for things] (*nāmaparyeṣaṇā*, *míng xúnsi* 名尋思, *ming yongs su tshol ba*), the *bodhisattva* gains complete knowledge resulting from the investigation of names [seeing the names] just for what they are (*nāmaiṣaṇāgataṃ yathābhūtaparijñānam*, *míng xúnsi suǒyǐn rúshí zhì* 名尋思所引如實智, *ming tshol bar gyur pa yang dag pa ji lta ba bzhin du yongs su shes pa*), namely just names (*nāmamātra*, *wéi jiàn míng* 唯見名, *ming tsam*). (2) Relying on an investigation of things (*vastuparyeṣaṇā*, *shì xúnsi* 事尋思, *dngos po yongs su tshol ba*), the *bodhisattva* gains complete knowledge resulting from the investigation of things [seeing things] just for what they are (*vastveṣaṇāgataṃ yathābhūtaparijñānam*, *shì xúnsi suǒyǐn rúshí zhì* 事尋思所引如實智, *dngos po tshol bar gyur pa yang dag pa ji lta*

[328] For a broader discussion of the four investigations and the four types of complete knowledge, see the present article by Noritoshi ARAMAKI.

ba bzhin du yongs su shes pa), namely a mere presence or a thing-in-itself (*vastu-mātra*, *wéi jiàn shì* 唯見事, *dngos po tsam*).[329] S/he understands that the thing stands apart from any label that may be superimposed on it and that the thing as such actually is inexpressible (*nirabhilāpya*, *xìng líyán* 性離言, *brjod du med pa*). (3) Relying on an investigation of verbal designations suggesting and portraying an intrinsic nature (*svabhāvaprajñaptiparyeṣaṇā*, *zìxìng jiǎlì xúnsi* 自性假立尋思, *ngo bo nyid du btags pa yongs su tshol ba*), the *bodhisattva* gains complete knowledge resulting from the investigation of such designations [seeing the designations] just for what they are (*svabhāvaprajñaptyaṇāgataṃ yathābhūtaparijñānam*), namely as being a mere designations (*prajñaptimātratā*, *wéi yǒu jiǎlì* 唯有假立, *btags pa tsam*). Consequently, s/he regards the notion of an intrinsic nature to be illusory like a hallucination or a dream. (4) Relying on an investigation of verbal designations expressing individuation and differences (*viśeṣaprajñaptiparyeṣaṇā*, *zìxìng jiǎlì xúnsi* 自性假立尋思, *bye brag tu btags pa yongs su tshol ba*), the *bodhisattva* gains complete knowledge resulting from the investigation of such designations [seeing the designations] just for what they are (*viśeṣaprajñaptyeṣaṇāgataṃ yathā-bhūtaparijñānam*, *chābié jiǎlì xúnsi suǒyǐn rúshí zhì* 差別假立尋思所引如實智, *bya brag tu btags pa tshol bar gyur pa yang dag pa ji lta ba bzhin du yongs su shes pa*), namely as mere designations. For example, a thing may be designated as existing or non-existing. However, since the thing-in-itself does not really correspond to the manner in which it is designated, it actually cannot be said to exist. Yet, since the thing-in-itself is present in a manner that is inexpressible, the thing cannot be said not to exist. Similarly, in the ultimate analysis, a thing cannot be said to possess a physical form, but from a conventional point of view it also cannot be said not to have a physical form. In all such cases of designative differentiations, the thing is non-dual (*advayārtha*, *bù'èr zhī yì* 不二之義, *gnyis su med pa'i don*), i.e., it is not really identical with either of the two possibilities of existing or non-existing, and of having or not having. By gaining the four types of complete knowledge [of things] as they really are, the *bodhisattva* understands the nature of the eight kinds of ideas and stops entertaining them. With this knowledge, the entities and conceptual processes arising therefrom, along with all the ensuing suffering, will not occur in the future. Without these entities, no further ideas will arise. In this way, the *bodhisattva* enters the cessation of the proliferation of ideas (*prapañcanirodha*, *xìlùn miè* 戲論滅, *spros pa 'gog pa*) and this is what constitutes the *parinirvāṇa* of the Mahāyāna (*mahāyānaparinirvāṇa*, *dàshèng dà bān nièpán* 大乘大般涅槃, *theg pa chen po yongs su mya ngan las 'das pa*).

The chapter ends with outlining the special intellectual and supernatural abilities along with other good qualities that the *bodhisattva* achieves by fully cultivating knowledge of reality.

I.5 The *Prabhāvapaṭala*

The fourth undertaking that the *bodhisattva* must train in (Ka 4) is spiritual power (*prabhāva*, *wēilì* 威力, *mthu*),[330] which is explained in the (I.5) "chapter on spiritual

[329] See FRAUWALLNER (1969:267, 269).

[330] The Sanskrit term *prabhāva* literally means "bringing forth" or "manifesting" in the sense of manifesting special powers. This semantic nuance is clearly reflected in the

power" (*prabhāvapaṭala*, *wēilì pǐn* 威力品, *mthu'i le'u*).[331] A *bodhisattva* who has attained mastery in meditation, and whose mind has become workable and highly developed, is capable of accomplishing benefit merely by wishing for it and relying on his meditative ability. This is the spiritual power of a noble one. The YBh distinguishes five groups of spiritual power.

(1) The first group is different forms of clairvoyance (*abhijñāprabhāva*, *shéntōng wēilì* 神通威力, *mngon par shes pa'i mthu*), which includes six subtypes (a-f). (a) One is the knowledge of manifesting (*jñānasākṣātkriyā*, *zhì zuòzhèng* 智作證, *shes pa mngon sum du bya ba*) perceptions of accomplishment (*ṛddhiviṣaya*, *shénjìng* 神境, *rdzu 'phrul gyi yul*), i.e., miracles of altering or transcending the physical properties of things and manifesting new things, such as persons, voices, or objects. The passage exemplifies at length a whole range of such powers. It is said that the miraculous powers are used in order to instill faith in sentient beings, help them to enter the *Dharma*, and alleviate their suffering. (b) Another type of clairvoyance is the memory of former lives (*pūrvenivāsa-anusmṛti*, *suíniàn sùzhù* 隨念宿住, *sngon gyi gnas rjes su dran pa*), that is, recalling the former reincarnations of oneself and others in full detail. This is a power that a *buddha* or *bodhisattva* uses to instill faith in others, inspire them to feel weariness with *saṃsāra*, and to account for the karmic background of events, e.g., in the form of telling *jātaka* stories and the like. (c) Then, there is the clairvoyance of super-hearing (*divyaṃ śrota*, *tiān ěr* 天耳, *lha'i rna ba*), by which a *buddha* or *bodhisattva* has the ability at will to hear sounds and speech at any distance throughout any realm in the world that are spoken by any kind of being, and fully to understand their intention and motivation. (d) The clairvoyance of seeing deaths and rebirths (*cyutyupapādadarśana*, *jiàn sǐshēng* 見死生, *'chi 'pho ba dang skye ba mthong ba*) is the ability to see when and how sentient beings will die, perceive those who have deceased, and fully to know how they will get reborn in the future. (e) Then there is the claivoyance of knowing the thoughts, wishes, aspirations, abilities, predispositions, temperaments, emotions, and innermost mental states of others (*cetaḥ-paryāyajñāna*, *zhī xīn chābié* 知心差別, *sems kyi rnam grangs mkhyen pa*). (f) The clairvoyance of knowing the end of saṃsāric corruption (*āsravakṣayajñāna*, *lòujìn zhì* 漏盡智, *zag pa zad pa mkhyen pa*) means that a *buddha* or *bodhisattva* clearly knows when and how he himself or others have attained or will attain complete liberation from *saṃsāra* and precisely on which method they will need to rely to achieve this end. Yet, in spite of having this knowledge, the *bodhisattva* does not effect his own liberation from *saṃsāra*, since he wishes to remain in *saṃsāra* in order to go on benefiting others. For this reason, the latter type of clairvoyance is considered the greatest of them all.

(2) The second group is the power of the *Dharma* (*dharmaprabhāva*, fǎ *wēilì* 法威力, *chos kyi mthu*), which refers to the power of the six perfections (*pāramitā*, *bōluómìduō* 波羅蜜多, *pha rol tu phyin pa*). Generosity, discipline, endurance, drive, meditation, and insight have the power to overcome their opposites. They

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Chinese translation "demonstrating powers" (*wēilì* 威力), but not in the Tibetan translation, which merely means "power." On the related word *prabhāvita*, see SCHMITHAUSEN (1969a:109ff.) and SEYFORT RUEGG (1969:347ff.).

[331] WOGIHARA (1930-1936:58-77) = T1579.491b$_{13}$-496b$_{23}$ = D4037.32a$_{1}$-42b$_{3}$.

also have the power to develop the requisites needed for attaining Awakening, to care for oneself and others, and to bring great results in the future.

(3) The third group is called innate power (*sahajaprabhāva*, *jù shēng wēilì* 俱生威力, *lhan cig skyes pa'i mthu*), which signifies all the many special signs and events that occur after a *bodhisattva* has gone through countless hard rebirths in order to benefit sentient beings and has reached his final rebirth during which he will attain buddhahood. The passage elucidates how a *bodhisattva* in his final rebirth goes through a series of special events such as those that are known from the life-story of Buddha Śākyamuni, and how each of these steps is accompanied by particular miraculous signs and auspicious circumstances.

(4-5) The two final groups make up a comparison between the powers possessed by *buddha*s and *bodhisattva*s and by *śrāvaka*s and *pratyekabuddha*s. It is distinguished which powers are unique (*asādhāraṇa*, *bù gòng* 不共, *thun mong ma yin pa*) to *buddha*s and *bodhisattva*s and which are common (*sādhāraṇa*, *gòng* 共, *thun mong ba*) to all four types of practitioners. On the one hand, *buddha*s and *bodhisattva*s possess all three forms of power, viz. the power of clairvoyance, the power of *Dharma*, and the innate power. Their powers are limitless and encompass an endless number of beings, in that they have all sentient beings as their object, regardless of the realm in which these beings dwell. On the other hand, *śrāvaka*s and *pratyekabuddha*s do not possess the power of *Dharma* and the innate power, but only the power of clairvoyance. However, their power of clairvoyance, although covering a large number of worlds, is limited in its scope and does not cover all realms. This is because *śrāvaka*s and *pratyekabuddha*s mainly are concerned with liberating themselves from *saṃsāra* and their clairvoyance is consequently confined to the worlds of a single realm.

I.6 The *Paripākapaṭala*

The fifth and sixth undertakings in which a *bodhisattva* must train (Ka 5-6) are to develop sentient beings (*sattvaparipāka*, *chéngshú yǒuqíng* 成熟有情, *sems can yongs su smin par bya ba*) as well as to develop the qualities of a *buddha* in him- or herself (*ātmano buddhadharmaparipākaḥ*, *chéngshú zì fófǎ* 成熟自佛法, *rang gi sangs rgyas kyi chos yongs su smin par bya ba*). Both these aspects are presented in the sixth chapter (I.6) called the "chapter on development" (*paripākapaṭala*, *chéngshóu pǐn* 成熟品, *yongs su smin pa'i le'u*).[332] The development is explained in six points: (1) the nature that must be present for development to take place, (2) the person to be developed, (3) differences in development, (4) the methods for developing, (5) the person who develops others, and (6) the characteristics of the person who has become developed.

First, the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) or basis for development is that a given person is endowed with the predestiny (*bhavya*, *yǒu kānrèn* 有堪任, *skal pa dang ldan*)[333] or ability (*pratibala*, *yǒu dà shìli* 有大勢力, *mthu yod pa*) to actualize the elimination of the afflictive and cognitive hindrances. Whether or not such a person has already entered the *Dharma*, s/he must already possess an inner seed (*bīja*, *zhǒngzi* 種子, *sa bon*) of positive qualities that has formed due to

[332] WOGIHARA (1930-1936:78-87) = T1579.496b_{23}-498c_{11} = D4037.42b_3-47b_5.
[333] Cf. fn.240.

having cultivated many positive actions. His or her body and mind are thus apt for removing the hindrances and are ready to engage in the needed practices. The person has become mature, like the scab on a wound that is ready to fall off, a clay dish that has dried and is ready to be used, or a fruit that has ripened and is ready to be eaten.

Secondly, the persons to be developed (*paripācyapudgala*, *suǒchéngshú bǔtè-qiéluó* 所成熟補特伽羅, *yongs su smin par bya ba'i gang zag*) are of four kinds: (1) those who possess the predisposition (*gotra*, *zhǒngxìng* 種姓, *rigs*) for becoming *śrāvaka*s and are led into the Śrāvakayāna by the *Buddha*s and *bodhisattva*s; (2) those who possess the *pratyekabuddha*-predisposition and are led into the Pratyekabuddhayāna; (3) those who possess the *buddha*-predisposition and are led into the Mahāyāna; and (4) those who are without any spiritual predisposition and are led to attain rebirth in a higher realm.

Thirdly, differences in development (*paripākaprabheda*, *chéngshú chābié* 成熟差別, *yongs su smin pa'i rnam par dbye ba*) are related to six aspects. (1) Having been born as a human being with good qualities, the person to be developed must possess a suitable aptitude (*indriyaḥ*, *gēn* 根, *dbang po*) strengthened by steadfastness and dilligence. (2) Such a person must also have developed the roots of positive qualities (*kuśalamūla*, *shàngēn* 善根, *dge ba'i rtsa ba*) in the sense that s/he has become naturally disinclined to engage in afflictions and negative actions. (3) His or her intelligence (*jñāna*, *zhìhuì* 智慧, *shes pa*) must be sufficiently developed to be able to understand the teachings and attain insight. The person's development may become (4) weak, (5) middling, or (6) great depending on for how long s/he formerly has cultivated the aptitude, the roots of positive qualities, and intelligence, as well as on the extent to which these causes for development have ripened.

Fourthly, the methods for developing (*paripākopāya*, *chéngshú fāngbiàn* 成熟方便, *yongs su smin par bya ba'i thabs*) include 27 ways in which a *buddha* or *bodhisattva* may try to assist and develop others. (1) To grow the basic element (*dhātupuṣṭi*, *jiè zēngzhǎng* 界增長, *khams brtas pa*) is constantly and deliberately to cultivate the inner seeds of beneficial qualities. (2) To furnish present conditions (*vartamānapratyayopasaṃhāra*, *xiàn yuán shèshòu* 現緣攝受, *da ltar gyi rkyen nye bar bsgrub pa*) is to adhere to a correct teaching. (3) To enter (*avatāra*, *qùrù* 趣入, *'jug pa*) is to abandon the life of a householder and take up ordination. (4) To feel joy (*ratigraha*, *shè lè* 攝樂, *dga' bar 'dzin pa*) is that the meditator rejoices in the fact that s/he has turned away from a path leading to suffering and has embarked on a path leading to happiness. (5) The starting point (*ādiprasthāna*, *chūfā chù* 初發處, *dang por 'jug pa*) is to feel weariness with *saṃsāra* and appreciate the benefits that come from practicing. (6) The secondary point (*anādiprasthāna*, *fēi chūfā chù* 非初發處, *dang po 'jug pa ma yin pa*) is to encounter a proper teacher and receive explanations. (7) To purify oneself for a long time (*viśuddhidūra*, *yuǎn qīngjìng* 遠清淨, *rnam par dag pa thag ring ba*) is to practice slowly as a predestined person over the course of many lives. (8) Alternatively, to purify oneself for a short time (*śuddhyāsanna*, *jìn qīngjìng* 近清淨, *rnam par dag pa thag nye ba*) is to practice quickly. (9) To practice (*prayoga*, *jiāxíng* 加行, *sbyor ba*) is to apply oneself wholeheartedly to the training. (10) The mindset (*āśaya*, *yìyào* 意樂, *bsam pa*) is a steady faith in the three jewels and the practice. (11) To provide alms (*āmiṣopasaṃhāra*, *cái shèshòu* 財攝受, *zang zing nye bar sgrub pa*) is to give food, drink, and other necessities to those in need. (12) To provide the *Dharma* (*dharmopasaṃhāra*, *fǎ shèshòu* 法攝受, *chos nye bar sgrub pa*) is to make the teachings available to others. (13) To attract others by means of [signs of] accomplishments

(*ṛddhyāvarjanatā*, *shéntōng yǐnshè* 神通引攝, *rdzu 'phrul gyis 'dun par byed pa*) is to perform miracles for the sake of instilling faith in the *Dharma* in others. (14) To teach the *Dharma* (*dharmadeśanā*, *xuānshuō zhèngfǎ* 宣說正法, *chos ston pa*) is to give teachings that help others benefit themselves. (15) To explain the hidden teachings (*guhyadharmākhyāna*, *yǐnmì shuō fǎ* 隱密說法, *gsang ste chos brjod pa*) means to clarify the vast and profound *Dharma* to those who are intelligent enough to understand these aspects. (16) To explain the extensive teachings (*vivṛta-dharmākhyāna*, *xiǎnliǎo shuō fǎ* 顯了說法, *rnam par phye ste chos brjod pa*) means to explain the *Dharma* in its full extent to those able to receive such teachings. (17) To have a weak practice (*mṛduprayoga*, *xiàpǐn jiāxíng* 下品加行, *sbyor ba chung ngu*) is to practice in a manner lacking application and zeal. (18) To have a mediocre practice (*madhyaprayoga*, *zhōngpǐn jiāxíng* 中品加行, *sbyor ba 'bring*) is to practice with partial application and zeal. (19) To have a first-rate practice (*adhimātraprayoga*, *shàngpǐn jiāxíng* 上品加行, *sbyor ba chen po*) is to practice with application and zeal. (20) Learning (*śravaṇa*, *tīngwén* 聽聞, *thos pa*) means to receive the Buddha's teachings as found in the *sūtra*s and so forth, and to memorize and recite these. (21) Understanding (*cintā*, *sīwéi* 思惟, *sems pa*) means to ascertain the meaning of the teachings by oneself. (22) Meditating (*bhāvanā*, *xiūxí* 修習, *bsgom pa*) is to cultivate tranquility, insight, and equanimity. (23) To gather [students] (*saṃgrahaṇa*, *shèshòu* 攝受, *sdud pa*) is to be an *ācārya* or abbot who serves others devotedly without ulterior motives, while caring for those in need by giving medicine, nursing, clothes, etc. (24) Suppressing (*nigrahaṇa*, *xiáng-fú* 降伏, *tshar gcod pa*) means to control and ward off afflictions and negative tendencies in oneself and others. (25) Self-development (*svayaṃkṛta*, *zì chéngshú* 自成熟, *bdag nyid kyis yongs su smin par byed pa*) means that whatever beneficial conduct the practitioner teaches and admonishes others to follow is also applied to oneself. (26) To seek to develop others (*parādhyeṣaṇa*, *qǐng tā chéngshú* 請他成熟, *gzhan dag la 'tshol ba*) means to have a strong affection for others and to train them in the methods of the *Dharma*. (27) To develop both (*ubhaya*, *jù chéngshú* 俱成熟, *gnyi gas bya ba*) is to develop oneself as well as others.

Fifthly, the person who develops [others] (*paripācakapudgala*, *néng chéngshú bǔtèqiéluó* 能成熟補特伽羅, *yongs su smin par byed pa'i gang zag*) is a *bodhisattva* abiding on one of the various *bodhisattva*-levels (*bhūmi*, *dì* 地, *sa*) starting from the level of an unawakened *bodhisattva* all the way up to the level of a *bodhisattva* who has reached perfection. The text here lists a series of six levels, which will be explained in further detail in the third Yogasthāna of the *Bodhisattvabhūmi*. The six *bodhisattva*-levels (*bhūmi*, *dì* 地, *sa*) are: (1) the level of practicing with ascertainment (*adhimukticaryābhūmi*, *shèngjiě xíng dì* 勝解行地, *mos pas spyod pa'i sa*), (2) the level of pure exalted conviction (*śuddhādhyāśaya-bhūmi*, *jìng shèngyìyào dì* 淨勝意樂地, *lhag pa'i bsam pa dag pa'i sa*), (3) the level of accomplishing practices (*caryāpratipattibhūmi*, *xíng zhèngxíng dì* 行正行地, *spyod la 'jug pa'i sa*), (4) the level of certainty (*niyatabhūmi*, *duò juédìng dì* 墮決定地, *nges par gyur pa'i sa*), (5) the level of practicing with certainty (*niyatacaryā-bhūmi*, *juédìng xíng zhèngxíng dì* 決定行正行地, *nges pa'i spyod pa'i sa*), and

(6) the level of reaching perfection (*niṣṭhāgamanabhūmi*, *dào jiūjìng dì* 到究竟地, *mthar thug par 'gyur ba'i sa*).[334]

Finally, there are various characteristics of those who have been developed (*paripakvapudgalalakṣaṇa*, *yǐ chéngshú bǔtèqiéluó xiàng* 已成熟補特伽羅相, *yongs su smin pa'i gang zag gi mtshan nyid*). A *śrāvaka* of weak development has only brought forth weak aspiration and practice. S/he might be reborn in a lower realm, and in the present reincarnation will not attain the result of the ascetic practice, let alone *nirvāṇa*. A *śrāvaka* of mediocre development has produced mediocre aspiration and practice. S/he will not be reborn in a lower realm and will in the present life attain some results of the ascetic practice but will not attain *nirvāṇa*. A *śrāvaka* of great development has engendered great aspiration and practice. Such a person will attain *nirvāṇa* in the present incarnation. The same three degrees of accomplishment apply to the *pratyekabuddha*s, since the practice of a *pratyekabuddha* is basically the same as that of a *śrāvaka* with the only difference between them being whether or not they rely on a teacher when practicing during their final reincarnation. A *bodhisattva* who remains on the level of practicing with ascertainment is of some yet still weak development. S/he still risks being reborn in the lower realms and spends the first immeasurable aeon in the course of a *bodhisattva*'s development on practicing beneficial actions and cultivating good qualities. A *bodhisattva* who has reached the level of pure exalted conviction is of mediocre development. Such a great being will no longer be reborn in the lower realms and spends the second aeon on practicing beneficial actions and cultivating good qualities. Finally, there is the *bodhisattva* who has reached any of the levels of certainty up to the level of reaching perfection. Such a *bodhisattva*, who is one of great development, will not be reborn in the lower realms and spends the third aeon in the course of a *bodhisattva*'s development on practicing beneficial actions and cultivating good qualities. In this context, a short explanation is given as to how a *bodhisattva*, depending on his or her developmental level, is able to employ the aforementioned 27 methods for developing others.

I.7 The *Bodhipaṭala*

The last of the chapters explaining the undertakings in which a *bodhisattva* must train (Ka 7) is (I.7) the "chapter on Awakening" (*bodhipaṭala*, *pútí pǐn* 菩提品, *byang chub kyi le'u*).[335] It presents the goal of the *bodhisattva*'s path, namely the attainment of the full Awakening of a *buddha*.

The chapter commences by defining Awakening (*bodhi*, *pútí* 菩提, *byang chub*) as entailing two types of elimination (*prahāṇa*, *duàn* 斷, *spangs pa*) and two types of knowledge (*jñāna*, *zhì* 智, *ye shes*). The two types of elimination are the elimination of the afflictive hindrance (*kleśāvaraṇaprahāṇa*, *fánnǎo zhàng duàn* 煩惱障斷,

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[334] It should be noted that a preliminary stage called "the level of having the predisposition" (*gotrabhūmi*) is added before the six levels when the levels are presented and discussed in later parts of the *Bodhisattvabhūmi* (see the *Vihārapaṭala* II.4 and the *Bhūmipaṭala* III.3), thereby giving a total of seven levels. For a general discussion of the system of *bodhisattva* levels or stages in the YBh, see the present article by Noritoshi ARAMAKI.

[335] WOGIHARA (1930-1936:88-94) = T1579.498c_{19}-500b_7 = D4037.47b_5-51a_7.

nyon mongs pa'i sgrib pa spangs pa) and the elimination of the cognitive hindrance (*jñeyāvaraṇaprahāṇa*, *suǒzhī zhàng duàn* 所知障斷, *shes bya'i sgrib pa spangs pa*).[336] The two types of knowledge are the unblemished knowledge untethered by any affliction, which emerges after having eliminated the afflictive hindrance (*kleśāvaraṇaprahāṇāc ca nirmalaṃ sarvakleśaniranubaddhajñānam*, *fánnǎo zhàng duàn gù bìjìng lí gòu yīqiè fánnǎo bù suífù zhì* 煩惱障斷故。畢竟離垢一切煩惱不隨縛智, *nyon mongs pa'i sgrib pa spangs nas dri ma med cing nyon mongs pa thams cad dang rjes su 'brel pa med pa'i ye shes*), and the unhindered knowledge that is unimpeded with regard to all cognitive objects, which emerges after having eliminated the cognitive hindrance (*jñeyāvaraṇaprahāṇāc ca sarvasmiṃ jñeye apratihatam anāvaraṇajñānam*, *suǒzhī zhàng duàn gù yú yīqiè suǒzhīwú'ài wúzhàng zhì* 所知障斷故。於一切所知無礙無障智, *shes bya'i sgrib pa spangs nas shes bya thams cad la thogs pa med cing sgrib pa med pa'i ye shes*). Essentially, the knowledge in question is complete omniscience (*sarvajñāna*, *yīqiè zhì* 一切智, *thams cad mkhyen pa*), and the passage presents and explains a number of terms used to describe such knowledge, including a brief outline of *buddha*-qualities, which will be laid out in more detail in a later chapter.

Next, the chapter recounts seven superiorities (*sapta paramatā*, *qī zhǒng zuìshèng* 七種最勝, *dampa bdun*) that qualify the supreme Awakening. The first is the bodily superiority (*āśrayaparamatā*, *suǒyī zuìshèng* 所依最勝, *sku dam pa*), meaning that a *buddha*'s body is adorned with the special marks of a great being. The second is the superiority of a *buddha*'s practice (*pratipattiparamatā*, *zhèng xíng zuìshèng* 正行最勝, *sgrub pa dam pa*), namely that a *buddha* accomplishes vast benefit not only for himself but for the whole world. The third is the superiority of attainment (*saṃpattiparamatā*, *yuánmǎn zuìshèng* 圓滿最勝, *phun sum tshogs pa dam pa*), denoting that a *buddha* is unmatched by any other type of spiritual practitioner in terms of his understanding, discipline, and conduct. The fourth is the superiority of knowledge (*jñānaparamatā*, *zhì zuìshèng* 智最勝, *ye shes dam pa*), given that a *buddha*'s knowledge is unrivalled since he is endowed with complete knowledge of phenomena, the meanings [of words], derivative analyses [of the etymologies of words], and complete certitude. The fifth is the superiority of spiritual power (*prabhāvaparamatā*, *wēilì zuìshèng* 威力最勝, *mthu dam pa*), expressing that a *buddha* possesses unlimited clairvoyance as explained above. The sixth is the superiority of elimination (*prahāṇaparamatā*, *duàn zuìshèng* 斷最勝, *spangs pa dam pa*), namely that a *buddha*'s elimination is unmatched, since he has completely removed the afflictive as well as the cognitive hindrances. Finally, the seventh is the superiority of the sojourns [of the practice] (*vihāraparamatā*, *zhù zuìshèng* 住最勝, *gnas pa dam pa*), meaning that a *buddha*'s position is unrivalled, since his level of attainment goes beyond the abodes of even the highest saṃsāric gods.

Furthermore, the YBh recollects the qualities of a *buddha* as these are expressed in the so-called "*iti pi so* formula," a formula appearing in several *sūtra* scriptures, which still today is often recited by the *saṅgha*-members in Theravāda and Mahāyāna Buddhist countries. The formula runs as follows: "Thus indeed is that Blessed One, the one who has gone forth correctly: He is the Worthy One, fully

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[336] For a study of the two hindrances in Yogācāra literature, see the present article by A. Charles MULLER.

enlightened, fully endowed with knowledge and pure conduct, the one gone forth to happiness, the knower of the world, the incomparable, the guide for men to be tamed, the teacher of gods and men, the Awakened One, the Blessed One" (*ity api sa bhagavāṃs tathāgato 'rhaṃ samyaksaṃbuddho vidyācaraṇasaṃpannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ śāstā devānāṃ ca manuṣyānāṃ ca buddho bhagavān*).[337] The text briefly explains each of these epithets of the Buddha.

The chapter ends with a treatment of the appearance of a *buddha*. In some aeons (*kalpa*, *jié* 劫, *bskal pa*) not even a single *buddha* appears, whereas in other aeons many *buddha*s appear. Moreover, there can only be a single *buddha* in one world-system (*lokadhātu*, *shìjiè* 世界, *'jig rten gyi khams*) at any given time, and such a world-system is then called a *buddha*-field (*buddhakṣetra*, *fótǔ* 佛土, *sangs rgyas kyi zhing*). A *buddha*-field encompasses what in Buddhist cosmology is called a great trichiliocosm (*trisāhasramahāsāhasra*, *sānqiān dàqiān* 三千大千, *stong gsum gyi stong chen po*), which is a world-system having just one celestial realm of the highest order, viz. the so-called *śuddhāvāsa* and *bṛhatphala* heavens. Like a canopy, these heavens stretch out above a billion (i.e., 1000 x 1000 x 1000) worlds belonging to the realm of sensual desire, each world complete with its own Mt. Meru and four continents, etc. There are countless such world-systems in all directions and each world-system can house one *buddha*. In this way, many *bodhisattva*s can reach the full fruition of their practice at the same time by appearing in different world-systems. The passage includes a short discussion of why only a single *buddha* can appear in one world-system at any given time and gives a brief statement that a fully enlightened *buddha* can never be female but is invariably male. It is here said that during their progressive practice spanning three countless aeons, *bodhisattva*s may be reborn as women during the first countless aeon,[338] but will thereafter always be born male. The typically misogynistic reason given is that the female gender (*mātṛgrāma*, *nǚ yīqiè mǔyìxìng* 女一切母邑性, *bud med thams cad*) inherently has more afflictions (*prakṛtyā bahukleśa*, *duō fánnǎo xìng* 多煩惱性, *rang bzhin gyis nyon mongs pa mang ba*) and is of lesser intelligence (*duṣprajña*, *duō èhuì* 多惡慧, *shes rab 'chal ba*).

I.8 The *Balagotrapaṭala*

Having thus laid out the point (Ka) on the seven undertakings in which a *bodhisattva* must train (chapters I.3-I.7), chapters I.8-I.16 present point (Kha) explaining how the *bodhisattva* trains. The point commences with (I.8) the quite substantive "chapter on the predisposition of having the [necessary] strength" (*balagotrapaṭala*,

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[337] T1579.499b$_{19\text{-}21}$: 謂薄伽梵號爲如來。應正等覺。明行圓滿。善逝。世間解。無上丈夫。調御士。天人師。佛。薄伽梵。D4037.49a$_7$-49b$_1$: *'di ltar bcom ldan 'das de ni de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rig pa dang zhabs su ldan pa/ bde bar gshegs pa 'jig rten mkhyen pa/ skyes bu 'dul ba'i kha lo sgyur ba/ bla na med pa/ lha dang mi rnams kyi ston pa/ sangs rgyas bcom ldan 'das.* For an exegetical example of this formula, which is well-known in Pāli as well as Sanskrit Buddhist literature, see chapter four in LAMOTTE (1944).

[338] Concerning the three countless aeons, see the summary given in the last paragraph on chapter I.7 of the *Bodhisattvabhūmi*, i.e., the *Paripākapaṭala*.

lì zhǒngxìng pǐn 力種姓品, *stobs kyi rigs kyi le'u*), meaning a predisposition for becoming a *buddha* that consists in developing the necessary strength.[339]

The present chapter gives an exposition of the preliminary qualities or strengths that a *bodhisattva*, who is endowed with a predisposition for the Mahāyāna path and who has engendered the initial resolve for Awakening, must develop in order to set out on the spiritual journey. The needed strengths are sixfold: s/he should (1) possess extensive confidence, (2) be on a quest for the *Dharma*, (3) have the ability to teach the *Dharma*, (4) be engaged in a practice of the *Dharma* that is in accordance with the *Dharma*, (5) have proper competence in giving instructions and guidance, and (6) engage in bodily, verbal, and mental activities that are guided by methods.

First, extensive ascertainment (*adhimuktibahula*, *shèngjiě duō* 勝解多, *mos pa mang ba*) means that the *bodhisattva* should have developed faith in eight things. Initially, the *bodhisattva* must have faith in the qualities of the three jewels of the Buddha, *Dharma*, and *saṅgha*, the mentioned spiritual powers of the Buddha and *bodhisattva*s, the nature of reality as it was explained above, as well as various forms of causes and effects. Moreover, the *bodhisattva* must feel confident that s/he has the ability to achieve the spiritual goal to be accomplished, i.e., the highest Awakening, and that s/he possesses the right method for achieving this goal, namely the *bodhisattva* training. Finally, the *bodhisattva* needs to place trust in the teachings of the *Dharma*, such as the discourses, songs, prophecies, and so forth.[340] It is said that extensive confidence comes about only through prolonged habituation and deep patience.

Second, the *bodhisattva* should be on a *Dharma*-quest (*dharmaparyeṣṭi*, *qiú fǎ* 求法, *chos 'tshol ba*), meaning that s/he always strives to obtain knowledge of the Buddhist teachings as well as of all other fields of learning. This point is treated in a particularly extensive manner in the present chapter. As for Buddhist teachings, the *bodhisattva* strives to learn both the corpus of *bodhisattva*-teachings (*bodhisattvapiṭaka*, *púsà cáng fǎ* 菩薩藏法, *byang chub sems dpa'i sde snod*) as well as the corpus of *śrāvaka*-teachings (*śrāvakapiṭaka*, *shēngwén cáng fǎ* 聲聞藏法, *nyan thos kyi sde snod*). It may here be observed that the stipulation that *bodhisattva*s are required to study both kinds of Buddhist teachings may explain why the YBh as a Mahāyāna treatise includes detailed explanations not only on the Mahayāna but also on the Śrāvakayāna and Pratyekabuddhayāna. The passage goes on to clarify that the *bodhisattva*-teachings (*bodhisattvapiṭaka*) refers to the so-called "extensive passages" (*vaipulya*, *fāngguǎng* 方廣, *shin tu rgyas pa*) from among the aforementioned twelve branches of the Buddha's words.[341] As for other fields of learning these include treatises of the outer sciences (*bāhyakāni śāstrāṇi*, *wàilùn* 外論, *phyi rol gyi bstan bcos*) such as treatises on logic (*hetuśāstra*, *yīnlùn* 因論, *gtan tshigs kyi bstan bcos*), language (*śabdaśāstra*, *shēnglùn* 聲論, *sgra'i bstan bcos*), and healing (*vyādhicikitsāśāstra*, *yīfāng lùn* 醫方論, *gso ba'i bstan bcos*). They also include mundane topics of practical skills (*laukikāni śilpakarmasthānāni*, *shìjiān gōngyè chù lùn* 世間工業處論, *'jig rten pa'i bzo dang las kyi gnas shes pa*), for

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[339] WOGIHARA (1930-1936:95-113) = T1579.500b$_9$-505a$_{14}$ = D4037.51a$_7$-61a$_7$.

[340] For the twelve branches of the *Dharma*, which start with the discources, songs, and prophecies, see the list on p.114.

[341] See p.114.

example the crafts of a goldsmith, blacksmith, and jeweler. In short, all these forms of learning are encompassed by the five "fields of knowledge" (*vidyāsthāna*, *míngchù* 明處, *rig pa'i gnas*), which were summarized above in the *Śrutamayī Bhūmiḥ*, and the present chapter provides a short description of these different sciences. At this point, the passage goes into a long digression explaining a system of ten types of causes (*daśa hetavaḥ*, *shí yīn* 十因, *rgyu bcu po*), four conditions (*catvāraḥ pratyayāḥ*, *sì yuán* 四緣, *rkyen bzhi*), and five types of effects (*paṃca phalāni*, *wǔ guǒ* 五果, *'bras bu lnga*). The ten types of causes are: (1) the cause for applying a conventional designation (*anuvyavahārahetu*, *suíshuō yīn* 隨說因, *rjes su tha snyad 'dogs pa'i rgyu*), (2) the cause for [conceptualizing a] dependency [between two entitites] (*apekṣāhetu*, *guāndài yīn* 觀待因, *ltos pa'i rgyu*), (3) the projecting cause [for producing a future result] (*ākṣepahetu*, *qiānyǐn yīn* 牽引因, *'phen pa'i rgyu*), (4) the supportive cause (*parigrahahetu*, *shèshòu yīn* 攝受因, *yongs su 'dzin pa'i rgyu*), (5) the productive cause (*abhinirvṛttihetu*, *shēngqǐ yīn* 生起因, *mngon par 'grub pa'i rgyu*), (6) the leading cause (*āvāhakahetu*, *yǐnfā yīn* 引發因, *'dren pa'i rgyu*), (7) the cause for making distinctions (*pratiniyamahetu*, *dìngbié yīn* 定別因, *so sor nges pa'i rgyu*), (8) the contributive cause (*sahakārihetu*, *tóngshì yīn* 同事因, *lhan cig byed pa'i rgyu*), (9) the obstructive cause (*virodhahetu*, *xiāngwéi yīn* 相違因, *mi mthun pa'i rgyu*), and (10) the non-obstructive cause (*avirodhahetu*, *bù xiāngwéi yīn* 不相違因, *mi mthun pa med pa'i rgyu*). The four conditions are: (1) the causal condition (*hetupratyaya*, *yīn yuán* 因緣, *rgyu'i rkyen*), (2) the immediately preceding condition (*samanantarapratyaya*, *děng wújiān yuán* 等無間緣, *mtshungs pa de ma thag pa'i rkyen*), (3) the focal condition (*ālaṃbanapratyaya*, *suǒyuán yuán* 所緣緣, *dmigs pa'i rkyen*), and (4) the governing condition (*adhipatipratyaya*, *zēngshàng yuán* 增上緣, *bdag po'i rkyen*). The five types of effects are: (1) the ripening effect (*vipākaphala*, *yìshú guǒ* 異熟果, *rnam par smin pa'i 'bras bu*), (2) the corresponding effect (*niṣyandaphala*, *děngliú guǒ* 等流果, *rgyu mthun pa'i 'bras bu*), (3) the disjunctive effect (*visaṃyogaphala*, *líxì guǒ* 離繫果, *bral ba'i 'bras bu*), (4) the result of human effort (*puruṣakāraphala*, *shìyòng guǒ* 士用果, *skyes bu byed pa'i 'bras bu*), and (5) the governing effect (*adhipatiphala*, *zēngshàng guǒ* 增上果, *bdag po'i 'bras bu*). The passage explains in detail how the different types of causes and conditions apply to outer causation, as in the case of rice and barley farming, as well as inner causation in the form of the twelve links of dependent arising. These models are intended to lay out all the causal processes involved in saṃsāric obscuration (*saṃkleśa*, *zárǎn* 雜染, *kun nas nyon mongs pa*) and nirvāṇic purification (*vyavadāna*, *qīngjìng* 清淨, *rnam par byang ba*), and thereby elucidate the full extent of the *bodhisattva*'s knowledge. The exegesis of the five types of effects touches briefly on the topic of 22 types of agency or faculty, where a cross-reference for additional information is given to the *Vastusaṃgrahaṇī* compendium, i.e., the last of the five compendia of the Supplementary Section that follows after the Basic Section of the YBh. Unless the cross-reference itself is a late interpolation, it could perhaps suggest that the present chapter's long digression on these causal models was written after the composition of the *Vastusaṃgrahaṇī*, which, as noted above, is generally considered a relatively early layer of the YBh. The explanation on the *bodhisattva*'s quest for *Dharma* ends with an instruction on how the *bodhisattva* should strive to listen (*śruta*, *wén* 聞, *thos pa*) to the teachings with great devotion, free from all afflictions, and with undivided attention. The final passage also discusses the reasons why the *bodhisattva* seeks to study not only the Buddhist teachings, but also logic, language, medicine, and various mundane crafts.

The third type of strength that the *bodhisattva* needs to develop is the ability to teach the *Dharma* to others (*dharmadeśaka*, *shuō fǎ* 說法, *chos ston pa*). The *bodhisattva* teaches to others what s/he has learned and teaches what is of benefit to them. Such teaching should be done in an appropriate manner without sitting on a high seat, without ulterior or mundane motives, with friendliness and compassion, and by following the scriptures.

Fourth, practicing the *Dharma* in accordance with the *Dharma* (*dharmānudharmapratipatti, xiūxíng fǎ suífǎ xíng* 修行法隨法行, *chos kyi rjes su mthun pa'i chos bsgrub pa*) means that the *bodhisattva* puts the *Dharma* that s/he has studied into life by understanding it, cultivating it in meditation, giving up what should be given up, and by developing what should be developed. Having explained how the *bodhisattva* should correctly contemplate and understand (*saṃyakcintanā*, *zhèngsī* 正思, *legs par sems pa*) the teachings in solitude, the segment turns to presenting meditation (*bhāvanā*, *zhèngxiū* 正修, *bsgom pa*) in terms of the contemplative practices of tranquility (*śamatha*, *shēmātā* 奢摩他, *zhi gnas*), meditative insight (*vipaśyanā*, *píbōshènà* 毘缽舍那, *lhag mthong*), repeated practice of *śamatha* and *vipaśyanā* (*śamathavipaśyanābhyāsa*, *xiūxí shēmātā píbōshènà* 修習奢摩他毘缽舍那, *zhi gnas dang lhag mthong la goms pa*), and enjoying *śamatha* and *vipaśyanā* (*śamathavipaśyanābhirati*, *lè xiūxí shēmātā píbōshènà* 樂修習奢摩他毘缽舍那, *zhi gnas dang lhag mthong la mngon par dga' ba*). Short definitions are provided for these four aspects of meditation, along with a little explanation on how the meditator attains purification, meditative ease, and vision of knowledge.

Fifth, to have proper competence in giving instructions and guidance (*saṃyagavavādānuśāsanyāṃ sthita*, *zhèng jiàoshòu jiàojiè* 正教授教誡, *legs par gdams pa dang rjes su bstan pa la gnas pa*) means that the *bodhisattva* relies on the right approach when teaching others. Before imparting instructions (*avavāda*, *jiàoshòu* 教授, *gdams ngag*), the *bodhisattva*, relying on social interaction or meditative intuition, needs to ascertain the recipient's mind, aptitude, intention, latent afflictions, as well as which meditation instruction is suitable for the student, namely whether the student ought to use the contemplation of loving kindness, the meditation on dependent arising, the meditation on the elements, or another type of meditation. As for giving guidance (*anuśāsana*, *jiàojiè* 教誡, *rjes su bstan pa*), the *bodhisattva* in particular admonishes the students to avoid blameworthy behavior and encourages right behavior.

The sixth and final strength that the *bodhisattva* needs is to engage in bodily, verbal, and mental activities comprised of methods aimed at helping others (*upāyāparigṛhītaṃ bodhisattvānāṃ kāyavāṅmanaskarma*, *fāngbiàn suǒshè shēn yǔ yì yè* 方便所攝身語意業, *thabs kyis yongs su zin pa'i lus dang ngag dang yid kyi las can*). Essentially, this entails that the *bodhisattva* employs the four bases for gathering students (*catvāri saṃgrahavastūni*, *sì zhǒng shèshì* 四種攝事, *bsdu ba'i dngos po bzhi*). These four include: (1) caring for others and guiding them by means of generosity (*dāna*, *bùshī* 布施, *sbyin pa*), (2) affectionate speech (*priyavāditā*, *àiyǔ* 愛語, *snyan par smra ba*), (3) meaningful activities (*arthacaryā*, *lìxíng* 利行, *don spyod pa*), and (4) working and practicing together (*samānārthatā*, *tóngshì* 同事, *don mthun pa*).

I.9 The *Dānapaṭala*

While the *Balagotrapaṭala* (I.8) explained what may be regarded as the preliminary and broader steps of the *bodhisattva*'s manner of practice, the following six chapters (I.9-I.14) provide an exposition of the classical Mahāyāna model of spiritual

appli-cation, namely the *bodhisattva*'s practice of the six perfections (*ṣaṭpāramitā*, *liù bōluó-mìduō* 六波羅蜜多, *pha rol tu phyin pa drug*), viz. generosity, discipline, endurance, drive, meditation, and insight. The first among these is (I.9) the "chapter on generosity" (*dānapaṭala*, *shī pǐn* 施品, *sbyin pa'i le'u*).[342]

The chapter elucidates the perfection of generosity (*dānapāramitā*, *shī bōluó-mìduō* 施波羅蜜多, *sbyin pa'i pha rol tu phyin pa*) under nine headings: (1) the nature of generosity (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*), (2) its complete range (*sarva*, *yīqiè* 一切, *thams cad*), (3) its difficulty (*duṣkara*, *nánxíng* 難行, *dka' ba*), (4) its universal application (*sarvatomukha*, *yīqiè mén* 一切門, *thams cad kyi sgo nas*), (5) the case of an advanced practitioner (*satpuruṣa*, *shànshì* 善士, *skyes bu dam pa*), (6) all its varieties (*sarvākāra*, *yīqiè zhǒng* 一切種, *rnam pa thams cad*), (7) the case of the destitute and those in need (*vighātārthika*, *suìqiú* 遂求, *phongs shing 'dod dang ldan pa*), (8) the giving of happiness in this life and the next (*ihāmutrasukha*, *cǐshì tāshì lè* 此世他世樂, *'di dang gzhan du bde bar 'gyur ba*), and (9) its purified form (*viśuddha*, *qīngjìng* 清淨, *rnam par dag pa*). The same nine headings are likewise employed in the subsequent chapters when explaining the remaining five perfections.

First, the nature of generosity is that the *bodhisattva* gives to others whatever they need. In doing so, the *bodhisattva* remains free from attachment and entertains no regard for his or her own possessions or body. Also, the *bodhisattva* upholds the vows s/he has taken, has knowledge of the teachings, pays attention to the result of his or her actions, and gives only things that are proper to give.

Second, the complete range of generosity means that the *bodhisattva* gives inner as well as outer things. The inner thing denotes the *bodhisattva*'s own body, e.g., donating body parts, blood, or even the whole body in order to alleviate starvation or the like. Outer things denote material possessions and so forth. It is stipulated that the *bodhisattva* only gives when s/he sees that the gift will benefit the receiver, bring happiness, and will not cause any damage. Further, the *bodhisattva* does not give things that may be used to produce harm, such as weapons, poison, or alcohol, or things that due to their very nature involve violence, such as drinks or foods consisting of live animals. Along such lines, the passage provides a fairly long list of things that the *bodhisattva* is not supposed to give, briefly discussing various examples in order to delimit the range of the *bodhisattva*'s practice of generosity, making this point by far the longest explanation in the present chapter. To ensure that the practice of generosity is pure, the *bodhisattva* remains completely free of all mundane and supramundane desires and attachments, including the wish that the generosity will bring him or her health, beauty, or wealth in the *bodhisattva*'s own future lives. S/he does not hope for a result, but dedicates all generosity towards attaining buddhahood. The *bodhisattva* also practices generosity with regard to knowledge by giving *Dharma*-teachings or making teachings available to others. In this context, the passage makes several sectarian stipulations regarding that the *bodhisattva* should not promote books containing non-Buddhist teachings. Finally, the passage explicates four factors that hinder generosity, viz. not having a former habit of being generous, possessing very few things that can be given away, being attached to things that are nice, and entertain-

[342] WOGIHARA (1930-1936:114-136) = T1579.505a_{22}-510b_{28} = D4037.61a_7-73b_6.

ing a hope for gaining wealth in the future. To overcome such limitations, the passage discusses a number of ways of practicing generosity intelligently, for example as it may be practiced by the *bodhisattva* who has gone into solitude.

The third point concerning the difficulty of practicing generosity briefly presents three common challenges. The first is to be able to give what others request while having to accept the difficulty this may cause for oneself, fearing that giving it away may cause a loss or harm to oneself. The second is to be able to give away what others request while having to give up attachment to things that one holds dear. The third is to be able to give teachings that others request, while having to accept giving these freely in spite of all the efforts and hardships that one had to undergo oneself to get them.

Fourth, the universal application of generosity briefly states that the *bodhisattva* gives generously to anybody who requests something, whether or not the person is related to or dependent on the *bodhisattva*, such as a family member or someone who works for the *bodhisattva*.

Fifth, the case of an advanced practitioner pertains to giving gifts to outstanding individuals (*satpuruṣa*, *shànshì* 善士, *skyes bu dam pa*), which the *bodhisattva* must do in an especially reverent way. The *bodhisattva*, feeling faith and devotion, presents a gift to outstanding individuals by giving it personally with his or her own hands and at the most suitable time, making sure that it absolutely does not cause any harm or discomfort to others.

Sixth, the explanation on all the varieties of generosity consists in a short enumeration of thirteen aspects of practicing generosity, namely: giving without concern for reputation, giving with a pure heart, giving with joy, giving repeatedly, giving to those who are worthy, giving to those who are not worthy, giving everything, giving to all, giving at all times, giving whatever is irreproachable, giving away people or animals as gifts, giving away places, and giving away wealth and grain.

Seventh, as for the case of the destitute and those in need, the chapter enumerates different kinds of things that the *bodhisattva* might donate to those who have need for such articles. The gifts mentioned here include food, drink, vehicles, clothes, ornaments, all kinds of tools and utensils, perfumes, garlands, fragrant oils, shelter, and light. Surprisingly, medicine and medical treatment are not mentioned in this list.

The eighth point in the chapter concerns providing means for happiness in this life and the next. It is here specified that the *bodhisattva* gives away anything that may bring happiness, distinguishing three aspects thereof, viz. material gifts, the gift of fearlessness, and the gift of the *Dharma*. The giving of material gifts is to donate anything that is good and pure without stinginess and without hoarding anything for oneself. The giving of fearlessness is to offer protection to someone fearing wild beasts, the ruler, robbers, or the elements. Both these types of gifts are said to give happiness in this life. Thirdly, the gift of the *Dharma* is to give Buddhist teachings, instruction in the practices, and so forth. This type of gift is said to bring happiness in future lives.

The ninth and last point of the chapter deals with the purified and perfected practice of generosity. This is presented in ten aspects, each of which is explained or discussed in brief: to be swift with one's generosity without holding back; to give without considering it special but also without thinking that it is useless; to give continuously without first saving up for a long time; to give without haughtiness, rivalry, or thinking that the recipient now owes one something in return; to have no

concern for getting praise and a good reputation; to give without regret and not to feel depressed subsequently; to give without considering one's gift to be outstanding; to give freely without rejecting anybody whether friend or foe; to give without hope for reward or return of the favor; and to give without hope for accruing good karmic results. In these ten ways, the *bodhisattva* strives to keep his or her practice of generosity pure.

The chapter ends by saying that having perfected the practice of generosity by relying on these nine points, the *bodhisattva* will in the future attain the perfect and complete Awakening of a *buddha*.

I.10 The *Śīlapaṭala*

The (I.10) "chapter on discipline" (*śīlapaṭala*, *jiè pǐn* 戒品, *tshul khrims kyi le'u*) is an exposition of the perfection of discipline (*śīlapāramitā*, *jiè bōluómìduō* 戒波羅蜜多, *tshul khrims kyi pha rol tu phyin pa*).[343] This chapter has served as a special focus of study in the ensuing Yogācāra traditions of India, East Asia, and Tibet, and was the subject of several commentaries.[344] It is structured along the same nine points as found in all the chapters on the six perfections (I.9-I.14).

First, the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) of discipline means: (1) that the *bodhisattva* receives vows in a proper fashion from another person holding these vows, (2) that s/he has a pure motivation, (3) that s/he restores any vows that s/he has broken by relying on the required confessional rites, and (4) that s/he exerts conscientious care not to break the vows [again].

Second, the complete range (*sarva*, *yīqiè* 一切, *thams cad*) of discipline of a *bodhisattva* involves discipline practiced by the householder-section [of the Buddhist community] (*gṛhipakṣagata*, *zàijiā fēn* 在家分, *khyims pa'i phyogs su gtogs pa*) as well as discipline practiced by the renunciant-section [of the Buddhist community] (*pravrajitapakṣagata*, *chūjiā fēn* 出家分, *rab tu byung ba'i phyogs su gtogs pa*), i.e., monks and nuns.[345] Both forms of discipline may be further subdivided into three types.[346] The first type is the discipline of vows (*saṃvaraśīla*, *lǜyí jiè* 律儀戒, *sdom pa'i tshul khrims*), which means that the *bodhisattva* upholds one of the seven sets of *prātimokṣa* vows, namely the vows of a monk, a nun, [a probationary nun], a male or female novice, or a male or female lay practitioner.[347] The second type is the discipline of gathering beneficial actions (*kuśaladharma-*

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[343] WOGIHARA (1930-1936:137-188) = T1579.510c$_7$-523a$_{14}$ = D4037.73b$_7$-101b$_6$. For another summary and a study of this chapter, see the present article by Michael ZIMMERMANN.

[344] See, e.g., the remarks given on the Indian commentaries in the present paper by Martin DELHEY. Other commentaries have also been written in Chinese and Tibetan.

[345] Concerning the division between householders and renunciations, see the present article by Noriaki HAKAMAYA. HAKAMAYA also discusses how this division pertains to the categories of *saṃvaraśīla*, *kuśaladharmasaṃgrāhakaśīla*, and *sattvārthakriyāśīla*, and translates short excerpts concerning these types of *śīla*. For an explanation of these terms, see below in the main text.

[346] For a study of these three types, see the present article by Michael ZIMMERMANN.

[347] See the present article by Noriaki HAKAMAYA. The category of probationary nuns is not listed in the present passage of the YBh, although it is implied in that the passage refers to the seven sets of *prātimokṣa* vows, which include this category.

saṃgrāhakaṃ śīlam, *shè shànfǎ jiè* 攝善法戒, *dge ba'i chos sdud pa'i tshul khrims*). It means that the *bodhisattva* for the purpose of attaining great Awakening accumulates beneficial actions with body and speech. This may include studying the teachings, practicing meditation, and from time to time paying respect to the teachers (*guru*, *zūnzhǎng* 尊長, *bla ma*). It also includes caring for the sick, praising those who show good qualities, and rejoicing in the good actions done by beings everywhere. Whatever beneficial actions the *bodhisattva* does, s/he dedicates them all to the attainment of Awakening, and s/he regularly performs aspiration prayers and makes offerings to the Three Jewels. The third type is the discipline of acting for the benefit of sentient beings (*sattvārthakriyāśīla* or *sattvānugrāhakaṃ śīlam*, *raóyì yǒuqíng jiè* 饒益有情戒, *sems can la phan 'dogs pa'i tshul khrims*). This type, in turn, consists of eleven kinds of benefit: being helpful to others, caring for the ill, giving secular and religious teachings, returning favors, protecting others against dangers, alleviating sufferings associated with belongings and relatives, providing tools to those in need thereof, guiding others with the *Dharma*, from time to time engaging in social interaction, praising the good qualities of others, with a good intention gently admonishing others to avoid baneful activities and instead do beneficial activities, and leading others away from baneful actions while instilling faith by miraculously making them see the hell-realms or other realms of the afterlife. To maintain such discipline, the *bodhisattva* upholds a pure motivation, completely disregards all worldly gain and praise, and perceives him- or herself as dwelling in solitude even when actually living among others. The *bodhisattva* does not feel daunted or depressed, since s/he considers that even the greatest *bodhisattva*s were once mere ordinary persons and that they successfully progressed in their training. Along such lines, the chapter explains in quite some detail how the *bodhisattva* maintains a pure attitude, acts conscientiously, avoids speaking or acting negatively, assists and cares for all beings, is a joy and rejoices, and thereby perfects the training in all three aspects of discipline.

The passage also includes an explanation on how the *bodhisattva* should take the *bodhisattva*-vow, providing clear details on the performance of the concrete ceremony.[348] Thereafter, the segment enters into a very detailed discussion of the potential transgressions of the *bodhisattva*-vow. To begin with, four acts constituting [total] defeat (*catvāraḥ pārājayikasthānīyā dharmāḥ*, *tāshèngchù fǎ* 四種他勝處法, *pham pa'i gnas lta bu'i chos bzi*),[349] i.e., the four gravest trangressions, are explained. These include, (1) to belittle others and exalt oneself in hope of gain and favor, (2a) coldheartedly to turn away the destitute, those suffering, or those worthy of compassion without giving them any alms due to attachment to belongings, or (2b) out of envy related to the *Dharma*, not to share *Dharma*-teachings with someone who has correctly sought teachings and properly entreated the *bodhisattva* to teach him or her, (3) out of anger, to beat, harm, or injure others showing no mercy and to refuse to stop holding a grudge even after the other person has sincerely admitted his or her fault, and (4) to disparage the *bodhisattva*-

[348] In this regard, see the remarks on the various Indian traditions of the *bodhicittotpāda* ritual procedure and their treatment by Tibetan scholars in WANGCHUK (2007: 176-189).

[349] Concerning the obscurity of the Sanskrit term, see the short remarks by EDGERTON (1953.II: 342 s.v. *pārājika*).

teachings and instead put faith in, delight in, and promote those who distort the genuine *Dharma*-teachings.[350] The segment goes on to discuss a long list of lesser transgressions (*āpatti*, *wéifàn* 違犯, *nyes pa*), some of which display sectarian bias, given that several blameworthy actions are said not to constitute a transgression, if they are done towards persons of other faiths. The segment also explains how to restore a vow by means of confession after a transgression has occurred. Finally, it ends with a short exposition of three types of refinement that are achieved by the *bodhisattva* who practices discipline in a perfect manner.

Third, the difficulty (*duṣkara*, *nánxíng* 難行, *dka' ba*) of practicing discipline is explained in three points: (1) it is difficult to adopt the discipline of vows for someone who is very wealthy and powerful, (2) once the *bodhisattva* has taken a vow, s/he is willing to undergo any difficulty to uphold it and never breaks it, no matter what cost this might entail for his or her own well-being, (3) s/he accepts the difficulty involved in avoiding even the slightest transgression or slip of conduct, and accordingly keeps up constant mindfulness and conscientiousness in all doings.

Fourth, the universal application (*sarvatomukha*, *yīqiè mén* 一切門, *thams cad kyi sgo nas*) of discipline is briefly presented in four overall types. The first type is the adopted discipline (*samāttaṃ śīlam*, *zhèngshòu jiè* 正受戒, *yang dag par bslang pa'i tshul khrims*) consisting in the three aspects presented above, i.e., the discipline of vows, of gathering beneficial actions, and of acting for the benefit of sentient beings. The second type is called natural discipline (*prakṛtiśīla*, *běnxìng jiè* 本性戒, *rang bzhin gyi tshul khrims*), which means that someone who possesses the predisposition of a *bodhisattva* has an innate tendency to act in a pure manner. The third is the so-called accustomed discipline (*abhyastaṃ śīla*, *chuànxí jiè* 串習戒, *goms pa'i tshul khrims*), signifying a natural tendency in the *bodhisattva* to avoid baneful actions and engage in beneficial actions due to the training in the three aspects of discipline that the *bodhisattva* has undergone in his or her former lives. The fourth is called the discipline involving methods (*upāyayuktaṃ śīlam*, *fāngbiàn xiāngyìng jiè* 方便相應戒, *thabs dang ldan pa'i tshul khrims*), which denotes the manner in which the *bodhisattva* performs the four bases for gathering [students] (*catvāri saṃgrahavastūni*, *sì shè shì* 四攝事, *bsdu ba'i dngos po bzhi*) in order to inspire and lead others to perform beneficial actions. These four bases will be presented in more detail below in the *Saṃgrahavastupaṭala* chapter (I.15).

Fifth, advanced practitioners (*satpuruṣa*, *shànshì* 善士, *skyes bu dam pa*) uphold their own discipline, guide others to adopt some type of discipline, praise the practice of discipline, set an inspiring example for practicing discipline, are delighted to see anything that accords with the *Dharma*, and restore their own discipline if any transgression has occurred.

Sixth, all the varieties (*sarvākāra*, *yīqiè zhǒng* 一切種, *rnam pa thams cad*) of discipline encompass thirteen aspects, which, on the one hand, is a list of six qualifying phrases used to describe the character of discipline and, on the other hand, is a sevenfold list of different aspects of discipline. The six qualifying phrases – which are briefly justified in the passage – describe the *bodhisattva*'s discipline as being: (1) dedicated (*pariṇamita*, *huíxiàng* 迴向, **yongs su bsngo

[350] For these four transgressions, see WANGCHUK (2007:191-192) and the present article by Michael ZIMMERMANN.

ba),[351] (2) broad (*viśada*, *guǎngbó* 廣博, *rgya che ba*), (3) based in inoffensive pleasure (*anavadyamodasthānīya*, *wúzuì huānxǐ chù* 無罪歡喜處, *kha na ma tho ba med pa dang rab tu dga' ba'i gnas dang mthun pa*), (4) constant (*satata*, *héngcháng* 恒常, *rtag tu byed pa*), (5) firm (*dṛḍha*, *jiāngù* 堅固, *brtan pa*), and (6) the ornament of [all] discipline (*śīlāṃkāra*, *shīluó zhuāngyán jù xiāngyìng* 尸羅莊嚴具相應, *tshul khrims kyi rgyan dang ldan pa*). The sevenfold list of different aspects of discipline include: (1) discipline of abstention (*nivṛttiśīla*, *zhǐxī jiè* 止息戒, *ldog pa'i tshul khrims*), (2) discipline of [beneficial] activities (*pravṛttiśīla*, *zhuǎnzuò jiè* 轉作戒, *'jug pa'i tshul khrims*), (3) discipline of safeguarding (*ārakṣakaṃ śīlam*, *fánghù jiè* 防護戒, *kun nas bsrung ba'i tshul khrims*), (4) discipline of developing the signs of a great person (*mahāpuruṣalakṣaṇavaipākyaṃ śīlam*, *dàshì xiàng yìshóu jiè* 大士相異熟戒, *skyes bu chen po'i mtshan rnam par smin par byed pa'i tshul khrims*), (5) discipline of developing a higher mind (*adhicittavaipākyaṃ [śīlam]*, *zēngshàng xīn yìshóu jiè* 增上心異熟戒, *lhag pa'i sems rnam par smin par byed pa'i tshul khrims*), (6) discipline of developing a desirable course of existence (*iṣṭagativaipākyaṃ [śīlam]*, *kě'ài qù yìshóu jiè* 可愛趣異熟戒, *sdug pa'i 'gro ba rnam par smin par byed pa'i tshul khrims*), and (7) discipline of developing benefit for sentient beings (*sattvārthavaipākyaṃ [śīlam]*, *lì yǒuqíng yìshóu jiè* 利有情異熟戒, *sems can gyi don rnam par smin par byed pa'i tshul khrims*).

The seventh point concerning discipline in the case of the destitute and those in need (*vighātārthika*, *suìqiú* 遂求, *phongs shing 'dod dang ldan pa*) pertains to how the *bodhisattva* should treat others in the same way as s/he would like to be treated him- or herself. Thus, just as the *bodhisattva* would not like to be exposed to killing, stealing, sexual abuse, lies, slander, hurtful words, senseless talk, and violence, s/he should decide never to inflict such misdeeds on others. In the present volume, Michael ZIMMERMANN characterizes the above statement as an instance of the Golden Rule known in a number of world religions.[352]

Eighth, the fact that discipline gives happiness in this life and the next (*ihāmutrasukha*, *cǐshì tāshì lè* 此世他世樂, *'di dang gzhan du bde bar 'gyur ba*) pertains to: avoiding what should be avoided; allowing what should be allowed; gathering what should be gathered; holding back what should be held back; engaging in a pure bodily, verbal, and mental conduct; and having a discipline endowed with generosity, endurance, drive, meditation, and insight.

The ninth and final point of the *Śīlapaṭala* chapter is the presentation of discipline in its purified form (*viśuddha*, *qīngjìng* 清淨, *rnam par dag pa*). At this advanced stage, discipline is said to be well-observed, not too slack, not too extremely pursued, without laziness, observed with vigilance, properly applied, observed thoroughly throughout all daily activities, observed through a right livelihood, without the extremes of pleasure-seeking and self-deprivation, leading to emancipation, and unfailing in all undertakings.

The chapter ends by stating that such perfect discipline will ultimately lead to the full and complete Awakening of a *buddha*. In the meantime, the practice of

[351] The extant Sanskrit text and the Tibetan version are both slightly corrupt in this passage. The Tibetan version omits the word **yongs su bsngo ba*, which is attested by the Sanskrit and Chinese versions.

[352] See also SCHMITHAUSEN's article (2007b) on the Golden Rule in Buddhist texts.

discipline will bring the *bodhisattva* many benefits that will enable him or her continuously to practice and perfect the discipline in every rebirth.

I.11 The *Kṣāntipaṭala*

The (I.11) "chapter on endurance" (*kṣāntipaṭala*, *rěn pǐn* 忍品, *bzod pa'i le'u*) elaborates the perfection of endurance (*kṣāntipāramitā*, *rěn bōluómìduō* 忍波羅蜜多, *bzod pa'i pha rol tu phyin pa*).[353] The chapter is structured along the same nine points as the previous perfections, namely the *Dānapaṭala* (I.9) and *Śīlapaṭala* (I.10).

First, the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) of endurance is defined as the patient bearing or forgiveness (*marṣaṇā*, *kānrěn* 堪忍, *ji mi snyam pa*)[354] of any intentional or inadvertent wrongdoing inflicted by another person (*parāpakāra*, *yuànhài* 怨害, *gzhan gnod par byed pa*). Such forbearance must be done with an attitude free from any hope of reward, must be purely motivated by compassion, and must fully forgive the wrongdoing in its entirety.

Second, the complete range (*sarva*, *yīqiè* 一切, *thams cad*) of endurance pertains to householders as well as renunciants, and covers three general types: (1) the endurance of patiently bearing wrongdoings inflicted by others (*parāpakāra-marṣaṇākṣānti*, *nài tā yuànhài rěn* 耐他怨害忍, *gzhan gnod pa byed pa la ji mi snyam pa'i bzod pa*), (2) the endurance of accepting sufferings (*duḥkhādhivāsanā-kṣānti*, *ānshòu zhòng kǔ rěn* 安受眾苦忍, *sdug bsngal dang du len pa'i bzod pa*), and (3) the endurance of resolving to comprehend the *Dharma* (*dharma-nidhyānādhimokṣakṣānti*, *fǎ sī shèngjiě rěn* 法思勝解忍, *chos la nges par sems pa la mos pa'i bzod pa*). A substantial part of the chapter consists in explaining these three types in detail.

The first type of endurance, namely the endurance of patiently bearing wrongdoings inflicted by others, is at the outset explained in terms of three general ways in which the *bodhisattva* views the hardships caused by others' wrongdoings. First, the *bodhisattva* may think that the hardship simply is the karmic result of negative actions s/he has committed in former lives and hence in actuality the harm is self-inflicted. Consequently, the *bodhisattva* considers the person who at present induces the hardship as not carrying any blame. Secondly, s/he may think that all conditioned phenomena are suffering in nature and knowing this s/he understands that there is nothing special or different about the present instance of suffering. Thirdly, the *bodhisattva* may think that while a *śrāvaka* undergoes a great many hardships to reach *nirvāṇa* for his or her own sake, a *bodhisattva* who strives to accomplish benefit for all sentient beings should be prepared to undergo even greater hardships. Following the above threefold explanation, the text gives a longer presentation involving five reflections that the *bodhisattva* may entertain to

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[353] WOGIHARA (1930-1936:189-199) = T1579.523a$_{14}$-525b$_{29}$ = D4037.101b$_{6}$-107a$_{4}$. The term *kṣānti* may in some contexts be translated with endurance, which emphasizes the *bodhisattva*'s ability patiently to tolerate hardships. In other contexts, it means 'forbearance' or 'patience'. The English translation 'endurance' is employed here, but the other meanings of the original term should also be kept in mind.

[354] While the Sanskrit and Chinese terms *marṣaṇā* and *kānrěn* denote to patiently bear a suffering, the Tibetan term *ji mi snyam pa* means 'non-retaliation' (literally, "not [giving back] in equal measure").

patiently bear wrongdoings. The first is the thought of [others having been] dear [to oneself] in former lives (*pūrvajanmasuhṛtsaṃjñā*, *sùshēng qīnshàn xiǎng* 宿生親善想, *sngon gyi tshe rabs su snying du sdug par gyur pa'i 'du shes*). This means that the *bodhisattva* thinks that the person who is inflicting the wrongdoing may have been his or her own parent, child, relative, or spiritual teacher in some former life, and therefore should not be seen as an enemy at present. The second is the thought of regarding [the whole event] as mere phenomena (*dharmamātrānusāriṇī saṃjñā*, *suíshùn wèi fǎ xiǎng* 隨順唯法想, *chos tsam gyi rjes su 'brang ba'i 'du shes*). Here, the *bodhisattva* patiently endures a wrongdoing by thinking that all the elements of the given event are merely conditioned factors coming together, which do not involve any self, creator, or doer. The third is the thought of impermanence (*anityasaṃjñā*, *wúcháng xiǎng* 無常想, *mi rtag pa'i 'du shes*), meaning that the *bodhisattva* thinks that everything is impermanent and would any way eventually come to an end or die, and that there really is no enduring substance or essence in the event that would serve as an object for anger or retaliation. The fourth is the thought of suffering (*duḥkhasaṃjñā*, *kǔ xiǎng* 苦想, *sdug bsngal ba'i 'du shes*), where the *bodhisattva* contemplates that everyone, even the most fortunate, are constantly exposed to the suffering of suffering, the suffering of change, and existential suffering,[355] and that there consequently is no point in retaliating in order to try to remove suffering. The fifth is the thought of being married [to all sentient beings][356] (*parigrahasaṃjñā*, *shèshòu xiǎng* 攝受想, *yongs su bzung ba'i 'du shes*). In this case, *bodhisattva*s should think that since they have engendered the resolve to achieve Awakening for the benefit of all sentient beings, they must constantly strive to act for the benefit of others and regard all beings as their own wives. Consequently, they decide not to act for their own benefit by retaliating but instead patiently endure and forgive the wrongdoings that were inflicted upon them. Endurance (*kṣānti*, *rěn* 忍, *bzod pa*) is here explained as meaning not to become angry, not to retaliate, and not to hold a grudge.

The second general type of endurance, the endurance of accepting sufferings, means that the *bodhisattva* considers the fact that for the sake of pursuing short-term pleasure s/he was earlier willing to accept all sorts of hardship and distress. Consequently, as a *bodhisattva* seeking ultimate happiness, s/he should now be willing to accept even greater hardships and sufferings in the pursuit of beneficial, spiritual activities. The segment then presents eight major sources of hardships in the *bodhisattva*'s life, each of which is further subdivided into various aspects. (1) If the *bodhisattva* has taken up ordination as a monk or a nun, the first source of hardship that the *bodhisattva* must accept is the difficulty involved in obtaining almsfood, robes, medicine, utensils, and beddings. (2) The second source of hardship to be accepted is the mundane events of not getting what one wants, infamity, criticism, suffering, illness, things coming to an end, aging, and death. (3)

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[355] On these forms of suffering, see SCHMITHAUSEN (1977).

[356] The Sanskrit expression *parigraha* literally means "taking hold of" and could here also be translated as "the thought of taking hold of [all sentient beings]." However, as the ensuing explanation refers to viewing all sentient beings as being one's own wife (*kaḍatra*, *qīnjuàn* 親眷, *chung ma*), it makes sense to translate *parigraha* in its specialized meaning of "marrying." It may be added that the Chinese translation, unlike the Tibetan version, does not render *kaḍatra* as "wife" but as "relative" (*qīnjuàn* 親眷).

The third source of hardship to be accepted is the different physical activities that the renunciant has to perform, such as walking, standing, sitting, and lying down. For the monk or nun, these activities are strictly regulated and must be practiced with simplicity and austerity, for example, by using only a primitive seat or by sleeping on a bed made only of straw or leaves. (4) The fourth source of hardship to be accepted is the difficulties involved in following the *Dharma*. Such hardships may be felt when venerating the Three Jewels and the teacher or when having to stand while the teacher is standing. Also, the *bodhisattva* has to accept hardships connected to giving teachings, doing recitations, staying in solitude, and practicing contemplation and meditation. (5) The fifth source of hardship to be accepted is to lead the life of a renunciant. This entails that the *bodhisattva* has to give up the beautiful attire of a layperson, look unattractive with shaven head, wear simple robes, depend on others for alms, practice chastity, refrain from dance and entertainment, and be separated from family and dear ones. (6) The sixth source of hardship to be accepted arises from the bodily exhaustion and the mental commotion involved in striving to perform beneficial actions, while (7) the seventh source is the difficulties involved in acting for the benefit of sentient beings as outlined in the *Śīlapaṭala*. (8) Finally, the eighth source of hardship to be accepted is the difficulty involved in obtaining necessities, whether the *bodhisattva* is a renunciant or a householder.

The last general type of endurance is the endurance of resolving to comprehend the *Dharma*. This refers to the manner in which the *bodhisattva* patiently strives to understand the Buddhist teaching in its entirety by gaining confidence in the qualities of the Three Jewels, the nature of reality, the spiritual powers of *buddha*s and *bodhisattva*s, cause and effect, the spiritual goal that should be attained, the methods for attaining that, and the various topics of learning.

Third, the chapter briefly presents the difficulty (*duṣkara*, *nánxíng* 難行, *dka' ba*) of practicing endurance. It is said that [in the beginning] the *bodhisattva* is able to endure the wrongdoings only from persons or other beings whose powers are weak. When the *bodhisattva* has become a powerful person, s/he [is also able to] endure [wrongdoings from persons who are equal to] him- or herself.[357] The most difficult wrongdoings to endure are said to be those done by inferior persons, perhaps referring to socially inferior persons.

Fourth, the universal application (*sarvatomukha*, *yīqiè mén* 一切門, *thams cad kyi sgo nas*) of endurance is explained as meaning that *bodhisattva* patiently bears wrongdoings done by anybody, whether this person is a friend, enemy, or neutral person, and whether the person is an inferior, equal, or superior.

Fifth, endurance in the case of an advanced practitioner (*satpuruṣa*, *shànshì* 善士, *skyes bu dam pa*) means seeing the multiple benefits that come from being patient. The benefits include having few enemies, experiencing few conflicts, having peace of mind, dying without regrets, and obtaining a good rebirth. Seeing these benefits, the advanced meditator always practices endurance, inspires others

[357] The present sentence is somewhat opaque in the Sanskrit and Tibetan versions, since it is only said that the *bodhisattva* "endures him- or herself" (*svayaṃ kṣamate*). The Chinese translation interprets the sentence by adding several words, saying that the *bodhisattva* who is a ruler must endure wrongdoings from the side of people in his own court, such as ministers or servants.

to do the same, and rejoices when meeting someone exhibiting patience and endurance.

The sixth point on endurance in all its varieties (*sarvākāra*, *yīqiè zhǒng* 一切種, *rnam pa thams cad*) outlines different motivations fostering endurance. Endurance may be motivated by fear, love, a wish for spiritual perfection, striving to practice the *Dharma*, a natural propensity for endurance stemming from having cultivated it in former lives, or knowing that the nature of phenomena is inexpressible. In this way, the *bodhisattva* patiently bears hardships and wrongdoings in any situation, in any place, and at all times.

Seventh, the case of the destitute and those in need (*vighātārthika*, *suìqiú* 遂求, *phongs shing 'dod dang ldan pa*) pertains to how endurance should involve feeling great compassion for those who inflict wrongdoings due to their sufferings, just as the *bodhisattva* also should feel compassion for those who are unable to uphold a proper discipline.

Eighth, as for how endurance brings happiness in this life and the next (*ihāmutrasukha*, *cǐshì tāshì lè* 此世他世樂, *'di dang gzhan du bde bar 'gyur ba*), the chapter explains that the *bodhisattva* who practices endurance patiently bears any form of hardship caused by heat, cold, hunger, thirst, insects, wind, sun, or snakes, along with all sorts of bodily and mental fatigue. The *bodhisattva* furthermore accepts the existential sufferings of birth, aging, sickness, and death. In this manner, the *bodhisattva* never engages in negative actions motivated by wanting to avoid such hardships and sufferings, and for this reason s/he finds happiness both in this life and the next.

Ninth, endurance in its purified form (*viśuddha*, *qīngjìng* 清淨, *rnam par dag pa*) entails that the *bodhisattva* in the face of being wronged never feels the wish to retaliate, never becomes angry, and never regards anyone as an enemy. Regardless of the conflict, the *bodhisattva* will continue to strive to benefit the person who inflicted such harm. Practicing endurance in this precise manner will result in attaining complete and perfect Awakening of a *buddha*.

I.12 The *Vīryapaṭala*

The (I.12) "chapter on drive" (*vīryapaṭala*, *jīngjìn pǐn* 精進品, *brtson 'grus kyi le'u*) presents the perfection of drive (*vīryapāramitā*, *jīngjìn bōluómìduō* 精進波羅蜜多, *brtson 'grus kyi pha rol tu phyin pa*).[358] Similarly to the explanations on the above three perfections, the chapter is structured along the same nine points.

First, the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) of drive is said to consist in a strong mental energy or enthusiasm (*cittābhyutsāha*, *xīn yǒnghàn* 心勇悍, *sems mngon par spro ba*) aimed at gathering endless beneficial qualities and performing actions for the benefit of sentient beings, which in turn leads to intense, unceasing, and unfailing bodily, verbal, and mental activities.

Second, the complete range (*sarva*, *yīqiè* 一切, *thams cad*) of drive includes three main types: (1) the armor-[like] drive (*saṃnāhavīrya*, *huàn jiǎ jīngjìn* 擐甲精進, *go cha'i brtson 'grus*), (2) the drive for gathering beneficial qualities (*kuśaladharmasaṃgrāhakaṃ [vīryam]*, *shè shàn fǎ jīngjìn* 攝善法精進, *dge ba'i phyogs kyi chos sdud pa*), and (3) the drive devoted to acting for the benefit of sentient beings

[358] WOGIHARA (1930-1936:200-206) = T1579.525c_2-527b_7 = D4037.107a_4-111a_1.

(*sattvārthakriyāyai [vīryam]*, *ráoyì yǒuqíng jīngjìn* 饒益有情精進, *sems can gyi don bya ba*). All three types pertain to householder- as well as renunciant-*bodhisattva*s. Armor-like drive means to hold a long perspective, in which the *bodhisattva* thinks that s/he is willing to strive day and night for thousands of aeons for the sake of liberating just a single sentient being from *saṃsāra*, and that s/he will go on doing so until all beings have attained perfect and complete Awakening. Keeping such unfathomable exertion in mind, the *bodhisattva* spares no effort in doing the utmost in present spiritual undertakings and in the actions to help others. There is no effort s/he is unwilling to undertake, and s/he never feels daunted or downcast by the scope and demand of these activities. The drive for gathering beneficial qualities is explained as enthusiastically engaging in the practice of all six perfections in a manner that is unshakeable, impassioned, measureless, endowed with methods, of right effort, continuous, and without any self-glorification. The explanation on the drive devoted to acting for the benefit of sentient beings is identical with the explanation on the discipline of acting for the benefit of sentient beings (*sattvārthakriyāśīla*), as found under the third type in the second point of the chapter on the perfection of discipline (*Śīlapaṭala* I.10), where additional details on eleven kinds of benefit are given.

Third, the difficulty (*duṣkara*, *nánxíng* 難行, *dka' ba*) of practicing drive is threefold. The first is for the *bodhisattva* unceasingly to devote him- or herself to cultivating beneficial qualities without any thought of hoarding necessities – such as food, clothes, or bed – and without any thought of self. The second difficulty is to be constant and keep up such tremendous drive at all times. The third difficulty is to practice it in a balanced manner without ever putting too little effort or overdoing anything. The *bodhisattva* becomes able to overcome these three difficulties by relying on his or her spiritual power, compassion for sentient beings, and insight.

Fourth, the universal application (*sarvatomukha*, *yīqiè mén* 一切門, *thams cad kyi sgo nas*) of drive is explained as meaning that drive is aimed at four goals. These are to avoid any form of negative action or state of mind, to embrace all forms of positive actions and states of mind, to purify all bodily, verbal, and mental actions, and to increase intelligence and insight by studying, understanding, and meditating on the *Dharma*.

Fifth, in the case of an advanced practitioner (*satpuruṣa*, *shànshì* 善士, *skyes bu dam pa*), drive is said to be effortless, balanced, unwaning, unfailing, and intensely applied, thereby leading to perfect and complete Awakening.

Sixth, drive in all its varieties (*sarvākāra*, *yīqiè zhǒng* 一切種, *rnam pa thams cad*) entails a short explanation on how drive can be constant, zealous, effective, applied, free of anger, and perfectionist. These qualities, in turn, lead to drive that is applied willfully, evenly, in a special manner, like someone whose head is on fire, in accordance with learning, involved in training, and accomplishing all goals.

Seventh and eighth, drive to help the destitute and those in need (*vighātārthika*, *suìqiú* 遂求, *phongs shing 'dod dang ldan pa*) and how drive brings happiness in this life and the next (*ihāmutrasukha*, *cǐshì tāshì lè* 此世他世樂, *'di dang gzhan du bde bar 'gyur ba*) are not explained in this chapter but are merely said to be similar to the explanation furnished in the chapter on endurance (I.11).

Ninth, the final point pertains to drive in its purified form (*viśuddha*, *qīngjìng* 清淨, *rnam par dag pa*). Here, the chapter shortly explains how such advanced drive involves ten qualities: (1) it is adaptable in overcoming various afflictions, (2) it is cultivated through prolonged practice, (3) it never slackens, (4) it is well-

adopted through proper learning, (5) it is timely in that effort is put into the right type of practice at the right time, (6) it is endowed with understanding the signs of the different stages of practice, (7) it is unwaning, (8) it is never deficient in practicing with care and conscientiousness, (9) it is balanced in its application, and (10) it is fully dedicated to achieving great Awakening. Relying on such drive, the *bodhisattva* will achieve complete and perfect Awakening.

I.13 The *Dhyānapaṭala*

The (I.13) "chapter on meditation" (*dhyānapaṭala*, *jìnglǜ pǐn* 靜慮品, *bsam gtan gyi le'u*) presents the perfection of meditation (*dhyānapāramitā*, *jìnglǜ bōluómìduō* 靜慮波羅蜜多, *bsam gtan gyi pha rol tu phyin pa*).[359] It follows the same nine points as the previous four chapters on the perfections (I.9-I.12).

First, the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) of meditation is to rest the mind (*cittasthiti*, *xīn zhèng ānzhù* 心正安住, *sems gnas pa*) in a manner where there is a beneficial, mundane, or supramundane one-pointedness of mind (*cittaikāgrya*, *xīn yījìng xìng* 心一境性, *sems rtse gcig pa*) in a *bodhisattva*, who has previously studied and understood [the teachings] of the *bodhisattvapiṭaka*. Such resting of the mind may either be associated with *śamatha* or *vipaśyanā* meditation, or with the combination of the two.

Second, the complete range (*sarva*, *yīqiè* 一切, *thams cad*) of meditation fundamentally pertains to the basic division into mundane and supramundane meditation. This division is mentioned in the present context but is not elaborated upon. Instead, the chapter explains at length another division of meditation into three types: (1) meditating for the sake of remaining happy in the present life (*dṛṣṭadharmasukhavihārāya dhyānam*, *xiànfǎ lè zhù jìnglǜ* 現法樂住靜慮, *tshe 'di la bde bar gnas par bya ba'i bsam gtan*), (2) meditating for the sake of building up the meditative qualities of a *bodhisattva* (*bodhisattvasamādhiguṇanirhārāya dhyānam*, *néng yǐn púsà děngchí gōngdé jìnglǜ* 能引菩薩等持功德靜慮, *byang chub sems dpa'i ting nge 'dzin gyi yon tan sgrub pa'i bsam gtan*), and (3) meditating for the sake of acting for the benefit of sentient beings (*sattvārthakriyāyai dhyānam*, *ráoyì yǒuqíng jìnglǜ* 饒益有情靜慮, *sems can gyi don bya ba'i bsam gtan*). The first refers to a meditation that is devoid of all concepts, giving rise to bodily and mental ease, utterly serene, without self-enfatuation, free of moods, and devoid of any characteristic. The second is a meditation that is able to enter into the special states of deep meditation, i.e., *samādhi*, taught exclusively as a Mahāyāna practice unknown to *śrāvaka*s and *pratyekabuddha*s. The third refers to how the *bodhisattva* employs meditation to benefit sentient beings in the eleven ways outlined in the chapter on the perfection of discipline (I.10).

Third, the difficulty (*duṣkara*, *nánxíng* 難行, *dka' ba*) of practicing meditation is again threefold. The first difficulty is that the *bodhisattva* – once s/he has attained a deep level of pacific meditation that completely transcends sensual desire – decides once again to take up rebirth in the realm of sensual desire out of compassion for sentient beings, which is motivated by seeing a great need for helping and benefiting others. The second difficulty is that the *bodhisattva* – unlike

[359] WOGIHARA (1930-1936:207-211) = T1579.527b$_{15}$-528b$_{24}$ = D4037.111a$_1$-113a$_5$. For an annotated French translation, see DEMIÉVILLE (1957).

the *śrāvaka*s and *pratyekabuddha*s – needs to accomplish the countless and unfathomable meditative absorptions known exclusively to the Mahāyāna tradition. The third difficulty is that the *bodhisattva* on the basis of meditation needs to attain unexcelled complete and perfect Awakening.

Fourth, the universal application (*sarvatomukha*, *yīqiè mén* 一切門, *thams cad kyi sgo nas*) of meditation is briefly said to mean that meditation may involve discernment and discursiveness, happiness, bliss and delight, and equanimity.

Fifth, in the case of an advanced practitioner (*satpuruṣa*, *shànshì* 善士, *skyes bu dam pa*), meditation is said to be free of moods and endowed with friendliness, compassion, joy, and equanimity.

Sixth, meditation in all its varieties (*sarvākāra*, *yīqiè zhǒng* 一切種, *rnam pa thams cad*) denotes that meditation may be beneficial, neutral, pertaining to *śamatha* practice, pertaining to *vipaśyanā* practice, done for the sake of perceiving what is of benefit for oneself and others, done for the sake of accomplishing the qualities of the spiritual powers of clairvoyance, focused on names, focused on meanings and referents of names, focused on the characteristic of *śamatha*, focused on the characteristic of perceiving, focused on the characteristic of equanimity, done for the sake of remaining happy in the present life, or done for the sake of acting for the benefit of sentient beings.

Seventh, meditation done for the sake of the destitute and those in need (*vighātārthika*, *suìqiú* 遂求, *phongs shing 'dod dang ldan pa*) may involve blessing with mantras in order to subdue poisons, spirits, and so forth, healing diseases caused by disturbed elements, producing rain in a time of drought and famine, protecting against man-made or non-man-made dangers, gathering food and drink for those in need, producing wealth for the destitute, reprimanding the careless, and accomplishing various actions for the benefit of others.

Eighth, in terms of how meditation gives happiness in this life and the next (*ihāmutrasukha*, *cǐshì tāshì lè* 此世他世樂, *'di dang gzhan du bde bar 'gyur ba*), the chapter in general mentions that the *bodhisattva* may use his or her meditative power to guide sentient beings through the performance of miracles, guide sentient beings through the miraculous events occurring when teaching the *Dharma*, cause evil-doers to perceive the netherworlds [that they risk being reborn in due to their negative actions], inspire confidence in those lacking confidence, causing memory to arise in those who have forgotten, present faultless literary compositions of philosophical treatises, poems, or mnemonic lists in order to preserve the *Dharma*, benefit sentient beings through various secular crafts and sciences, and radiate light-rays that soothe the unbearable sufferings of sentients beings born in the netherworlds.

Ninth, the purified form (*viśuddha*, *qīngjìng* 清淨, *rnam par dag pa*) of meditation includes: (1) meditation free of moods which is mundanely pure, (2) meditation free of afflictions which is supramundanely pure, (3) meditation which is perfected in terms of the preparatory practice, (4) meditation which is perfected in terms of the actual practice, (5) meditation which is perfected in terms of the highest kind of actual practice, (6) meditation which is perfected in terms of entering into, abiding in, and arising from the meditation, (7) meditation which is perfected in terms of reentering absorption when one has gone out of the meditation, (8) meditation which is perfected in terms of mastery over clairvoyance and the ability to appear in various shapes, (9) meditation which is pure in terms of being free from all views, and (10) meditation which is pure in terms of having

abandoned all afflictive and cognitive hindrances. Such meditation leads to perfect and complete Awakening.

I.14 The *Prajñāpaṭala*

The (I.14) "chapter on insight" (*prajñāpaṭala*, *huì pǐn* 慧品, *shes rab kyi le'u*) presents the perfection of insight (*prajñāpāramitā*, *huì bōluómìduō* 慧波羅蜜多, *shes rab kyi pha rol tu phyin pa*) following the same nine headings as the above five chapters on the perfections (I.9-I.13).[360]

First, the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) of insight is that the *bodhisattva* engages in the five fields of knowledge[361] in order to comprehend all objects of knowledge.

Second, the complete range (*sarva*, *yīqiè* 一切, *thams cad*) of insight encompasses both mundane and supramundane insights, and may be subdivided into three general types. The first is called insight aimed at objects of knowledge for the sake of awakening to and understanding their reality (*jñēye tattvānubodhaprativedhāya prajñā*, *néng yú suǒzhī zhēnshí suíjué tōngdá huì* 能於所知真實隨覺通達慧, *shes bya la de kho na khong du chud cing rtogs par bya ba'i shes rab*). Here, the *bodhisattva* follows the Middle Path in order to realize reality, which is inexpressible, beyond concept, and free from any intellectual and emotional proliferation. The second is called insight aimed at gaining expertise in the five fields of knowledge and the three classes in the proper manner that they are taught (*pañcasu ca yathānirdiṣṭeṣu vidyāsthāneṣu triṣu ca rāśiṣu kauśalyakriyāyai [prajñā]*, *néng yú rú suǒshuō wǔ míngchù jí sān jù zhōng juédìng shànqiǎo huì* 能於如所說五明處及三聚中決定善巧慧, *ji skad bstan pa'i rig pa'i gnas lnga po rnams dang tshogs gsum la mkhas par bya ba['i shes rab]*). In this instance, the *bodhisattva* strives to master all these fields of learning in order to reach perfect and complete Awakening. The three classes (*trayaḥ rāśayaḥ*, *sān jù* 三聚, *tshogs gsum*) are explained as referring to the class of phenomena that involve meaning, those that do not involve meaning, and those that neither involve nor not involve meaning. The third is called insight aimed at acting for the benefit of sentient beings (*sattvārthakriyāyai prajñā*, *néng zuò yīqiè yǒuqíng yìlì huì* 能作一切有情義利慧, *sems can gyi don bya ba'i shes rab*), which is said to refer to knowledge of the eleven aspects of acting for sentient beings explained previously in the *Śīlapaṭala* (I.10).

Third, the difficulty (*duṣkara*, *nánxíng* 難行, *dka' ba*) involved in perfecting insight is briefly listed as the three difficulties of gaining deep knowledge of the selflessness of phenomena, of gaining knowledge of all the methods needed to train sentient beings, and of gaining knowledge that is unobstructed by all cognitive hindrances.

Fourth, the universal application (*sarvatomukha*, *yīqiè mén* 一切門, *thams cad kyi sgo nas*) of insight refers to the insight obtained from listening to all the teachings of the *śrāvaka* and *bodhisattva* baskets of teachings, the insight obtained from understanding these, the insight of knowing which actions are to be undertaken and which are to be avoided, and the insight obtained from meditation.

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[360] WOGIHARA (1930-1936:212-216) = T1579.528b$_{26}$-529c$_{13}$ = D4037.113a$_5$-115b$_4$.

[361] See the summary given earlier under the *Śrutamayī Bhūmiḥ*.

Fifth, insight in the case of advanced practitioners (*satpuruṣa*, *shànshì* 善士, *skyes bu dam pa*) has been attained through proper studies, is endowed with proper analysis, entails knowledge of the methods for benefiting oneself and others, involves a proper ascertainment of the nature of phenomena, and is free from all afflictions. It may also be said to be profound, skillful, innate, endowed with transmission, and endowed with realization.

Sixth, insight in all its varieties (*sarvākāra*, *yīqiè zhǒng* 一切種, *rnam pa thams cad*) encompasses knowledge of the existential facts of suffering, the origin of suffering, the end of suffering, and the path leading to the end of suffering, knowledge of perishing in perfection and knowledge of non-arising. Further, it encompasses knowledge of phenomena, ensuing knowledge, knowledge of the relative, knowledge of clairvoyance, knowledge of characteristics, knowledge preceding the ten powers, and knowledge skilled in the four kinds of reasoning.

Seventh, insight used for the sake of the destitute and those in need (*vighātārthika*, *suìqiú* 遂求, *phongs shing 'dod dang ldan pa*) means to know properly the *bodhisattva*-teachings, including knowing synonymous and related terms, definitions, meanings, the derivation of words, knowing how to teach, how to debate, and how to instruct householders as well as rulers.

Eighth, insight bringing happiness in this life and the next (*ihāmutrasukha*, *cǐshì tāshì lè* 此世他世樂, *'di dang gzhan du bde bar 'gyur ba*) means that the *bodhisattva* by fully knowing the five fields of knowledge is capable of teaching and guiding those who need instruction, and that s/he therefore inspires and brings joy.

Ninth, the purified and perfected form (*viśuddha*, *qīngjìng* 清淨, *rnam par dag pa*) of insight includes knowing reality as it is and in its full extent, understanding the workings of cause and effect, knowing what is to be accepted and rejected, knowing the methods that are to be practiced or avoided, and knowing defilement and purification. The *bodhisattva* who possesses such insight will reach perfect and complete Awakening.

The chapter ends with a short statement saying that the compilers of the text extracted the pertinent information on the nine points for each of the six perfections from various *sūtra* scriptures and put them together, since the *sūtra*s do not contain such explanations in a systematic form. It is also said that the account of the difficulties involved in practicing the various perfections have been inspired by the narratives found in the *Jātaka* texts.

I.15 The *Saṃgrahavastupaṭala*

The exposition of the six perfections is followed by the (I.15) "chapter on the [four] bases for gathering [students]" (*saṃgrahavastupaṭala*, *shè shì pǐn* 攝事品, *bsdu ba'i dngos po'i le'u*).[362] This chapter presents four special behaviors called "the four bases for gathering [students]" (*catuḥsaṃgrahavastu*, *sì zhǒng shè shì* 四種攝事, *bsdu ba'i dngos po bzhi*), which the *bodhisattva* adopts to care for his or her students: (1) generosity, (2) affectionate speech, (3) meaningful activity, and (4) having common aims (*samānārthatā*).[363] The exposition of this topic partly follows

[362] WOGIHARA (1930-1936:217-230) = T1579.529c$_{15}$-533a$_{23}$ = D4037.115b$_{4}$-123a$_{5}$.

[363] For the textual background of these four bases in the *Aṅguttaranikāya* and the *Saṅgītiparyāya*, see KRAGH (2006:206-208). See also the present article by Lambert

the same nine headings as the above chapters on the perfections (I.9-I.14) and the topic thus seems to constitute an extension of or supplement to the practice of the perfections.

The first of the four bases for gathering, viz. (1) generosity (*dāna*, *shī* 施, *sbyin pa*), is not presented separately here, since it was already explained above in the context of the first perfection (I.9).

Secondly, the exposition of (2) affectionate speech (*priyavāditā*, *ài'yǔ* 愛語, *snyan par smra ba*) follows the nine headings seen in the previous chapters (I.9-I.14). Thus, the nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*) of affectionate speech is to speak in a way that is pleasant, sincere, in accordance with the *Dharma*, and meaningful. Its complete range (*sarva*, *yīqiè* 一切, *thams cad*) includes delightful and joyful words that praise, encourage, and inspire others to practice the *Dharma* properly, as well as speech consisting in giving *Dharma*-teachings. Its difficulty (*duṣkara*, *nánxíng* 難行, *dka' ba*) is to speak affectionately and meaningfully to killers and enemies, to those who are exceedingly stupid, or to those who are highly deceitful. Its universal application (*sarvatomukha*, *yīqiè mén* 一切門, *thams cad kyi sgo nas*) includes teaching the *Dharma* in order to help others abandon the obscurations and gain good rebirths, to make them realize the four existential facts of the noble ones, to lead them away from misconduct and inspire them to take up a proper conduct, and to resolve their doubts and unclarities. An advanced practitioner (*satpuruṣa*, *shànshì* 善士, *skyes bu dam pa*) uses affectionate speech to teach the *Dharma* in a manner that explains the original occasion for the Buddha's teaching, how it led others to going forth and seek liberation, how it is reliable, how it brings one forward, and how miracles appeared when the teaching was originally taught. As for all its varieties (*sarvākāra*, *yīqiè zhǒng* 一切種, *rnam pa thams cad*), affectionate speech is described as being permissive or censoring, and correct when presenting the synonyms, characteristics, etymological derivations, and subdivisions of doctrinal terms. Moreover, it may be described as being delightful, joyful, assuring, logical, admonishing, and so forth. When speaking to the destitute and those in need (*vighātārthika*, *suìqiú* 遂求, *phongs shing 'dod dang ldan pa*), the *bodhisattva*'s speech is always free from lying, slander, hurtful words, and senseless talk, and the *bodhisattva* thus rightly expresses what is seen, heard, understood, and perceived. Affectionate speech brings happiness in this life and the next (*ihāmutrasukha*, *cǐshì tāshì lè* 此世他世樂, *'di dang gzhan du bde bar 'gyur ba*), because it teaches the *Dharma* that ultimately removes all suffering. The perfected and purified form (*viśuddha*, *qīngjìng* 清淨, *rnam par dag pa*) of affectionate speech involves teaching the *Dharma* in the proper manner as it was discussed in the *Balagotrapaṭala* chapter (I.8).

Thirdly, the nature of (3) meaningful activity (*arthacaryā*, *lì xíng* 利行, *don spyod pa*) is that the *bodhisattva* – after having given formal teachings to the students with affectionate speech – pragmatically guides them in their *Dharma*-practice compassionately and without material concern. Its complete range is to develop those who have not yet developed themselves and to liberate those who have become developed. The difficulties involved in performing meaningful activities include helping those who have never before built up the roots of benifi-

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SCHMITHAUSEN (fn.289) with further reference to the *Abhidharmasamuccaya* and the *Mahāyānasūtrālaṃkārabhāṣya*.

cience in themselves, helping those who are very wealthy and attached to their belongings, as well as helping those who adhere to non-Buddhist views or those in whom such views previously were very ingrained. Its universal application is to lead those with little faith to develop faith, lead those of bad conduct to a good conduct, lead those of little insight to deep insight, and to lead those with addictions to develop renunciation. The advanced practitioner helps others accomplish benefit in a manner that is timely, sensible, gentle, and compassionate. All the varieties include meaningful activities that perfectly gather those who should be gathered, hold back those who should be held back, teach them without hostility, allow them to enter the doctrine, properly develop them in terms of all three vehicles, liberate them, allow them to go forth via the inferior vehicle or via the great vehicle as appropriate in each case, and guide them properly to build up and guard the requisites for practice, enter into retreat, become one-pointed in meditation, purify the hindrances, and meditate with proper observation. Meaningful activity towards the destitute and those in need means to free them from entanglements in shamelessness, being without scruples, laziness, sleepiness, agitation, regret, envy, and stinginess. It brings happiness in this life and the next because it leads to abandoning the ten unwholesome actions along with drinking alcohol. The pure and perfected form of meaningful activity is irreproachable, irreversible, progressive, comprehensive, suitably applied, compassionate, untiring, humble, unconcerned with making material gain for the *bodhisattva* him- or herself, and completely based in friendliness.

Fourthly, (4) having common aims (*samānārthatā*, *tóngshì* 同事, *don mthun pa*) is briefly explained as meaning that whatever beneficial aims and activities the *bodhisattva* leads others to adopt, s/he also applies equally to him- or herself. Likewise, whatever negative aims and activities s/he tells them to abandon, s/he equally abandons them him- or herself.

The chapter ends with an explanation on how the *bodhisattva* in various ways fully accomplishes the six perfections and the four bases for gathering students in terms of each of the nine points presented in these chapters and how this accomplishment will lead to perfect and complete buddhahood.

I.16 The *Pūjāsevāpramāṇapaṭala*

The current chapter marks the end of point (Kha) covering chapters I.8-I.16 explaining how the *bodhisattva* trains. The (I.16) "chapter on veneration, serving, and the immeasurables" (*pūjāsevāpramāṇapaṭala*, *gōngyǎng qīnjìn wúliàng pǐn* 供養親近無量品, *mchod pa dang bsten pa dang tshad med pa'i le'u*) discusses three practices consisting of venerating the [Three] Jewels (*ratnapūjā*, *gōngyǎng sānbǎo* 供養三寶, *dkon mchog mchod pa*), serving and relying on a spiritual teacher (*kalyāṇamitrasevā*, *qīnjìn shànyǒu* 親近善友, *dge ba'i bshes gnyen la bsten pa*), and cultivating the [four] immeasurable [attitudes] (*apramāṇa*, *xiū wúliàng* 修無量, *tshad med pa*).[364]

The first practice is venerating the Three Jewels. The first of the Three Jewels that the *bodhisattva* venerates is the Buddha (*tathāgata*, *rúlái* 如來, *de bzhin gshegs pa*). The *bodhisattva* venerates the Buddha in a variety of ten ways: (1)

[364] WOGIHARA (1930-1936:231-249) = T1579.533b_7-537b_8 = D4037.123a_5-132b_7.

venerating the Buddha's body (*śarīrapūjā*, *shèlìluó gōngyǎng* 設利羅供養, *sku la mchod pa*) by directly venerating the form of the Buddha's body (*tathāgata-rūpakāya*, *rúlái sèshēn* 如來色身, *de bzhin gshegs pa'i gzugs kyi sku*); (2) venerating a reliquary (*caityapūjā*, *zhìduō gōngyǎng* 制多供養, *mchod rten la mchod pa*) by paying homage to a burial mound (*stūpa*, *sūdǔbō* 窣堵波, *mchod rten*), a [shrine] hall (*gaha*, *kān* 龕, *gtsang khang phyur bu*), a [teaching] dais (*kūṭa*, *tái* 臺, *gtsang khang*), an old reliquary (*purāṇacaitya*, *gù zhìduō* 故制多, *mchod rten rnying pa*), or a new reliquary (*abhinavacaitya*, *xīn zhìduō* 新制多, *mchod rten sar pa*); (3) venerating while facing [the Buddha's body or a reliquary] (*saṃmukhapūjā*, *xiànqián gōngyǎng* 現前供養, *mngon sum du mchod pa*), which is said to represent the worship of all *buddha*s or reliquaries of the past, present, and future; (4) venerating without facing [the Buddha's body or a reliquary] (*vimukhapūjā*, *bù xiànqián gōngyǎng* 不現前供養, *mngon sum ma yin par mchod pa*), where the *bodhisattva* mentally directs his or her worship to the *buddha*s and reliquaries everywhere; (5) veneration done by oneself (*svayaṃkṛtapūjā*, *zìzuò gōngyǎng* 自作供養, *bdag gis byas pa'i mchod pa*), where the *bodhisattva* performs offerings on his or her own; (6) veneration done by making others participate (*parakārita-pūjā*, *jiào tā gōngyǎng* 教他供養, *gzhan byed du 'jug pa'i mchod pa*), where the *bodhisattva* invites and enables others to participate in the act of worshipping the Buddha or a reliquary; (7) veneration with wealth and respect (*lābhasatkārapūjā*, *cái jìng gōngyǎng* 財敬供養, *rnyed pa dang bkur sti'i mchod pa*), where veneration with wealth involve offerings, which are presented to the Buddha or a reliquary, consisting of things that may subsequently be useful for the *saṅgha* such as robes, food, seats, medicine, and so forth, pleasant things such as incense, perfume, music, umbrellas, banners, lamps, and so forth, precious articles such as gold, silver, jewels, and so forth, and veneration with respect consists of making prostrations, standing up, holding the palms together, singing various praises, and so forth; (8) grand veneration (*udārapūjā*, *guǎngdà gōngyǎng* 廣大供養, *rgya chen po'i mchod pa*), where the *bodhisattva* carries on all the forms of worship described above for a long time and very extensively; (9) undefiled veneration (*asaṃkliṣṭapūjā*, *wú rǎn gōngyǎng* 無染供養, *kun nas nyon mongs pa can ma yin pa'i mchod pa*), where the *bodhisattva* performs the offerings with his or her own hands while maintaining a pure, focused, and highly devoted state of mind, using only the best and most suitable substances, and visualizing that s/he multiplies into countless bodies that all perform offerings in the same way; and (10) veneration by means of practicing (*pratipattipūjā*, *zhèngxíng gōngyǎng* 正行供養, *sgrub pa'i mchod pa*), where a *bodhisattva*, who does not have any material possessions to offer, instead regards his or her contemplative and disciplinary practices as an offering and way of showing respect. These are the manners in which the *bodhisattva* venerates the Buddha, who is the first of the Three Jewels (*triratna*, *sānbǎo* 三寶, *dkon mchog gsum*). In the same way, the *bodhisattva* venerates the two other Jewels, viz. the *Dharma* and the *saṅgha*. The passage ends by describing six special attitudes that the *bodhisattva* should maintain while performing such veneration.

The second practice is serving and relying on a spiritual teacher. A *bodhisattva* may become a spiritual teacher (*kalyāṇamitra*, *shànyǒu* 善友, *dge ba'i bshes gnyen*, literally 'beneficial friend') when s/he possesses the needed qualifications. As a teacher, the *bodhisattva* needs to be well-observed in the *bodhisattva*-discipline, intelligent and well-educated in the doctrine, experienced in meditation, endowed with realization in the meditative practices of *śamatha* as well as *vipaśyanā*, compassionate, without attachment to the present life yet caring for others, confident

in giving teachings, patient, enduring, untiring, and able to give clear explanations. Moreover, the *bodhisattva*-teacher should wish that others may find benefit and happiness, know how to bring them benefit and happiness, know how to teach them the methods that bring benefit and happiness, be powerful and untiring, and be impartial in teaching everyone whether they are inferior, middling, or excellent (*hīnamadhyamaviśiṣṭa*, *liè zhōng shèng* 劣中勝, *tha ma dang 'bring dang khyad par du 'phags pa*). The *bodhisattva*-teacher who possesses such qualities inspires faith in others not merely by teachings but also via his or her own life-example in that s/he maintains a pure conduct and is balanced, without deceit, free of envy, always satisfied, and has few personal needs. Behaving in such a manner, the *bodhisattva* then performs the duties of a teacher by admonishing others, recalling the teachings [as they were given to him or her], imparting instructions, guiding students, and teaching the *Dharma*. A *bodhisattva*-trainee needs to rely on such a teacher and should render services to him or her in return for having received the teachings. Serving the teacher (*kalyāṇamitrasevā*, *qīnjìn shànyǒu* 親近善友, *dge ba'i bshes gnyen la bsten pa*) includes caring for the teacher, for example, by nursing the teacher when s/he is sick, showing respect by standing up, prostrating, and so forth, giving gifts, and listening attentively to the teachings. When the teacher teaches, the student should listen while thinking that it is rare to receive *Dharma*-teachings, that it is a special and precious occasion for obtaining insight and knowledge, that it is the cause for reaching the perfect and complete Awakening of a *buddha*, and that it leads to numerous other good benefits. Also, the student should avoid viewing the *Dharma*-speaker with a negative attitude, such as seeing him or her as someone deficient in discipline, of low social status, ugly, speaking badly, or having poor lecturing skills. The argument is here given that the true *Dharma* is not afflicted by any such personal shortcomings in its speaker. In this way, the *bodhisattva*-trainee should learn from a genuine *bodhisattva*-teacher.

The third practice is cultivating the [four] immeasurable [attitudes]. The four immeasurable [attitudes] (*catvāry apramāṇāni*, *sì wúliàng* 四無量, *tshad med pa bzhi*) are: (1) friendliness or loving kindness (*maitrī*, *cí* 慈, *byams pa*) of wishing others to be happy, (2) compassion (*karuṇā*, *bēi* 悲, *snying rje*) of wishing others to be free from suffering, (3) delight or sympathetic rejoicing (*muditā*, *xǐ* 喜, *dga' ba*), which is to rejoice in the good actions done by others, and (4) impartiality or equanimity (*upekṣā*, *shě* 捨, *btang snyoms*) in applying the above attitudes equally to all sentient beings without distinguishing between friends and enemies, higher and lower, and so forth.[365] To begin with, the chapter explains that each of these four attitudes may be focused on sentient beings (*sattvālambanāni*, *yǒuqíng yuán wúliàng* 有情緣無量, *sems can la dmigs pa*), focused on the [selfless] phenomena [that constitute sentient beings] (*dharmālambanāni*, *fǎ yuán wúliàng* 法緣無量, *chos la dmigs pa*), or be entirely non-referential (*anālambanāni*, *wúyuán wúliàng* 無緣無量, *dmigs pa med pa*). This is followed by a lengthy explanation on various types of suffering (*duḥkha*, *kǔ* 苦, *sdug bsngal*), where suffering is subdivided into 110 different kinds.[366] The explanation of suffering is relevant for defining the

[365] The chapter's explanation on the four immeasurable attutides has been edited in Sanskrit and translated into German with ample annotations by MAITHRIMURTHI (1999: 306-327).

[366] For the full list, see MAITHRIMURTHI (1999:308-314, 319-324).

special kind of compassion that characterizes a *bodhisattva*, namely what is called great compassion (*mahākaruṇā*, *dàbēi* 大悲, *snying rje chen po*). Great compassion is directed particularly towards 19 out of the 110 types of suffering, that is to say, the *bodhisattva* is especially compassionate towards sentient beings who are tormented by: (1) suffering consisting in the karmic ripening of delusion (*saṃmohavipākaṃ duḥkham*, *yúchī yìshóu kǔ* 愚癡異熟苦, *rnam par smin pa rmongs pa can gyi sdug bsngal*), (2) suffering associated with the nature of hardship that festers in all conditioned phenomena (*saṃskāraduḥkhatāsaṃgṛhītaṃ duḥkham*, *xíng kǔ suǒ shè kǔ* 行苦所攝苦, *'du byed kyi sdug bsngal du gtogs pa'i sdug bsngal*), (3) endless suffering (*ātyantikaṃ duḥkham*, *bìjìng kǔ* 畢竟苦, *gtan du sdug bsngal*), (4) suffering as a cause [of more suffering] (*hetuduḥkha*, *yīn kǔ* 因苦, *rgyu'i sdug bsngal*), (5) the suffering of being [re]born (*jātiduḥkha*, *shēng kǔ* 生苦, *skye ba'i sdug bsngal*), (6) suffering of self-inflicted harm (*svayaṃkṛtaupa-kramikaṃ duḥkham*, *zìzuò bī nǎo kǔ* 自作逼惱苦, *bdag nyid kyis gnod pa byas pa'i sdug bsngal*), (7) suffering following from a lapse of discipline (*śīlavipattiduḥkha*, *jiè shuāisǔn kǔ* 戒衰損苦, *tshul khrims nyams pa'i sdug bsngal*), (8) suffering following from a lapse in the [right] view (*dṛṣṭivipattiduḥkha*, *jiàn shuāisǔn kǔ* 見衰損苦, *lta ba nyams pa'i sdug bsngal*), (9) suffering stemming from an earlier [karmic] cause (*pūrvahetukaṃ duḥkham*, *sù yīn kǔ* 宿因苦, *sngon gyi rgyu las byung ba'i sdug bsngal*), (10) massive suffering (*mahad duḥkham*, *guǎngdà kǔ* 廣大苦, *sdug bsngal chen po*), which is intense, manifold, and uninterrupted for a long time, (11) the suffering of the hell-realms (*nārakaṃ duḥkham*, *nàluòjiā kǔ* 那落迦苦, *sems can dmyal ba'i sdug bsngal*), (12) suffering associated with good rebirths (*sugatisaṃgṛhītaṃ duḥkham*, *shànqù suǒ shè kǔ* 善趣所攝苦, *bde 'gror gtogs pa'i sdug bsngal*), (13) all suffering derived from misbehavior and misguided spiritual practices (*sarvāṃ vipratipattiduḥkham*, *yīqiè xiéxing suǒ shēng kǔ* 一切邪行所生苦, *log pa zhugs pa rnams las byung ba'i sdug bsngal thams cad*), (14) all suffering derived from involvement [in *saṃsāra*] (*sarvaṃ pravṛttiduḥkham*, *yīqiè liúzhuǎn kǔ* 一切流轉苦, *'jug pa'i sdug bsngal thams cad*), (15) suffering of ignorance (*ajñāna-duḥkha*, *wúzhì kǔ* 無智苦, *mi shes pa'i sdug bsngal*), (16) suffering associated with the growth [of the afflictions] (*aupacayikaṃ duḥkham*, *zēngzhǎng kǔ* 增長苦, *rgyas pa las byung ba'i sdug bsngal*), (17) suffering that is a consequence [of saṃsāric existence as such] (*ānuṣaṅgikaṃ duḥkham*, *suízhú kǔ* 隨逐苦, *rjes su 'brel pa las byung ba'i sdug bsngal*), (18) suffering consisting in [painful] sensations (*vedayita-duḥkha*, *shòu kǔ* 受苦, *tshor ba'i sdug bsngal*), and (19) suffering of [dormant] debilitations (*dauṣṭhulyaduḥkha*, *cūzhòng kǔ* 麤重苦, *gnas ngan len gyi sdug bsngal*). In consideration of these immense sufferings that sentient beings constantly undergo, the *bodhisattva* cultivates great compassion thoroughly and profoundly throughout hundreds of thousands of aeons, to the extent that the *bodhisattva* gladly would give up his or her own life in hundreds of rebirths in order to save others from suffering and that s/he would gladly endure any kind of hardship or torment to help others. There is nothing that such a *bodhisattva* would not give up to help others, no effort s/he would be unwilling to undertake, no harm s/he would not avoid, no meditation s/he would not immerse him- or herself in, and no insight s/he would not strive to achieve. For this reason, it is said that the Awakening of a *bodhisattva* rests on compassion. The cultivation of these four immeasurable attitudes is said to lead to instant happiness in this life, vast accumulation of merit, development of a firm wish to reach Awakening, and ability to carry the sufferings of others.

I.17 The *Bodhipakṣyapaṭala*

Together with chapter I.18, the (I.17) "chapter on the factors leading to Awakening" (*bodhipakṣyapaṭala*, *pútí fēn pǐn* 菩提分品, *byang chub phyogs kyi le'u*)[367] begins the presentation of point (Ga) regarding who is involved in the *bodhisattva* training and the presentation of the third general aspect of the basis for being a *bodhisattva*, namely (C) all the factors leading to Awakening. Chapter I.17 contains a comprehensive explanation on a whole array of practices, which may be viewed as a general survey of the *bodhisattva* path, covering sixteen elements in the *bodhisattva*'s training.

The first element is to have conscience and a sense of embarrasment (*hrīvyapatrāpya*, *cánkuì* 慚愧, *ngo tsha shes pa dang khrel yod pa*). Conscience (*hrī*, *cán* 慚, *ngo tsha shes pa*) is explained as an inner sense of knowing by oneself what is right and what is wrong. Embarrasment (*vyapatrāpya*, *kuì* 愧, *khrel yod pa*) is the fear of having one's faults exposed and being criticized by others. These sensitivities impel the beginner-practitioner to engage in what is good and avoid what is negative.

The second element is the development of firm strength (*dhṛtibalādhānatā*, *jiān lì chí xìng* 堅力持性, *brtan pa'i stobs bskyed pa*). Firm strength refers to an inner ability that is sufficiently steady in the *bodhisattva*-aspirant, so that s/he may control the deluded mind and completely desist from engaging in afflictions. Such strength is developed when encountering various sufferings in *saṃsāra*, recognizing negative behaviors that are to be controlled, accepting to be reborn in *saṃsāra* for a long time in order to benefit others, being publicly questioned by opponents when teaching the *Dharma* in public to a large audience, and receiving vast and profound *Dharma*-teachings.

The third element is to develop tirelessness (*akhedatā*, *wúyàn* 心無厭, *mi skyo ba*) in all beneficial undertakings. The predisposed *bodhisattva* naturally possesses such strength, but the mind can become further emboldened through constant training, developing insight, and cultivating compassion, resulting in a strong attitude of unweariness, where the *bodhisattva* never gives in to depression (*kheda*, *yàn* 厭, *skyo ba*).

The fourth element is to gain knowledge in the various fields of learning (*śāstrajñatā*, *shànzhī zhū lùn* 善知諸論, *bstan bcos shes pa*). To begin with, the trainee should learn to read and write, understand the meaning and proper pronunciation of words, and then go on to study all five branches of learning, including the Buddhist teachings as well as mundane sciences and crafts.

The fifth element is to know the world (*lokajñatā*, *shànzhī shìjiān* 善知世間, *'jig rten shes pa*). Here, the practitioner comes to see how *saṃsāra* is an endless and insecure cycle of birth, aging, death, and rebirth, as well as how the world over time goes up and down in terms of the length of lifespan, the situation of people, the intensity of afflictions, the prevalence of wrong views, and the occurrence of famine, disease, and warfare in a given epoch. Understanding the world, the *bodhisattva* also comes to appreciate the spiritual path that leads to liberation from *saṃsāra*. Further, the *bodhisattva* should learn about the process of sensory perception, the functioning of the four elements, and the misconception of

[367] WOGIHARA (1930-1936:250-284) = T1579.537b$_{10}$-545b$_{21}$ = D4037.132b$_{7}$-149b$_{3}$.

believing in a permanent self or soul. Knowing the ways of the world, s/he becomes able to distinguish good qualities from bad ones.[368]

The sixth element is that the *bodhisattva* leans on the four reliances (*catvāri pratisaraṇāni*, *sì yī* 四依, *rton pa bzhi*). These are (1) to rely on the meaning and not on the words if doubts arise when studying the teachings, (2) to rely on logic and not on the person giving the teaching if doubts arise when trying to make sense of the teachings, (3) to rely on scriptures of definitive meaning and not on scriptures of provisional meaning if contradictions are seen when comparing the teachings, and (4) when in doubt to rely on the essential understanding one has achieved oneself and not merely on knowledge one has heard from others. In brief, there are four authorities (*prāmāṇya*, *liàng* 量, *tshad ma nyid*) that may provide reliable knowledge, namely the meaning of what is said, reasoning, the teacher, and the understanding one has achieved through meditation. By relying on these, the *bodhisattva* dispels all confusion.

The seventh element is that the trainee masters the four analytical knowledges (*catasro pratisaṃvidaḥ*, *sì wúài jiě* 四無礙解, *so so yang dag par rig pa bzhi*). (1) Analytical knowledge of the *Dharma* (*dharmapratisaṃvid*, *fǎ wúài jiě* 法無礙解, *chos so so yang dag par rig pa*) means to be familiar with all the different enumerations of related terms (*paryāya*, *yìmén* 異門, *rnam grangs*). (2) Analytical knowledge of the meaning (*arthapratisaṃvid*, *yì wúài jiě* 義無礙解, *don so so yang dag par rig pa*) is to be familiar with all the different definitions (*lakṣaṇa*, *yìxiàng* 異相, *mtshan nyid*) of terms. (3) Analytical knowledge of derivative analysis (*niruktipratisaṃvid*, *cí wúài jiě* 詞無礙解, *nges pa'i tshig so so yang dag par rig pa*) is to understand all the different etymological interpretations (*nirvacana*, *shì cí* 釋詞, *nges pa'i ngag*) of terms. (4) Finally, analytical knowledge of rhetoric (*pratibhānapratisaṃvid*, *biàn wúài jiě* 辯無礙解, *spobs pa so so yang dag par rig pa*) comes from knowing all the various subdivisions of terms (*prakārapadaprabheda*, *pǐnbié* 品別, *rnam pa rab tu dbye ba*). Mastering these four types of analytical knowledge, the *bodhisattva* gains expertise (*kauśalya*, *shànqiǎo* 善巧, *mkhas pa*) in five areas of knowledge, to wit, the aggregates (*skandha*, *yùn* 蘊, *phung po*), the constituents of perception (*dhātu*, *jiè* 界, *khams*), the perceptual domains (*āyatana*, *chù* 處, *skye mched*), dependent arising (*pratītyasamutpāda*, *yuánqǐ* 緣起, *rten cing 'brel bar 'byung ba*), and what does and does not constitute a basis (*sthānāsthāna*, *chù fēichù* 處非處, *gnas dang gnas ma yin pa*).

The eighth element is that the aspirant gathers the requisites for Awakening (*bodhisaṃbhāra*, *pútí zīliáng* 菩提資糧, *byang chub kyi tshogs*), i.e., the requisite of merit (*puṇyasaṃbhāra*, *fúdé zīliáng* 福德資糧, *bsod nams kyi tshogs*) and the requisite of knowledge (*jñānasaṃbhāra*, *zhìhuì zīliáng* 智慧資糧, *ye shes kyi tshogs*). The two requisites are not explained here, but the reader is referred to chapter three of the *Bodhisattvabhūmi*, the *Svaparārthapaṭala* (I.3), for further detail. It is added that the accumulation of these requisites gradually increases as the *bodhisattva* practices throughout three immeasurable aeons.

The ninth element is to practice the thirty-seven factors of Awakening (*saptatriṃśad bodhipakṣyā dharmāḥ*, *sānshíqī pútí fēnfǎ* 三十七菩提分法, *byang*

[368] The segment includes a paraphrase of a passage from the *Māṇuṣyakasūtra*, which has been studied by TAKAHASHI (2009) in comparison with a similar paraphrase given in Vasubandhu Kośakāra's *Abhidharmakośabhāṣya*.

chub kyi phyogs kyi chos sum cu rtsa bdun po). Relying on the four analytical knowledges, the *bodhisattva* fully understands these thirty-seven factors as they are taught in the Śrāvakayāna.[369] However, it is said that s/he does not actualize them (*na caināṃ sākṣātkaroti*, *ér bù zuòzhèng* 而不作證, *de dag mngon sum du ni mi byed* do). Although no reason is given, this is presumably because their actualization would result in premature liberation from *saṃsāra*, thereby hindering the *bodhisattva* from realizing the goal of remaining in *saṃsāra* in order to benefit all sentient beings. Instead, the *bodhisattva* applies the Mahāyāna view to these factors, seeing each phenomenon, such as the body, as having a nature that is free from all concepts and ultimately inexpressible.

The tenth element is the *bodhisattva*'s meditative practice of tranquility (*śamatha*, *zhǐ* 止, *zhi gnas*). On the relative level, the *bodhisattva* fully understands the *śrāvaka* path and the existential facts it teaches concerning suffering, the origin of suffering, the end of suffering, and the path leading to that end. The *bodhisattva*'s non-conceptual contemplative focus on the doctrinal points taught in the *śrāvaka* teachings constitutes the meditative practice of tranquility in the Mahāyāna tradition. In other words, the *bodhisattva*'s meditative practice of tranquility is essentially the same as that of the *śrāvaka* path, but the *bodhisattva* engages in these in a special way bringing in a Mahāyāna Prajñāpāramitā understanding. Thus, when practicing tranquility meditation, it is said that the Mahāyāna practitioner develops the meditation to encompass four aspects: (1) the tranquility meditation should be preceded by understanding the ultimate and conventional aspects [of the meditative focus] (*pāramārthikasāṃketikajñānapūrvaṃgama*, *shèngyì shìsú zhì qiánxíng* 勝義世俗智前行, *don dam pa dang brdar btags pa'i shes pa sngon du 'gro ba*); (2) it should result from understanding the ultimate and the conventional aspects [of the meditative focus] (*pāramārthikasāṃketikajñānaphala*, *shèngyì shìsú zhì guǒ* 勝義世俗智果, *don dam pa dang brdar btags pa'i shes pa'i 'bras bu*); (3) the meditator should strive not to entertain any notion involving conceptual proliferation (*sarvaprapañcasaṃjñāsv anābhogavāhanaḥ*, *pǔ yú yīqiè xìlùn xiǎng zhōng wú gōngyòng zhuǎn* 普於一切戲論想中無功用轉, *spros pa'i 'du shes thams cad la lhun gyis grub par 'jug pa*); and (4) the meditator should dwell in a state wherein everything becomes a single taste of equanimity flowing from the signlessness and pacification that appear with the non-conceptual mind that rests in the inexpressibility of things as such (*tasmiṃś ca nirabhilāpye vastumātre nirnimittayā ca nirvikalpacittaśāṃtyā sarvadharmasamataikarasagamī*, *jí yú rúshì lí yán wéishì yóu wúyǒu xiàng wú suǒ fēnbié qí xīn jìjìng qùxiàng yīqiè fǎ píngděng xìng yīwèi shí xìng* 即於如是離言唯事。由無有相無所分別。其心寂靜趣向一切法平等性一味實性, *brjod du med pa'i dngos po tsam de la yang/ mtshan ma med pa'i phyir rmam par mi rtog pa'i sems zhi bas chos thams cad mnyam pa nyid du ro gcig par 'gro ba can*).

The eleventh element is the *bodhisattva*'s practice of insight meditation (*vipaśyanā*, *guān* 觀, *lhag mthong*). While the Mahāyāna practitioner's *śamatha* practice is focused on the relative level of the thirty-seven factors of Awakening as taught in the Śrāvakayāna, the Mahāyāna practitioner's *vipaśyanā* practice is focused on the ultimate level of the thirty-seven factors of Awakening, employing a

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[369] See the above summary of the second Yogasthāna of the *Śrāvakabhūmi*, where they are listed and explained.

penetrating understanding of how these factors truly are by observing their inexpressible nature that is beyond conceptual designations. Again, the meditator develops the meditation to encompass four aspects: (1) the insight meditation should be preceded by tranquility meditation endowed with the four abovementioned aspects (*etaccaturākāraśamathapūrvaṃgama*, *jí sì xíng zhǐ dào qiánxíng* 即四行止道前行, *zhi gnas sngon du 'gro ba rnam pa bzhi po de nyid*); (2) it should be free from the extreme of clinging to untrue presumptions or superimpositions with regard to all phenomena (*sarvadharmeṣu samāropāsadgrāhāṃtavivarjitā*, *yú yīqiè fǎ yuǎnlí zēngyì bùzhèng zhí biān* 於一切法遠離增益不正執邊, *chos thams cad la sgro 'dogs par 'dzin pa'i ngan pa'i mtha' rnam par spangs pa*); (3) it should be free from the extreme of clinging to untrue denials [with regard to all phenomena] (*apavādāsadgrahāṃtavivarjitā*, *yuǎnlí sǔnjiǎn bùzhèng zhí biān* 遠離損減不正執邊, *skur ba 'debs par 'dzin pa ngan pa'i mtha' rnam par spangs pa*); and (4) it should encompass immeasurable ways of presenting the classifications of phenomena (*apramāṇadharmaprabhedavyavasthānanayānugatā*, 及與隨順無量諸法差別。安立理趣妙, *chos rab tu dbye ba rnam par gzhag pa'i tshul tshad med pa dang ldan pa*).

The twelfth element is the *bodhisattva*'s expertise in the methods (*upāyakauśalya*, *fāngbiàn shàn qiǎo* 方便善巧, *thabs la mkhas pa*). This point is explained at length in the chapter. To begin with, a distinction is made between inner and outer facets of expertise in the methods. The inner facets relate to the *bodhisattva*'s realization of the teachings. Since the *bodhisattva* views sentient beings with compassion, s/he never abandons *saṃsāra*. Since s/he sees all conditioned phenomena as they truly are, s/he is consciously reborn in *saṃsāra* with a mind free from defilements. Since s/he eagerly desires the *buddha*-wisdom of the highest Awakening, the *bodhisattva*'s drive is tremendous. The outer facets of the *bodhisattva*'s expertise in the methods pertain to how s/he develops and trains sentient beings by relying on special techniques. For example, the *bodhisattva* ensures that even the smallest roots of beneficial actions in sentient beings yield immeasurable results, e.g. simple acts of generosity such as feeding animals. This is achieved by teaching the doer of the beneficial action to dedicate it (*pariṇāmanā*, *huíxiàng* 迴向, *yongs su bsngo ba*) to the attainment of perfect and complete Awakening. Further, the *bodhisattva* leads others to obtain vast and immeasurable roots of beneficial actions with minimal effort by teaching the Buddhist methods. The text here mentions an array of common Indian non-Buddhist ascetic and religious practices, such as fasting, doing *yoga* exercises, sitting in fire, pit-burial, and Vedic recitation, and how the *bodhisattva* in each case may teach such practitioners corresponding Buddhist methods. Further, the *bodhisattva* exemplifies and teaches to others a variety of simple meritorious practices, such as venerating the Three Jewels, recollecting their qualities, rejoicing in the good done by others, cultivating kindness and compassion, confessing faults and negative actions in front of the Buddha, and so forth, and s/he inspires faith by performing various miracles. Moreover, in order to remove antagony in those who are antipathetic to the Buddha's teachings, introduce those who are open-minded to the teachings, train those who have been introduced, and liberate those who have been trained, the *bodhisattva* employs six special methods. (1) The first is the method of treating people in a welcoming manner, which literally is called "the method of rubbing in the direction of the hair" (*ānulomika upāyaḥ*, *suíshùn huìtōng fāngbiàn shànqiǎo* 隨順會通方便善巧, *mthun pa'i thabs*). This technique is used to overcome antagony and encourage open-mindedness to the teachings. It also pertains to reassuring those who feel

disturbed and apprehensive when hearing the profound teachings on selflessness and emptiness, by informing them of the actual intended meaning of such *sūtra*s, which the passage shortly explains. (2) The second is the method of keeping people attracted (*vibandhasthāyī upāyaḥ*, *gònglì yāoqì fāngbiàn shànqiǎo* 共立要契方便善巧, *'khyig cing sdod pa'i thabs*) by caring for them and protecting them in worldly matters, ensuring they have everything they need, provided that they adopt a given discipline and practice. (3) The third is the method of dealing with insubordination (*visabhāgāśaya upāyaḥ*, *yìfēn yìyào fāngbiàn shànqiǎo* 異分意樂方便善巧, *mi mthun pa'i bsam pa'i thabs*), where the *bodhisattva* temporarily withholds mundane care and protection from someone who has received help but failed to follow the expected discipline and practice. It is emphasized that the *bodhisattva* does so not out of anger but with the intention ultimately to help the person give up the negative behavior in question. (4) The fourth is the method of punishing (*ava-ṣṭaṃbhaja upāyaḥ*, *bīpò suǒshēng fāngbiàn shànqiǎo* 逼迫所生方便善巧, *nan thur las byung ba'i thabs*), where the *bodhisattva* who is a ruler or king threatens a subject who has done something very negative or criminal with physical or material punishment, such as beating, giving a fine, sending the person away, etc., in order to prevent such negative behavior from occurring again. (5) The fifth is the method of rewarding (*kṛtapratikṛtika upāyaḥ*, *shī'ēn bào'ēn fāngbiàn shànqiǎo* 施恩報恩方便善巧, *byas pa la lan ldon pa* or *byas pa la lan glon pa*), where the *bodhisattva* praises someone who has helped and benefited others in various ways, but it is stressed that the *bodhisattva* should not reward good behavior by giving material wealth. (6) The sixth and final type is the pure method (*viśuddha upāyaḥ*, *jiūjìng qīngjìng fāngbiàn shànqiǎo* 究竟清淨方便善巧, *rnam par dag pa'i thabs*), which refers to how a realized *bodhisattva* descends from the Tuṣita heaven and appears as a *buddha* in this world, performing the twelve great deeds.

The thirteenth element is the *bodhisattva*'s mastery of retentiveness (*dhāraṇī*, *miào tuóluóní* 妙陀羅尼, *gzungs*), which is here presented as pertaining to four aspects.[370] (1) The first is called retentiveness of the teachings (*dharmadhāraṇī*, *fǎ tuóluóní* 法陀羅尼, *chos kyi gzungs*). This means that the *bodhisattva* attains a special power of memory and insight, through which s/he is able permanently to memorize endless books and teachings very precisely right down to the letter merely by hearing them once without needing to recite them or commit them to memory. (2) The second is called retentiveness of meaning (*arthadhāraṇī*, *yì tuóluóní* 義陀羅尼, *don gyi gzungs*), referring to a similar special ability to memorize the meaning of teachings. (3) The third is called retentiveness through mantras (*mantradhāraṇī*, *zhòu tuóluóní* 咒陀羅尼, *gsang sngags kyi gzungs*). Here the *bodhisattva* attains a meditative power, whereby s/he is able to bless mantra-syllables in order to pacify adversities and epidemics of sentient beings. (4) The fourth is called retentiveness aimed at attaining the endurance of a *bodhisattva* (*bodhisattvakṣāntilābhāya dhāraṇī*, 能得菩薩忍陀羅尼, *byang chub sems dpa' bzod pa 'thob par byed pa'i gzungs*). It is said that an advanced *bodhisattva* who possesses insight and stays in solitude, who does not speak idly and does not show him- or herself to others, whose intake of food is regulated, careful, and taken in a single sitting, who is devoted to meditation, and who sleeps minimally at night can

[370] For a short study of this passage, see BRAARVIG (1985:19-20).

use one of the many *dhāraṇī* formulas taught by the Buddha, such as *tadyathā iṭimiṭikiṭibhiḥ kṣāntipadāni svāhā*. The practitioner then understands that just as these syllables have no real meaning, all phenomena are devoid of an inherent nature and their reality is ultimately inexpressible. This penetrating comprehension is called the endurance of a *bodhisattva* and by attaining this the practitioner will quickly accomplish the pure exalted motivation and reach the endurance associated with the level of practicing with ascertainment (*adhimukticaryābhūmi*, *shèngjiě xíng dì* 勝解行地, *mos pas spyod pa'i sa*). The text also mentions that to master retentiveness in general, the practitioner has to possess four qualities, namely (1) to be without strong attachment to sensual pleasures, (2) to be without envy of the achievements by others, (3) to give all kinds of alms and be generous without feeling regret, and (4) to take great pleasure in the *Dharma*, especially in the *bodhisattva* teachings.

The fourteenth element is to engender *bodhisattva*-aspirations (*bodhisattvapraṇidhāna*, *zhèng yuàn* 正願, *byang chub sems dpa'i smon lam*), which includes five types. (1) The first is the aspiration of engendering the resolve to attain Awakening (*cittotpādapraṇidhāna*, *fāxīn yuàn* 發心願, *sems bskyed pa'i smon lam*), i.e., to give rise to *bodhicitta*. (2) This is followed by the aspiration of wanting to take rebirth (*upapattipraṇidhāna*, *shòu shēng yuàn* 受生願, *skye ba'i smon lam*), where the *bodhisattva* wishes to be reborn in good saṃsāric existences in order to benefit sentient beings. (3) The third is the aspiration of engagement (*gocarapraṇidhāna*, *suǒxíng yuàn* 所行願, *spyod yul gyi smon lam*), namely the wish to study the teachings and practice meditation. (4) The fourth is called perfect aspiration (*samyakpraṇidhāna*, *zhèng yuàn* 正願, *yang dag pa'i smon lam*), which is the wish to gather all the beneficial actions of a *bodhisattva* and build up all good qualities. (5) The last type is called great aspiration (*mahāpraṇidhāna*, *dà yuàn* 大願, *smon lam chen po*), which consists in a variety of special wishes to venerate the Buddha, learn and protect his teachings, to be reborn as a *buddha* in his final existence, to perform all the multifarious activities of a *bodhisattva*, to develop and train all sentient beings, to establish the teachings in all worlds, to purify an entire *buddha*-field, to undertake all the intentions of a *bodhisattva*, to accomplish the results of all the intentions, and to attain perfect and complete Awakening.

The fifteenth element is for the *bodhisattva* to accomplish meditative absorption (*samādhi*, *sānmādì* 三摩地, *ting nge 'dzin*), which is of three kinds.[371] (1) Meditative absorption into emptiness (*śūnyatāsamādhi*, *kōng sānmādì* 空三摩地, *stong pa nyid kyi ting nge 'dzin*) means that the mind rests (*cittasya sthitiḥ*, *xīn zhèng ānzhù* 心正安住, *sems gnas pa*) in an understanding of seeing things as having an inexpressible nature. (2) Meditative absorption into wishlessness (*apraṇihitaḥ samādhiḥ*, *wú yuàn sānmādì* 無願三摩地, *smon pa med pa'i ting nge 'dzin*) means that the practitioner sees the many faults that come from the afflictions and sufferings associated with misinterpreting the inexpressible nature of things, and with such realization the mind rests in that state without wishing for anything. (3) Meditative absorption into imagelessness (*ānimittaḥ samādhiḥ*, *wú xiāng sānmādì* 無相三摩地, *mtshan ma med pa'i ting nge 'dzin*) means that the mind rests in tranquility while observing the inexpressible nature as it is after having let go off all

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[371] For the three kinds of *sāmadhi*, see the present article by Florin DELEANU.

the images [arising from] the proliferation of thoughts. The text briefly explains why just these three types of meditative absorption are mentioned and no other types.

The sixteenth and final element is that *buddha*s and *bodhisattva*s teach four summary statements (*catvārimāni dharmoddānāni*, *sì zhǒng fǎ wàtuōnā* 四種法嗢拖南, *chos kyi mdo bzhi*) in order to purify sentient beings. These four are: (1) everything conditioned is impermanent (*anityāḥ sarvasaṃskārāḥ*, *yīqiè zhū xíng jiēshì wúcháng* 一切諸行皆是無常, *'du byed thams cad la mi rtag go*), (2) everything conditioned is suffering (*duḥkhāḥ sarvasaṃskārāḥ*, *yīqiè zhū xíng jiēxī kǔ* 一切諸行皆悉是苦, *'du byed thams cad sdug bsngal ba'o*), (3) all phenomena are without a [permanent] self (*anātmānaḥ sarvadharmāḥ*, *yīqiè zhū fǎ jiē wúyǒu wǒ* 一切諸法皆無有我, *chos thams cad bdag med pa'o*), and (4) *nirvāṇa* is peace (*śāṃtaṃ nirvāṇam*, *nièpán jìjìng* 涅槃寂靜, *mya ngan las 'das pa ni zhi ba'o*). The four summary statements are explained in some detail.

I.18 The *Bodhisattvaguṇapaṭala*

The current chapter is the last part of the first Yogasthāna called "The *Yoga*-Section Concerning the Basis [for being a *bodhisattva*]." It is entitled the (I.18) "chapter on the qualities of a *bodhisattva*" (*bodhisattvaguṇapaṭala*, *púsà gōngdé pǐn* 菩薩功德品, *byang chub sems dpa'i yon tan gyi le'u*),[372] and presents four lists of good qualities that characterize the *bodhisattva* who has successfully engendered the resolve for Awakening and followed the training of a *bodhisattva* as described in the preceding parts of the first Yogasthāna.

The first list consists of seven sets (A-G) of five qualities (1-5). (A) To begin with, such an advanced *bodhisattva* possesses five astonishing qualities (*āścaryādbhūtā dharmāḥ*, *shèn xīqí fǎ* 甚希奇法, *ngo mtshar rmad du byung ba'i chos*), namely (1) that s/he for no reason is affectionate towards all sentient beings, (2) that s/he bears the endless suffering of *saṃsāra* in order to benefit the beings, (3) that s/he knows methods for training them in spite of their many afflictions and the great difficulty there is in training them, (4) that s/he has penetrated into the nature of reality, which is most difficult to realize, and (5) that s/he is endowed with inconceivable spiritual powers. (B) Secondly, the advanced *bodhisattva* also possesses five qualities of being unimpressed (*anāścaryādbhutā dharmāḥ*, *bù xīqí fǎ* 不希奇法, *ngo mtshar ma yin pa'i chos*), which serve as the basis for the above astonishing qualities. These include (1) that the *bodhisattva* chooses to forgo own comfort and pleasure and instead chooses to undergo the suffering that is involved in trying to help others. (2) Further, in order to help others, s/he chooses to remain in *saṃsāra* in spite of knowing the faults of *saṃsāra* and the great qualities of *nirvāṇa*. (3) S/he chooses to teach sentient beings verbally in order to help them develop, although the *bodhisattva*'s knowledge is of a bliss that is non-verbal. (4) S/he dedicates to others the roots of beneficial actions, which s/he has accumulated through the practice of the six perfections, and thus chooses to forgo the karmic benefits s/he could personally have obtained thereby. (5) Finally, s/he chooses to take on the duties to be done by others and turns the benefit s/he creates therefrom into a benefit for others. (C) Thirdly, the advanced *bodhisattva*

[372] WOGIHARA (1930-1936:285-300) = T1579.545b$_{24}$-549b$_{8}$ = D4037.149b$_{3}$-157a$_{6}$.

maintains impartiality (*samacitta*, *xīn píngděng* 心平等, *sems snyoms pa*) toward sentient beings in five ways. (1) The *bodhisattva* is impartial in wanting to help all sentient beings on the basis of how s/he at the outset engendered the resolve to reach Awakening for the benefit of all. (2) Likewise, the *bodhisattva*'s compassion embraces everyone. (3) The *bodhisattva*'s love for others is such that s/he regards everyone as if they were his or her one and only child. (4) Understanding that the notion of a 'sentient being' is merely a label affixed to dependently arisen conditioned phenomena, s/he has realized the equality in the nature of all beings. (5) Finally, the *bodhisattva*'s attitude of acting for the benefit of others is impartial, because s/he sees that just as s/he helps one sentient being in the same way s/he should help them all. (D) Fourthly, the advanced *bodhisattva* does five kinds of actions to benefit sentient beings (*sattveṣu sarvopakārakriyā*, *yǒuqíng néng zuò yīqiè ráiyì zhī shì* 有情能作一切饒益之事, *sems can rnams la…phan 'dogs pa'i bya ba thams cad*). These include (1) showing the right livelihood, (2) showing the actions that bring benefit to those who are engaged in non-beneficial actions, (3) serving as a protector for those who suffer and are without a refuge, (4) showing the path that leads to happiness, and (5) teaching the methods of the three vehicles. (E) Fifthly, the advanced *bodhisattva* shows gratitude (*pratyupakāra*, *chóubào* 酬報, *lan du phan 'dogs pa*) in five ways to sentient beings who help him or her. S/he does so (1) by connecting them with his or her own good qualities, (2) by being committed to fostering their good qualities, (3) by helping those who suffer and are without refuge, (4) by venerating the *buddha*s, and (5) by venerating those who recite, write, or hold the Buddha's teachings. (F) Sixthly, the advanced *bodhisattva* always wishes for five things, viz. (1) to encounter the *buddha*s who appear in the world, (2) to hear the *bodhisattva*-teachings from them, (3) to possess the spiritual powers needed to develop all sentient beings, (4) to attain perfect and complete Awakening, and (5) to lead a complete gathering of *śrāvaka*-disciples after having attained full Awakening. (G) Seventhly, there are five ways in which the *bodhisattva*'s actions to benefit others are never futile (*avandhyo 'rthakriyāprayoga*, *bù xū ráoyì yìjiā* 不虛饒益加行, *don bya ba'i sbyor ba…'bras bu yod par 'gyur*), namely (1-2) that the *bodhisattva* right from the outset wishes to bring benefit and happiness to sentient beings, (3-4) that s/he understands benefit and happiness as they really are, and (5) does so with a mind free from error. The text here refers the reader to the *Pūjāsevāpramāṇa-paṭala* (I.16) for further explanations.

The second list is a fourfold enumeration (A-D) detailing qualities to be upheld as well as faults to be abandoned by the *bodhisattva*. (A) At the outset, five ways in which the advanced *bodhisattva*'s practice is completely right (*bodhisattvasya sarvasamyakprayoga*, *yīqiè púsà wú dǎo jiāxíng* 一切菩薩無倒加行, *byang chub sems dpa'i yang dag pa'i sbyor ba thams cad*) are mentioned first. These refer to that the *bodhisattva*'s practice (1) is carefully maintained, (2) is free from anything blameworthy, (3) is endowed with the power of introspection, (4) is of completely pure intention, and (5) is fully guarded against any potential lapses. (B) Secondly, the text presents five factors that constitute a setback for the *bodhisattva* (*hānabhāgīyā dharmāḥ*, *shùntuì fēn fǎ* 順退分法, *'bri ba dang mthun pa'i chos*): (1) to disrespect the *Dharma* and its reciters, (2) to be careless or sluggish, (3) to be engrossed in the afflictions, (4) to be engrossed in wrong behavior, and (5) to be arrogant by looking down on other *bodhisattva*s and seeing the *Dharma* as being faulty. The *bodhisattva* progressively turns away from these negative attitudes by fostering their opposite qualities of excellence (*dharmā viśeṣabhāgīyāḥ*, *shùnshèng fēn fǎ* 順勝分法, *chos rnams khyad par du 'gro ba dang mthun pa*).

(C) Thirdly, there may be five faults in the *bodhisattva* that resemble qualities (*guṇapratirūpakā bodhisattvadoṣāḥ*, *xiāngsì gōngdé* 菩薩略有五種相似功德, *yon tan ltar bcos pa'i byang chub sems dpa'i skyon*). These include: (1) doing harmful actions when reproaching persons engaged in highly negative behaviors, (2) acting in a pure manner in order to deceive others, (3) becoming a scholar (*paṇḍita*) through knowledge derived from the doctrines of the materialists (*lokāyatā*) and other non-Buddhist (*tīrthika*) dogmas, (4) overdoing positive actions such as giving something improper, and (5) promoting false doctrines by teaching them as though they were the true *Dharma*. In contradistinction to these, there are five genuine *bodhisattva*-qualities (*bhūtā bodhisattvaguṇāḥ*, *zhēnshí gōngdé* 真實功德, *byang chub sems dpa'i yang dag pa'i yon tan*), which simply are the opposite of the five faults that resemble qualities. (D) Fourthly, a short list is given showing how the *bodhisattva* develops sentient beings (*vinayana*, *shàn tiào fú* 善調伏, *'dul bar byed par*) by training them in ten retreats. These include: (1) to retreat from negative behavior, (2) to retreat from sensual pleasures, (3) to retreat from downfalls, (4) to restrain the senses, (5) to maintain attentiveness, (6) to retreat from gatherings [of people], (7) to retreat from wrong discernment once the practitioner has entered physical retreat, (8) to retreat from the hindrances, (9) to retreat from outbursts of the afflictions, and (10) to retreat from [dormant] debilitations associated with the afflictions.

The third list details five other aspects (A-E) of the *bodhisattva*'s advanced development. (A) The first point concerns the manner in which *buddha*s predict (*vyākṛti*, *shòu jì* 受記, *lung bstan pa*) the maturation and final Awakening of a *bodhisattva*. (B) Secondly, the text explains the *bodhisattva*'s definitive advancement (*niyatipāta*, *duò yú juédìng* 墮於決定, *nges par zhugs pa*) in terms of predisposition, engendering the resolve for Awakening, and performing irreproachable activities to benefit others. (C) Thirdly, five necessary engagements (*avaśya-karaṇīya*, *dìng suǒ yīng zuò* 定所應作, *nges par bya ba*) of a *bodhisattva* are enumerated without which full Awakening cannot be reached: (1) initially to engender the resolve for Awakening, (2) to feel compassion for sentient beings, (3) to have a burning drive for Awakening, (4) to learn all five branches of learning, and (5) to be untiring. (D) Fourthly, the text lists five constant engagements (*sātatyakaraṇīya*, *cháng suǒ yīng zuò* 常所應作, *rtag par bya ba*) of a *bodhisattva*, namely (1) never to be careless, (2) always to protect sentient beings who are suffering and without any refuge, (3) to venerate the Buddha, (4) to recognize downfalls, and (5) to apply *bodhicitta* to all outer and inner activities. (E) Fifthly, there are ten things that the *bodhisattva* considers foremost (*pradhānasaṃmatā*, *zàiyú zuìshàng* 在於最上, *gtso bor 'dod pa*). S/he sees: (1) the *bodhisattva*-predisposition as foremost among all predispositions, (2) the resolve for Awakening as foremost among all aspirations, (3) drive and insight as foremost among the perfections, (4) affectionate speech as foremost among the bases for gathering students, (5) the Buddha as foremost among all beings, (6) compassion as foremost among the immeasurable attitudes, (7) the fourth meditation as foremost among all meditations, (8) the meditative absorption of emptiness as foremost among the three meditative absorptions, (9) the absorption of cessation as foremost among all absorptions, and (10) expertise in the pure method as foremost among all expertise in the methods.

The fourth list concerns seven aspects (A-G) associated with gaining knowledge and teaching the *Dharma*. (A) First, there are four things that can be terminologically determined (*prajñaptivyavasthāna*, *shīshè jiànlì* 施設建立, *gdags pa*

rnam par gzhag pa) only by *buddha*s and *bodhisattva*s, namely (1) the various sections of the teachings, (2) the various types of truths or existential facts, (3) the four reasonings, and (4) the three vehicles. (B) Secondly, the *bodhisattva* engages in the four investigations (*paryeṣaṇā*, *xínsi* 尋思, *yongs su tshol ba*) and attains the four complete knowledges of these as they are (*yathābhūtaparijñāna*, *rúshí biàn zhī* 如實遍知, *ji lta ba bzhin du yongs su shes pa*) in terms of (1) names, (2) things, (3) verbal designations portraying a self-nature, and (4) verbal designations portraying differences.[373] (C) Thirdly, by knowing five immeasurables (*apremeya*, *wúliàng* 無量, *dpag tu med pa*), the *bodhisattva* gains expertise in everything: (1) the immeasurable constituent of sentient beings, (2) the immeasurable constituent of the world, (3) the immeasurable constituent of phenomena, (4) the immeasurable constituent of those who are to be trained, and (5) the immeasurable constituent of methods for training. These categories, some of which were mentioned in the *Manobhūmi*, are here explained in some detail. (D) Fourthly, five great effects stem from the fact that *buddha*s and *bodhisattva*s teach the *Dharma* to sentient beings (*dharmadeśanāyāḥ vipulāḥ phalānuśaṃsāḥ*, *dà guǒ shènglì* 大果勝利, *chos bstan pa'i 'bras bu'i phan yon rgya che ba*), namely (1) that some beings develop the immaculate eye of the *Dharma* when they hear the teachings, (2) some obtain the end of corruption, (3) some engender the resolve for Awakening, (4) some attain the endurance of a *bodhisattva*, and (5) the *Dharma* remains in the world for a long time by being transmitted via teaching, recitation, and practice. (E) Fifthly, there are seven greatnesses (*mahattva*, *dàxìng* 大性, *chen po*) associated with the *bodhisattva*-vehicle, which is why it is called the Great Vehicle (*mahāyāna*, *dàshèng* 大乘, *theg pa chen po*), namely the great scope of (1) its teachings, (2) engendered resolve, (3) confidence, (4) motivation, (5) the gathering of its requisites, (6) the time it takes, and (7) its realization. (F) Sixthly, there are eight *Dharma*s that comprise the Mahāyāna in its entirety (*sarvasya mahāyānasya saṃgrahaḥ*, *shè yīqiè dàshèng* 攝一切大乘, *theg pa chen po thams cad sdud par byed pa*). These are (1) the teachings of the *bodhisattvapiṭaka*, (2) the teachings from this *piṭaka* on the nature of reality as well as on the vast and unfathomable spiritual powers of *buddha*s and *bodhisattva*s, (3) properly listening to these teachings, (4) properly understanding them, (5) feeling confidence in them, (6) taking up a form of meditative cultivation based thereon, (7) accomplishing the result of this cultivation, and (8) thereby becoming liberated from *saṃsāra*. (G) Seventhly, *bodhisattva*s who train in this way reach perfect and complete Awake-ning and there are ten kinds of *bodhisattva*s. These include: (1) those predestined for the Mahāyāna, (2) those who have entered the path, (3) those without pure conviction, (4) those with pure conviction, (5) the unmatured, (6) the matured, (7) those without definitive advancement, (8) those with definitive advancement, (9) those bound with a final rebirth, and (10) those who are in their last rebirth. These steps are explained with reference to the special system of levels of the path (*bhūmi*, *dì* 地, *sa*) presented in the *Bodhisattvabhūmi* to be explained below. The chapter ends with a short paragraph discussing the name *bodhisattva*,

[373] For an outline of these, see the above summary of the *Tattvārthapaṭala* (I.4) of the *Bodhisattvabhūmi*. For a discussion, see the present articles by Noritoshi ARAMAKI and Florin DELEANU.

how it applies to the different levels of *bodhisattva*s mentioned here, and providing a series of epithets that are often used for *bodhisattva*s in the scriptures.

II. The Second Yogasthāna: *Ādhārānudharmayogasthāna*

While the first *yoga*-section presented the basis or provision for being a *bodhisattva* explaining the predisposition, the engendering of the resolve for Awakening, and the practices leading to Awakening, the second *yoga*-section augments the first section by clarifying subsidiary elements. It is entitled "the *yoga*-section on the subsidiary factors ensuing from the basis" (*ādhārānudharmayogasthāna*, *chí suífǎ yújiā chù* 持隨法瑜伽處, *gzhi'i mthun pa'i chos kyi rnal 'byor gyi gnas*). From among the ten General Topics covered in the *Bodhisattvabhūmi* book, the second Yogasthāna explicates General Topics 2-5, viz. (General Topic 2) the characteristics [of a *bodhisattva*] (*liṅga*, *xiàng* 相, *rtags*), (General Topic 3) the classes [of *bodhisattva*s] (*pakṣa*, *fēn* 分, *phyogs*), (General Topic 4) the [*bodhisattva*'s] exalted conviction (*adhyāśaya*, *zēngshàng yìlè* 增上意樂, *lhag pa'i bsam pa*), and (General Topic 5) the sojourns [of a *bodhisattva*'s practice] (*vihāra*, *zhù* 住, *gnas pa*).

The second Yogasthāna consists of four corresponding chapters explaining these four General Topics, viz. (II.1) the chapter on the characteristics of a *bodhisattva* (*bodhisattvaliṅgapaṭala*, *púsà xiàng pǐn* 菩薩相品, *byang chub sems dpa'i rtags kyi le'u*), (II.2) the chapter on the classes [of *bodhisattva*s] (*pakṣapaṭala*, *fēn pǐn* 分品, *phyogs kyi le'u*), (II.3) the chapter on the [*bodhisattva*'s] exalted conviction (*adhyāśayapaṭala*, *zēngshàng yìlè pǐn* 增上意樂品, *lhag pa'i bsam pa'i le'u*), and (II.4) the chapter on the sojourns [of a *bodhisattva*'s practice] (*vihāra-paṭala*, *zhù pǐn* 住品, *gnas pa'i le'u*).

II.1 The *Bodhisattvaliṅgapaṭala*

The (II.1) "chapter on the characteristics of a *bodhisattva*" (*bodhisattvaliṅgapaṭala*, *púsà xiàng pǐn* 菩薩相品, *byang chub sems dpa'i rtags kyi le'u*), which explicates **(General Topic 2) the characteristics [of a *bodhisattva*] (*liṅga*, *xiàng* 相, *rtags*)**, lays out five distinctive traits defining a *bodhisattva*.[374] The five distinctive traits are: (1) compassion (*anukampā*, *āimǐn* 哀愍, *snying brtse ba*), (2) affectionate speech (*priyavāditā*, *ài'yǔ* 愛語, *snyan par smra ba*), (3) courage (*vairya*, *yǒngměng* 勇猛, *brtan pa*), (4) openhandedness (*muktahastatā*, *shū shǒu huì shī* 舒手惠施, *lag rkyong ba*), and (5) an ability to unravel deep underlying meanings (*gambhīrārtha-saṃdhinirmocanatā*, *néng jiě shèn shēn yìlǐ mìyì* 能解甚深義理密意, *don dang dgongs pa zab mo nges par 'grel pa*).

The chapter structures its explanation of the five distinctive traits under five points, viz. (A) their nature (*svabhāva*, *zìxìng* 自性, *ngo bo nyid*), (B) their foci or referents (*adhiṣṭhāna*, *yīchù* 依處, *gnas*), (C) their results and benefits (*phalānu-śaṃsa*, *guǒlì* 果利, *'bras bu'i phan yon*), (D) their sequence (*anukrama*, *cìdì* 次第, *go rims*), and (E) their inclusion (*saṃgraha*, *shè* 攝, *bsdu ba*). Each point (A-E) includes explanation of all five distinctive traits (1-5).

(A) As for the natures of the five distinctive traits of a *bodhisattva*, compassion has a dual nature, namely an intentional aspect and a pragmatic aspect. Its inten-

[374] WOGIHARA (1930-1936:301-306) = T1579.549b$_{17}$-550c$_{3}$ = D4037.157a$_{6}$-160a$_{1}$.

tional aspect is the intention to help and bring happiness to others. Its pragmatic aspect is to do whatever possible with body and speech in order to accomplish this intention. The nature of affectionate speech is to speak in a manner that brings joy and is helpful. The nature of courage is to have a character that is steady, without timidness, and able. Openhandedness is to be very generous in a manner that is not at all defiled by afflictions. The ability to unravel deep underlying meanings implies possessing the knowledge that comes from applying the four analytical knowledges.[375]

(B) Compassion relates to five referents in that it is directed towards sentient beings who experience suffering, are locked in negative behaviors, are lustful and promiscuous,[376] are stuck in incorrect spiritual practices, or are bound by the afflictions and ensuing tendencies. Affectionate speech is concerned with expressing the right form of conversation, joy, consolation and encouragement, restriction, and instruction. Courage is concerned with developing firm strength as explained in the *Bodhipakṣyapaṭala* (I.17). Openhandedness involves being generous continously, joyfully, respectfully, unafflictedly, and without attachment. The ability to unravel deep underlying meanings concerns explaining the profound *sūtra*s taught by the Buddha that propound emptiness and dependent arising, the various disciplinary downfalls presented in the Vinaya, the characteristics of phenomena laid out in the mnemonic lists of the Abhidharma, the hidden intended meaning of the teachings, and the definitions, meanings, derivative etymologies, and subdivisions of all *Dharma* terminology.

(C) In terms of their results and benefits, compassion leads the *bodhisattva* to accomplish all goals that bring benefit without ever feeling downcast and depressed. It is also mentioned that the Buddha taught that friendliness causes the body to be impervious to poisons, weapons, and so forth. Affectionate speech leads to giving up the four negative types of speech and to use speech in a way that is beneficial for oneself and others. The steadiness of courage leads to giving up laziness and apathy, and developing a mind that takes joy in practicing the discipline of a *bodhisattva* and that possesses endurance and drive. The results and benefits of openhandedness and the ability to unravel deep underlying meanings were explained in the *Prabhāvapaṭala* (I.5) under the rubrics of the spiritual powers associated with generosity and insight.

(D) The sequence of the five distinctive traits is such that the *bodhisattva* first exhibits compassion, whereby s/he cares for and wishes to help sentient beings. In order to guide them to practice beneficial actions and relinquish negative actions, the *bodhisattva* then develops affectionate speech. This is followed by the courage to undergo the various hardships that are involved in helping and guiding them. Thereupon, the *bodhisattva* practices openhandedness to care for his or her followers materially and otherwise, and in order to teach them the right methods, the *bodhisattva* finally develops the ability to unravel deep underlying meanings.

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[375] Concerning the four analytical knowledges, see the summary of the *Bodhipakṣyapaṭala*, chapter I.17 of the *Bodhisattvabhūmi*.

[376] From a social-historical perspective, it may be interesting to note that the text here exemplifies being lustful and promiscuous (*pramatta*) by giving a list of entertainers, such as actors, dancers, performers, and comedians.

(E) Finally, the five distinctive traits may be included in the categories of the six perfections (*pāramitā*), in that compassion is part of the perfection of meditation, affectionate speech is included in the perfections of discipline and insight, courage is part of the perfections of drive, endurance, and insight, openhandedness belongs to the perfection of generosity, and the ability to unravel deep underlying meanings pertains to the perfections of meditation and insight.

II.2 The *Pakṣapaṭala*

The (II.2) "chapter on the classes [of *bodhisattva*s]" (*pakṣapaṭala*, *fēn pǐn* 分品, *phyogs kyi le'u*), which explicates **(General Topic 3) the classes [of *bodhisattva*s] (*pakṣa*, *fēn* 分, *phyogs*)**, distinguishes two overall types of *bodhisattva*s, viz. lay practitioners belonging to the group of householders (*gṛhipakṣa*, *zàijiā fēn* 在家分, *khyim pa'i phyogs*) and those with monastic ordination belonging to the group of renunciants (*pravrajitapakṣa*, *chūjiā fēn* 出家分, *rab tu byung ba'i phyogs*).[377] It then presents four *Dharma*s (*fǎ* 法, *chos*), i.e., spiritual practices, that are commonly undertaken by both types of *bodhisattva*s.

The first practice is the performance of good deeds (*sukṛtakarmāntatā*, *shàn xiū shìyè* 善修事業, *las kyi mtha' legs par byas pa*). It is explained that a *bodhisattva* practices the six perfections under any circumstance in a manner that is disciplined, perfect, continual, and impeccable.

The second is to develop skillfulness and expertise (*kauśalya*, *fāngbiàn shànqiǎo* 方便善巧, *mkhas pa*). *Bodhisattva*s enable others to help themselves through their skillfulness in methods that dispel resistance in those who are hostile to the *Dharma*, allow those who are open to enter the *Dharma*, train those who have entered the *Dharma*, and liberate those who have been trained. They refute the wrong assertions of others through their expertise in all mundane sciences. They ensure that lapses in their practice of the *bodhisattva*-discipline of vows never occur or immediately restore and maintain their discipline through skillfulness and expertise in paying attention to transgressions. They achieve all wished-for goals in the future through skillfulness in making aspiration prayers. Also, they teach the *Dharma* in perfect accordance with the audience's predispositions, aptitudes, and confidence with expertise in the three vehicles.

The third is to care for others (*parānugrāha*, *ráoyì yú tā* 饒益於他, *gzhan la phan 'dogs pa*), which in brief means to help and guide others through the four bases for gathering students (*catvāri saṃgrahavastūni*, *sì shè shì* 四攝事, *bsdu ba'i dngos po bzhi*).[378] For a longer explanation, the present chapter refers the reader to the *Svaparārthapaṭala* (I.3).

The fourth is to perform dedicatory transfer (*pariṇāmanā*, *wúdào huíxiàng* 無倒迴向, *yongs su bsngo ba*), where the *bodhisattva* dedicates all good actions done in the past, present, and future, e.g., all the activities accomplished by the performance of good deeds, applying skillfulness and expertise, and caring for others,

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[377] WOGIHARA (1930-1936:307-311) = T1579.550c_5-551c_7 = D4037.160a_1-162a_3. The division of householder and renunciant *bodhisattva*s is discussed in the present article by Noriaki HAKAMAYA on the basis of the *Śīlapaṭala* (I.10).

[378] For an explanation of these, see the *Saṃgrahavastupaṭala* (I.15).

towards the great goal of attaining the perfect and complete Awakening of a *buddha*, without wishing for any saṃsāric result.

The chapter ends by stating that all *bodhisattva*s, whether they are householders or renunciants, strive towards and achieve Awakening purely by means of these four practices. However, though they perform the same practices, it is declared that renunciant *bodhisattva*s are vastly superior to, more outstanding, and nobler than householder *bodhisattva*s. Five reasons are given for this. First, it is said that renunciant *bodhisattva*s – unlike householder *bodhisattva*s – are not fettered by the shortcomings and limitations of raising a family. Secondly, they are free from the afflictions and sufferings stemming from having to provide for a family by engaging in farming, business, or the affairs of the kingdom. Thirdly, they are much more self-controlled given their steadfast practice of celibacy. Fourthly, in view of these freedoms they are able to progress faster and more easily on the path. Finally, their words are better received and respected by others in light of the respectability of their strict ascetic discipline.

II.3 The *Adhyāśayapaṭala*

The (II.3) "chapter on the exalted conviction" (*adhyāśayapaṭala*, *zēngshàng yìlè pǐn* 增上意樂品, *lhag pa'i bsam pa'i le'u*), which explicates **(General Topic 4) the [*bodhisattva*'s] exalted conviction (*adhyāśaya*, *zēngshàng yìlè* 增上意樂, *lhag pa'i bsam pa*)**, presents the *bodhisattva*'s pure motivation and mindset and how it is put into life.[379]

To begin with, it is said that the *bodhisattva* feels seven forms of tenderness (*vātsalya*, *liánmǐn* 憐愍, *mnyes gshin pa*) towards sentient beings, namely a tenderness that is fearless, befitting, untiring, unsolicited, profitless, extensive, and nondiscriminating. A *bodhisattva* who has such a feeling is said to have the highest form of good intention.

Moreover, the *bodhisattva* possesses exalted conviction (*adhyāśaya*, *zēngshàng yìlè* 增上意樂, *lhag pa'i bsam pa*). This is defined as an ascertainment, thorough comprehension, and certainty in the Buddha's teachings derived from faith and analysis of the *Dharma*. The chapter lays out fifteen forms of exalted conviction (1-15), which are put into life through a series of ten activities (*kṛtya*, *néng zuò* 能作, *bya ba*). With (1-3) conviction in the Three Jewels, s/he applies him- or herself to gathering the requisites for Awakening by venerating the Three Jewels. With (4) conviction in the discipline of vows, the *bodhisattva* takes and upholds the vows of the *bodhisattva*-discipline without allowing any transgression to occur even at the cost of his or her life. With (5) conviction in the practice of the perfections, the *bodhisattva* conscientiously and carefully practices the six perfections. With (6) conviction in the nature of reality, the *bodhisattva* remains in *saṃsāra* without entertaining any afflicted state of mind in order to help sentient beings, but without abandoning *nirvāṇa*. With (7) conviction in the spiritual powers of the *buddha*s and *bodhisattva*s, s/he makes known his or her faith in the teachings and strives to cultivate its meaning in meditation without settling for a mere intellectual understanding. With (8) a conviction of wanting to help sentient beings accomplish what

[379] WOGIHARA (1930-1936:312-316) = T1579.551c_9-552c_{18} = D4037.162a_3-164a_5.

is beneficial,[380] (9) of wanting to care for them and make them happy, and (10) of being non-materialistic without desire for profit or hope for pleasant results of his or her actions, the *bodhisattva* undertakes all sorts of actions that help sentient beings without becoming downcast or depressed. With (11) a steady conviction of aiming for the highest and complete Awakening, the *bodhisattva* keeps up a fierce and consistent drive without weakness or letting go. With (12) an unerring conviction aimed at acquiring perfect knowledge of the methods for benefiting beings and reaching Awakening, s/he thoroughly practices the teachings and quickly reaches clairvoyance, without settling for a trifling or lesser result. With (13) the impure conviction pertaining to the level of practicing with ascertainment and (14) the pure conviction pertaining to the level of pure exalted conviction up to the level of practicing with certainty, the *bodhisattva* progresses through the path. The latter form of conviction is characterized as 'checked' (*nigṛhīta*, *yìng diàofú* 應調伏, *tshar gcad pa*), since it is attained via careful examination of reality. Finally, with (15) the exceedingly pure conviction pertaining to the level of reaching perfection, which may be characterized as 'spontaneous' (*sahaja*, *jūshēng* 俱生, *lhan cig skyes pa*) since it appears naturally, the *bodhisattva* attains the perfect and complete Awakening of a *buddha* in order to benefit humans and gods. The chapter ends by declaring that it is through these fifteen types of exalted conviction that all *buddha*s of the past, present, and future attain Awakening.

II.4 The *Vihārapaṭala*

The fourth and final chapter of the second Yogasthāna, which explicates **(General Topic 5) the sojourns [of a *bodhisattva*'s practice] (*vihāra*, *zhù* 住, *gnas pa*)**, is somewhat longer than the three preceding chapters. It is entitled (II.4) "chapter on the sojourns [of a *bodhisattva*]" (*vihārapaṭala*, *zhù pǐn* 住品, *gnas pa'i le'u*).[381] It lays out thirteen levels or 'sojourns' (*vihāra*, *zhù* 住, *gnas pa*) that subsume all the progressive practices and accomplishments of a *bodhisattva* (*bodhisattvacārya*, *púsà xíng* 菩薩行, *byang chub sems dpa'i bslab pa*).

The first is the sojourn of [having] the predisposition (*gotravihāra*, *zhǒngxìng zhù* 種性住, *rigs la gnas pa*). It refers to the level of a potential *bodhisattva* who possesses the predisposition for becoming a *bodhisattva* but who has not yet engendered the resolve for Awakening nor begun to practice the path. It is explained that such a person inherently is endowed with *bodhisattva* qualities in the sense that s/he has an innate goodness, which will come to fore when the person begins to practice. S/he is endowed with the seeds for all the *buddha*-qualities, which lie dormant in the body.

The second is the sojourn of practicing with ascertainment (*adhimukticaryā-vihāra*, *shèngjiě xíng zhù* 勝解行住, *mos pas spyod pa la gnas pa*). It refers to the level of a *bodhisattva* who has engendered the resolve for Awakening for the first time and who practices the path with impure conviction,[382] i.e., before reaching the

[380] For a thorough discussion of the word 'beneficial' (*kuśala*), see the present article by Lambert SCHMITHAUSEN.

[381] WOGIHARA (1930-1936:317-358) = T1579.552c$_{20}$-562c$_{19}$ = D4037.164a$_{5}$-185b$_{7}$.

[382] For the convictions mentioned here and below, see the *Adhyāśayapaṭala* (II.3).

first breakthrough to direct realization. At this level, the *bodhisattva*'s meditative cultivation remains limited, unstable, and uncertain.

The third is the sojourn of joy (*pramuditavihāra*, *jí huānxǐ zhù* 極歡喜住, *rab tu dga' ba la gnas pa*). It refers to the level where the *bodhisattva* practices with pure conviction, i.e., with a first glimpse of direct realization. The *bodhisattva*'s meditative cultivation has now become vast, uninterrupted, and certain.

The fourth is the sojourn of higher discipline (*adhiśīlavihāra*, *zēngshàngjiè zhù* 增上戒住, *lhag pa'i tshul khrims la gnas pa*). It is the level of practicing a cultivated form of discipline on the basis of pure conviction.

The fifth is the sojourn of higher mind (*adhicittavihāra*, *zēngshàng xīn zhù* 增上心住, *lhag pa'i sems la gnas pa*). This is the level of practicing all stages of mundane meditation on the basis of higher discipline in its purest form.

The sixth is the sojourn of higher insight associated with the factors of Awakening (*bodhipakṣyapratisaṃyukto 'dhiprajñavihāra*, *juéfēn xiāngyìng zēngshàng huì zhù* 覺分相應增上慧住, *byang chub kyi phyogs dang ldan pa'i lhag pa'i shes rab la gnas pa*). It is the level of analyzing the thirty-seven factors of Awakening in order to realize the truths, after the practitioner has perfected the knowledge derived from mundane meditation.

The seventh is the sojourn of higher insight associated with the truths (*satyapratisaṃyukto 'dhiprajñavihāra*, *zhūdì xiāngyìng zēngshàng huì zhù* 諸諦相應增上慧住, *bde ba dang ldan pa'i lhag pa'i shes rab la gnas pa*). It is the level of fully realizing the truths as they are on the basis of having analyzed the factors of Awakening.

The eighth is the sojourn of higher insight associated with the arising and ceasing of dependent arising (*pratītyasamutpādapravṛttinivṛttipratisaṃyukto 'dhiprajñavihāra*, *yuánqǐ liúzhuǎn zhǐxī xiāngyìng zēngshàng huì zhù* 緣起流轉止息相應增上慧住, *rten cing 'brel par 'byung ba la 'jug pa dang ldog pa dang ldan pa'i lhag pa'i shes rab la gnas pa*). It is the level wherein the practitioner after having mastered the truths sees how suffering arises when the existential facts are not understood and how suffering comes to an end when the existential facts are understood.

The ninth is the sojourn free from conceptual characteristics where the path is steadily followed intentionally and with effort (*sābhisaṃskāraḥ sābhogo niśchidra-mārgavāhano nirnimitto vihāraḥ*, *yǒu jiāxíng yǒu gōngyòng wúxiàng zhù* 有加行有功用無間缺道運轉無相住, *mtshan ma med pa la gnas pa mngon par 'du byed pa dang bcas shing rtsol ba dang bcas pa la rgyun chags kyi lam la 'jug pa*). Here, on the basis of his mastery of the three kinds of higher insight, the *bodhisattva* constantly cultivates non-conceptual insight into the reality of all phenomena as it truly is, while applying intention and effort. The *bodhisattva*'s meditative cultivation has now become immeasurable, uninterrupted, and certain.

The tenth is the sojourn free from conceptual characteristics where the path is automatically followed spontaneously and effortlessly (*anabhisaṃskāro 'anābhoga-mārgavāhano nirnimitta eva vihāraḥ*, *wú jiāxíng wú gōngyòng wúxiāng zhù* 無加行無功用無間缺道運轉無相住, *mtshan ma med pa la gnas pa nyid mngon par 'du byed pa med cing lhun gyis grub pa'i lam la 'jug pa*). On this level, the *bodhisattva* is able to walk the path spontaneously and effortlessly due to mastery of the former level.

The eleventh is the sojourn of analytical knowledge (*pratisaṃvidvihāra*, *wú'ài jiě zhù* 無礙解住, *so so yang dag par rig pa la gnas pa*). Here, the *bodhisattva* uses his great mastery of insight and meditation to teach the *Dharma* to others with full

exposition of related terms, their meanings, their derivative analyses, and subdivisions.[383]

The twelfth is the highest and perfected *bodhisattva* sojourn (*paramaḥ pariniṣpanno bodhisattvavihāraḥ*, *zuìshàng chéngmǎn púsà zhù* 最上成滿菩薩住, *byang chub sems dpa'i gnas mchog yongs su grub pa*). This level is the culmination of the *bodhisattva*'s path, where he receives the consecration of the highest and complete Awakening. Thereafter, he is in his final rebirth or he only has a single rebirth remaining before entering *nirvāṇa*.

The thirteenth is the sojourn of a Tathāgata (*tathāgato vihāraḥ*, *rúlái zhù* 如來住, *de bzhin gshegs pa'i gnas*). At this point, the *bodhisattva* has finally become a *buddha*, and after manifesting perfect and complete Awakening under the *bodhi*-tree he performs all the various deeds of a *buddha*.

The chapter provides a very lengthy description of each sojourn in terms of the qualities and characteristics the *bodhisattva* exhibits on each level. It ends with a short explanation somewhat similar to that given at the end of the *Bodhipaṭala* (I.7), saying that the *bodhisattva* progresses through these stages over the course of hundred of thousands of aeons, which in general can be summed up as spanning three countless aeons. After having become a practicing *bodhisattva* by engendering the resolve for Awakening for the first time, the *bodhisattva* abides on the second sojourn of practicing with ascertainment throughout the first series of countless aeons, culminating with attaining the third sojourn of joy. During the second series of countless aeons, the *bodhisattva* gradually progresses from the third sojourn of joy up to the ninth sojourn free from conceptual characteristics where the path is steadily followed intentionally and with effort. In the course of the third series of countless aeons, the *bodhisattva* dwells on the three final sojourns before finally attaining the sojourn of a Tathāgata during his final rebirth. It is here also explained how the afflictive and cognitive hindrances are removed in the course of these aeons,[384] and how the sojourns of the *bodhisattva* path compares with the stages of the *śrāvaka* path.

III. The Third Yogasthāna: *Ādhāraniṣṭhāyogasthāna*

The third Yogasthāna is entitled "the *yoga*-section on the culmination of the basis" (*ādhāraniṣṭhāyogasthāna*, *chí jiūjìng yújiā chù* 持究竟瑜伽處, *gzhi'i rnal 'byor gyi gnas tha ma*). The section is concerned with the five remaining General Topics covered in the *Bodhisattvabhūmi*, namely (General Topic 6) the [*bodhisattva*'s] rebirths (*upapatti*, *shēng* 生, *skye ba*), (General Topic 7) [how the *bodhisattva* engages in] leading [sentient beings to perfection] (*parigraha*, *shèshòu* 攝受, *yongs su 'dzin pa*), (General Topic 8) the levels [of *bodhisattvas*] (*bhūmi*, *dì* 地, *sa*), (General Topic 9) the [*bodhisattva*'s] practices (*caryā*, *xíng* 行, *spyod pa*), and (General Topic 10) [the *bodhisattva*'s] ascension [to the result of becoming a *buddha*] (*pratiṣṭhā*, *jiànlì* 建立, *rab tu gnas pa*). Correspondingly, the section contains six chapters, which are (III.1) the chapter on rebirth (*upapattipaṭala*, *shēng pǐn* 生品, *skye ba'i le'u*), (III.2) the chapter on leading (*parigrahapaṭala*,

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[383] For the four types of analytical knowledge, see the *Bodhipakṣyapaṭala* (I.17).

[384] On the topic of the removal of the hindrances, see the present articles by A. Charles MULLER and Sungdoo AHN.

shèshòu pǐn 攝受品, *yongs su 'dzin pa'i le'u*), (III.3) the chapter on the levels (*bhūmipaṭala*, *dì pǐn* 地品, *sa'i le'u*), (III.4) the chapter on the practices (*caryāpaṭala*, *xíng pǐn* 行品, *spyod pa'i le'u*), (III.5) the chapter on the marks and secondary features (*lakṣaṇānuvyañjanapaṭala*, *jiànlì pǐn* 建立品, *mtshan dang dpe byad bzang po'i le'u*), and (III.6) the chapter on the ascension (*pratiṣṭhāpaṭala*, *jiànlì pǐn* 建立品, *rab tu gnas pa'i le'u*).[385]

III.1 The *Upapattipaṭala*

The (III.1) "chapter on rebirth" (*upapattipaṭala*, *shēng pǐn* 生品, *skye ba'i le'u*), which explicates **(General Topic 6) the [*bodhisattva*'s] rebirths (*upapatti*, *shēng* 生, *skye ba*)**, briefly describes five forms of rebirth that a *bodhisattva* might take over the course of his or her practice during the three countless aeons in order to help and bring happiness to sentient beings.[386]

The first form is called rebirth pacifying harm (*itiśaṃśamanī upapattiḥ*, *chúzāi shēng* 除災生, *gnod pa yang dag par zhi bar byed pa'i skye ba*). During a time of famine, great hardship, or calamity, the *bodhisattva* makes a wishing-prayer and is then reborn as a large animal, such as an enormous fish, in order to feed with his or her own flesh those who suffer. During an epidemic, the *bodhisattva* makes a wishing-prayer and might then be reborn as an accomplished physician able to cure the ill. During a time of great strife when a people is tyrannized by an enemy army, the *bodhisattva* makes a wishing-prayer and might be reborn as a righteous ruler who is able to mobilize his or her people and pacify their enemies. Further, in order to help those holding wrong views who wish to be reborn in heaven, the *bodhisattva* might make a wishing-prayer to be reborn in that place in order to guide them. The text states that wishing-prayers can thus be very powerful when they are accompanied by strong compassion. The *bodhisattva* is born countlessly many times in such forms of rebirth.

The second form is called rebirth assuming a corresponding form (*tat-sabhāgānuvartinī upapatti*, *suílèi shēng* 隨類生, *de dang skal ba mnyam par mthun par 'jug pa'i skye ba*). Having made wishing-prayers, a *bodhisattva* who has obtained mastery may take rebirth among animals, gods, yakṣas, nāgas, half-gods, etc., who harm and oppress each other, or among brahmans holding wrong views, people with bad behavior, or those engrossed in seeking sensual pleasures. After having been born as one of them, the *bodhisattva* becomes their leader and guides them in adopting a better life. The *bodhisattva* is likewise born countlessly many times in such forms of rebirth.

The third form is called rebirth into greatness (*mahattvopapatti*, *dàshì shēng* 大勢生, *chen por skye ba*). Here the *bodhisattva* is reborn in circumstances where s/he automatically becomes an outstanding and excellent individual, having an exceptional lifespan, social standing, power, and so forth, and uses his or her life to bring spiritual benefit to him- or herself and others. The *bodhisattva* is also born countlessly many times in such forms of rebirth.

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[385] The Chinese translation does not have separate titles for chapters III.5 and III.6, but labels them both *jiànlì pǐn* (建立品), i.e., the "chapter on the ascension" (**pratiṣṭhāpaṭala*).

[386] WOGIHARA (1930-1936:359-361) = T1579.562c_{21}-563b_{25} = D4037.185b_7-187a_4.

The fourth form is called rebirth with authority (*ādhipatyopapatti*, *zēngshàng shēng* 增上生, *bdag por skye ba*). This refers to *bodhisattva*s who have attained the sojourn of joy or any of the following sojourns up to the highest *bodhisattva* sojourn. During these levels, the *bodhisattva* may be reborn in any kind of superior rebirth and may rule over the entire world, such as being born as a leader of the gods, etc.

The fifth form is the *bodhisattva*'s final rebirth (*caramā bodhisattvopapatti*, *zuìhòu shēng* 最後生, *byang chub sems dpa'i tha ma'i skye ba*), which is when a *bodhisattva* who has perfected the path is reborn as a prince or the son of a prime minister and then abandons the world, achieves perfect and complete Awakening, and performs the deeds of a *buddha*.

III.2 The *Parigrahapaṭala*

The second chapter, which explicates **(General Topic 7) [how the *bodhisattva* engages in] leading [sentient beings to perfection] (*parigraha*, *shèshòu* 攝受, *yongs su 'dzin pa*)**, is entitled (III.2) "chapter on leading" (*parigrahapaṭala*, *shèshòu pǐn* 攝受品, *yongs su 'dzin pa'i le'u*).[387] Its topic is how all the practices of a *bodhisattva* may be subsumed under six ways of leading sentient beings to perfection (*samyaktvaparigraha*, *wúdào shèshòu* 無倒攝受, *yang dag par yongs su 'dzin pa*).

The first is called leading all sentient beings simultaneously (*sakṛtsarvasattvaparigraha*, *dùn pǔ shèshòu* 頓普攝受, *sems can tams cad cig car yongs su 'dzin pa*). When the *bodhisattva* engenders the resolve for Awakening for the first time, the *bodhisattva* regards every sentient being as if it were his own wife and wishes to do everything possible to lead all beings to happiness.

The second is called leading through authority (*ādhipatyaparigraha*, *zēngshàng shèshòu* 增上攝受, *bdag pos yongs su 'dzin pa*). When the *bodhisattva* becomes the head of a household, the *bodhisattva* leads the family and the workers of the estate and cares for their welfare. Likewise, if the *bodhisattva* is reborn as a king, he leads the subjects of the kingdom with his authority, acting always in accordance with the *Dharma* and promoting the teachings.

The third is called leading an assembly (*upādānaparigraha*, *shèqǔ shèshòu* 攝取攝受, *'dzin pas yongs su 'dzin pa*), which refers to residing over a perfect congregation of practitioners. The *bodhisattva* resides over the gathering while applying all the spiritual practices and disciplines perfectly on him- or herself and cares for the others without wishing any profit for him- or herself. The text describes some further details of how the *bodhisattva* should lead the congregation.

The fourth is called guiding for a long time (*dīrghakālikam upādānam*, *cháng shí shèshòu* 長時攝受, *yun ring po'i yongs su 'dzin pa*). When the *bodhisattva* cares for individuals who develop slowly, s/he is willing to care for them for a long time.

The fifth is called guiding for a short time (*adīrghakālikam upādānam*, *duǎn shí shèshòu* 短時攝受, *yun ring po ma yin pa'i yongs su 'dzin pa*), referring to how the *bodhisattva* needs to guide certain individuals only shortly, since they are already quite developed.

The sixth is called final guiding (*caramam upādānam*, *zuìhòu shèshòu* 最後攝受, *yongs su 'dzin pa tha ma*). This is the case when the *bodhisattva* cares for an

[387] WOGIHARA (1930-1936:362-366) = T1579.563b_{27}-564c_{19} = D4037.187a_4-189b_1.

individual who is already very advanced. Here the *bodhisattva* needs to teach only very shortly, since the student already possesses the maturity to reach the state of purity in his or her present rebirth.

The chapter ends by explaining twelve forms of limitation or opposition that the *bodhisattva* may encounter in his or her work of leading others, with advice on how to overcome these.

III.3 The *Bhūmipaṭala*

The (III.3) "chapter on the levels" (*bhūmipaṭala*, *dì pǐn* 地品, *sa'i le'u*), explicating **(General Topic 8) the levels [of *bodhisattva*s] (*bhūmi*, *dì* 地, *sa*)**, explains how the seven levels (*bhūmi*, *dì* 地, *sa*), which were first mentioned in the *Paripākapaṭala* (I.6), are linked with the thirteen sojourns (*vihāra*, *zhù* 住, *gnas pa*) that were presented in the *Vihārapaṭala* (II.4).[388]

(1) The first sojourn of [having] the predisposition (*gotravihāra*, *zhǒngxìng zhù* 種性住, *rigs la gnas pa*) corresponds to the first level of having the predisposition (*gotrabhūmi*, *zhǒngxìng dì* 種性地, *rigs kyi sa*). (2) The second sojourn of practicing with ascertainment (*adhimukticaryāvihāra*, *shèngjiě xíng zhù* 勝解行住, *mos pas spyod pa la gnas pa*) corresponds to the second level of practicing with ascertainment (*adhimukticaryābhūmi*, *shèngjiě xíng dì* 勝解行地, *mos pas spyod pa'i sa*). (3) The third sojourn of joy (*pramuditavihāra*, *jí huānxǐ zhù* 極歡喜住, *rab tu dga' ba la gnas pa*) is identical to the third level of pure exalted conviction (*śuddhādhyāśayabhūmi*, *jìng shèngyìyào dì* 淨勝意樂地, *lhag pa'i bsam pa dag pa'i sa*). The fourth to the ninth sojourns, viz. (4) the sojourn of higher discipline (*adhiśīlavihāra*, *zēngshàngjiè zhù* 增上戒住, *lhag pa'i tshul khrims la gnas pa*), (5) the sojourn of higher mind (*adhicittavihāra*, *zēngshàng xīn zhù* 增上心住, *lhag pa'i sems la gnas pa*), (6) the sojourn of higher insight associated with the factors of Awakening (*bodhipakṣyapratisaṃyukto 'dhiprajñavihāra*, *juéfēn xiāngyìng zēngshàng huì zhù* 覺分相應增上慧住, *byang chub kyi phyogs dang ldan pa'i lhag pa'i shes rab la gnas pa*), (7) the sojourn of higher insight associated with the truths (*satyapratisaṃyukto 'dhiprajñavihāra*, *zhūdì xiāngyìng zēngshàng huì zhù* 諸諦相應增上慧住, *bde ba dang ldan pa'i lhag pa'i shes rab la gnas pa*), (8) the sojourn of higher insight associated with the arising and ceasing of dependent arising (*pratītyasamutpādapravṛttinivṛttipratisaṃyukto 'dhiprajñavihāra*, *yuánqǐ liúzhuǎn zhǐxī xiāngyìng zēngshàng huì zhù* 緣起流轉止息相應增上慧住, *rten cing 'brel par 'byung ba la 'jug pa dang ldog pa dang ldan pa'i lhag pa'i shes rab la gnas pa*), and (9) the sojourn free from conceptual characteristics where the path is steadily followed intentionally and with effort (*sābhisaṃskāraḥ sābhogo niśchidramārgavāhano nirnimitto vihāraḥ*, *yǒu jiāxíng yǒu gōngyòng wúxiàng zhù* 有加行有功用無間缺道運轉無相住, *mtshan ma med pa la gnas pa mngon par 'du byed pa dang bcas shing rtsol ba dang bcas pa la rgyun chags kyi lam la 'jug pa*) are all subsumed under the fourth level of accomplishing practices (*caryāpratipattibhūmi*, *xíng zhèngxíng dì* 行正行地, *spyod la 'jug pa'i sa*). (10) The tenth sojourn free from conceptual characteristics where the path is automatically followed spontaneously and effortlessly (*anabhisaṃskāro 'anābhogamārgavāhano nirnimitta eva vihāraḥ*, *wú jiāxíng wú gōngyòng wúxiāng zhù* 無加行無功用無間缺道運轉無相住, *mtshan ma med pa la*

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[388] WOGIHARA (1930-1936:367-370) = T1579.564c_{27}-565c_{12} = D4037.189b_1-191a_3.

gnas pa nyid mngon par 'du byed pa med cing lhun gyis grub pa'i lam la 'jug pa) belongs to the fifth level of certainty (*niyatabhūmi*, *duò juédìng dì* 墮決定地, *nges par gyur pa'i sa*). (11) The eleventh sojourn of analytical knowledge (*pratisaṃvid-vihāra*, *wúài jiě zhù* 無礙解住, *so so yang dag par rig pa la gnas pa*) corresponds to the sixth level of practicing with certainty (*niyatacaryābhūmi*, *juédìng xíng zhèngxíng dì* 決定行正行地, *nges pa'i spyod pa'i sa*). Finally, (12) the highest and perfected *bodhisattva* sojourn (*paramaḥ parinispanno bodhisattvavihāraḥ*, *zuì-shàng chéngmǎn púsà zhù* 最上成滿菩薩住, *byang chub sems dpa'i gnas mchog yongs su grub pa*) along with (13) the thirteenth sojourn of a Tathāgata (*tathāgato vihāraḥ*, *rúlái zhù* 如來住, *de bzhin gshegs pa'i gnas*) equal the seventh level of reaching perfection (*niṣṭhāgamanabhūmi*, *dào jiūjìng dì* 到究竟地, *mthar thug par 'gyur ba'i sa*).

This is followed by an explanation on how the *bodhisattva* no longer will be reborn as a result of negative actions in the three bad forms of rebirth (*apāya*, *èqù* 惡趣, *ngan song*), i.e., rebirth as a hell-being, ghost, or animal, once he has reached the third level of pure exalted conviction (*śuddhādhyāśayabhūmi*, *jìng shèngyìyào dì* 淨勝意樂地, *lhag pa'i bsam pa dag pa'i sa*) given the degree of merit that has been accumulated at this stage. However, out of his free will, the *bodhisattva* may nonetheless choose to stay in those states as a visitor out of compassion for others, if he sees that this would be beneficial in terms of striving towards complete Awakening.

The chapter ends with an exposition of ten qualities that purify the levels (*bhūmiviśodhanā*, *jìngxiū dì fǎ* 淨修地法, *sa rnam par sbyong ba'i chos*). These were also presented in the *Vihārapaṭala* (II.4) as a means for purifying the sojourns. They include (1) faith as the antidote against a lack of commitment and faith, (2) compassion as the antidote against the wish to harm others, (3) kindness as the antidote against malice, (4) detachment and generosity as the antidotes against attachment to possessions and one's own life, (5) tirelessness as the antidote against hurting others and ill-achieved gains, (6) knowledge of the various fields of learning as the antidote against unskillful practice, (7) knowledge of the world as the antidote against being influenced by others, (8) conscience and embarrassment as antidotes against carelessness and laziness, (9) the development of firm strength as the antidote against the inability to bear the suffering of *saṃsāra* for a long time, and (10) veneration and worship of the Buddha as antidotes against having doubts and uncertainty about one's teachers.

III.4 The *Caryāpaṭala*

The (III.4) "chapter on the practices" (*caryāpaṭala*, *xíng pǐn* 行品, *spyod pa'i le'u*), which explicates **(General Topic 9) the [*bodhisattva*'s] practices (*caryā*, *xíng* 行, *spyod pa*)**, sums up all the practices of a *bodhisattva* that are performed on the various levels into four overall groups.[389]

The first overall group is the practice of the perfections (*pāramitācaryā*, *bōluómìduō xíng* 波羅蜜多行, *pha rol tu phyin pa'i spyod pa*). It includes the practice of the six perfections, along with the four additional perfections of exper-

[389] WOGIHARA (1930-1936:371-374) = T1579.565c_{14}-566c_4 = D4037.191a_3-192b_6.

tise in the methods, aspiration, power, and knowledge. These four additional perfections are briefly explained.

The second overall group concerns the practice of the factors of Awakening (*bodhipakṣyacaryā*, *pútí fēn fǎ xíng* 菩提分法行, *byang chub kyi phyogs dang mthun pa'i spyod pa*), which encompasses practicing the thirty-seven factors of Awakening, the four investigations, and the four complete knowledges of things as they really are.

The third overall group is the practice of clairvoyance (*abhijñācaryā*, *shéntōng xíng* 神通行, *mngon par shes pa'i spyod pa*), which refers to the six types of clairvoyance explained in the *Prabhāvapaṭala* (I.5).

The fourth overall group is the practice of developing sentient beings (*sattvaparipākacaryā*, *chéngshú yǒuqíng xíng* 成熟有情行, *sems can yongs su smin par bya ba'i spyod pa*), encompassing the endless number of beings to be trained and the endless number of methods used for training them, as it was explained in the *Paripākapaṭala* (I.6).

The chapter ends by giving more details on the topic of the perfections, including the reason for calling them *pāramitā* and the reason for their progression in terms of what they remedy, how they arise, and what results they bring about.

III.5 The *Lakṣaṇānuvyañjanapaṭala*

Chapters III.5 and III.6 in unison explicate **(General Topic 10) [the *bodhisattva*'s] ascension [to the result of becoming a *buddha*] (*pratiṣṭhā*, *jiànlì* 建立, *rab tu gnas pa*)**. The (III.5) "chapter on the signs and secondary features" (*lakṣaṇānuvyañjanapaṭala*, *jiànlì pǐn* 建立品, *mtshan dang dpe byad bzang po'i le'u*) begins the presentation of the *buddha*-qualities that manifest when the *bodhisattva* reaches the end of his path and becomes a *buddha* on the sojourn of a Tathāgata (*tathāgatavihāra*, *rúlái zhù* 如來住, *de bzhin gshegs pa'i gnas*), also known as the level of reaching perfection (*niṣṭhāgamanabhūmi*, *dào jiūjìng dì* 到究竟地, *mthar thug par 'gyur ba'i sa*).[390] The exposition of these qualities continues in chapter six (III.6), the chapter on the ascension (*pratiṣṭhāpaṭala*), and it is very likely that chapters five and six originally constituted a single longer chapter, as it is still the case in the Chinese translation of the text.

The qualities are subsumed under 140 exceptional *buddha*-qualities (*catvāriṃśad uttaram āveṇikaṃ buddhadharmaśatam*, *bǎi sìshí bù gòng Fófǎ* 百四十不共佛法, *sangs rgyas kyi chos ma 'dres pa brgya bzhi bcu*). Chapter five is concerned with explaining the first two groups from among these, viz. the thirty-two signs of a great person and the eighty secondary features.

The thirty-two signs of a great person (*dvātriṃśan mahāpuruṣalakṣaṇāni*, *sānshí'èr dàzhàngfu xiàng* 三十二大丈夫相, *skyes bu chen po'i mtshan sum cu rtsa gnyis*) are a series of bodily marks that appear on the body of an advanced *bodhisattva* or a *tathāgata*, indicating auspiciousness. They are here listed as follows: (1) his feet stand firm and have level tread; (2) a thousand-spoked wheel appears clearly in the lines of his hands and feet; (3) his fingers and toes are long; (4) his heels are extended; (5) his hands and feet are soft and delicate; (6) his hands and feet have membranes [between the fingers and the toes]; (7) his feet are level; (8)

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[390] WOGIHARA (1930-1936:375-383) = T1579.566c_6-568c_{19} = D4037.192b_6-197a_4.

he has [short] shanks like the *eṇa* antelope; (9) his body is unbent; (10) his genitals are covered by a sheath; (11) [the trunk of his body is evenly] round like a banyan tree; (12) [he is surrounded] by [a halo of] light [extending] two arm-lengths [out from his body]; (13) the hair on his body grows upwards; (14) the hair on his body grows singly; (15) each body-hair is dark and curls clockwise; (16) his skin resembles gold; (17) his skin is so smooth that particles of dust do not stick to him; (18) his body has seven protruding parts, namely the two arms, the two legs, the two shoulders, and the neck; (19) his chest is like that of a lion; (20) his shoulders are well-rounded; (21) the space between his shoulderblades is well filled out; (22) his limbs are long and straight; (23) he has forty even teeth; (24) his teeth are not separated by [big] gaps; (25) his teeth are very white; (26) his jaw is like that of a lion; (27) his tongue is long and slender; (28) his tongue is so long that it can extend all over his face to the hairline; (29) his tastebuds are most exquisite; (30) his voice is sonorous like the voice of Brahman, melodious like the pleasing song of the cuckoo, and resounding like a kettledrum; (31) his eyes are very dark; and (32) his eyelashes are long like those of a cow, there is a protusion on the crown of his head, and a small tuft of white hair, resembling a conchshell, grows on his forehead curling clockwise.

The eighty secondary features (*aśīty anuvyañjanāni*, *bāshí suíhǎo* 八十隨好, *dpe byad bzang po brgyad cu*) is a list of the main outer anatomical features of the body. The original motive behind this canonical list is not explained here, but the list seems to suggest that a *buddha*'s body is free from any kind of deformity or handicap, and it might also have served an iconographic purpose or been an aid for contemplative visualization. The eighty secondary features include: (1-20) fingers and toes with knuckles and nails; (21-28) palms, top of the hands, soles, and top of the feet; (29-34) lower legs, knees, and thighs; (35-40) forearms, elbows, and upper arms; (41-42) hips; (43-44) testicles; (45) penis; (46-47) buttocks; (48-50) waist, abdomen, and navel; (51-56) sides of the rib-cage, armpits, and nipples; (57-60) chest, heart-region, neck, and back; (61-62) two rows of teeth; (63) gums and palate; (64-65) the lips and the surrounding area; (66) the cheeks; (67-68) two sides of the jaw; (69-70) the eyes and eye-regions; (71-72) eyebrows; (73-74) nostrils; (75) forehead; (76-79) temples and ears; and (80) the top of the head with its hair.

It is stated that these thirty-two signs and eighty secondary features begin to appear on the body of a *bodhisattva* possessing realization who has reached the level of pure exalted conviction (*śuddhādhyāśayabhūmi*, *jìng shèngyìyào dì* 淨勝意樂地, *lhag pa'i bsam pa dag pa'i sa*) and then become increasingly manifest and complete until the *bodhisattva* becomes a *buddha* seated on the seat of Awakening under the *bodhi*-tree.

Each of the thirty-two signs is said to be the manifestation of the *bodhisattva* having accomplished certain positive actions in his former lives and the text lays out these causal relationships, which is a teaching given in the *Lakṣaṇasūtra* (i.e., the Pāli *Lakkhaṇasuttanta* of the *Dīghanikāya*). For example, the firm and level tread of the feet is a sign of having become well-established in the discipline of vows, endurance, and relinquishment, while the wheels that appear on the soles and palms are said to have been caused by having cared for one's parents and having protected beings from harm in various ways. In a similar manner, the chapter goes on to specify the positive actions that serve as the causes for each of the thirty-two signs. It is thus explained how the signs represent the great merit and spiritual qualities gathered over three immeasurable aeons by the *bodhisattva*,

helping countless beings, and resulting in his attainment and manifestation of the complete and perfect Awakening of a *buddha*.

III.6 The *Pratiṣṭhāpaṭala*

The (III.6) "chapter on the ascension" (*pratiṣṭhāpaṭala*, *jiànlì pǐn* 建立品, *rab tu gnas pa'i le'u*) is the final chapter of the third *yoga*-section.[391] It continues the explanation on the *buddha*-qualities begun in the previous chapter. The *Lakṣaṇā-nuvyañjanapaṭala* (III.5) presented the first two categories subsumed under the 140 exceptional *buddha*-qualities, viz. the 112 bodily characteristics included under the 32 signs of a great person and the 80 secondary features. The *Pratiṣṭhāpaṭala* (III.6) lays out the remaining nine categories.

The third category of *buddha*-qualities is the four kinds of 'perfection' or 'complete purity' in every regard (*catasraḥ sarvākārāḥ pariśuddhayaḥ*, *sì yīqiè zhǒng qīngjìng* 四一切種清淨, *rnam pa thams cad yongs su dag pa bzhi*). The first is called complete purity of the [physical] basis (*āśrayapariśuddhi*, *yīqiè zhǒng suǒyī qīngjìng* 一切種所依清淨, *gnas yongs su dag pa*). This means that all debilitations of the afflictions along with all their dormant tendencies have entirely terminated in the body and the *buddha* has thereby gained the ability freely to choose his embodiment or reincarnation according to his own wish as well as how long he lives and how he dies. The second is called complete purity of the focus (*ālambana-pariśuddhi*, *yīqiè zhǒng suǒyuán qīngjìng* 一切種所緣清淨, *dmigs pa yongs su dag pa*), which refers to a full mastery of making [bodily] emanations, supernatural alterations of physical reality, and miraculous manifestions of physical objects. The third is called complete purity of the mind (*cittapariśuddhi*, *yīqiè zhǒng xīn qīng-jìng* 一切種心清淨, *sems yongs su dag pa*). This is complete riddance of all debilitations of the afflictions in the mind and the complete accumulation of the beneficial roots. The fourth is the complete purity of knowledge (*jñānapariśuddhi*, *yīqiè zhǒng zhì qīngjìng* 一切種智清 \淨, *ye shes yongs su dag pa*), referring to the complete riddance of all debilitations of ignorance and a consequent mastery of omniscience based on having fully removed the cognitive hindrance.

The fourth category of *buddha*-qualities is the ten powers of a Tathāgata (*daśa tathāgatabalāni*, *Rúlái shílì* 如來十力, *de bzhin gshegs pa'i stobs bcu*), which are ten types of special knowledge taught in the *Daśabalasūtra* scripture, to which the passage refers. The first is the power of knowing what constitutes a basis and what does not constitute a basis [for results of beneficial and baneful actions] (*sthānā-sthānajñānabala*, *chù fēi chù zhì lì* 處非處智力, *gnas dang gnas ma yin pa mkhyen pa'i stobs*). The second is the power of knowing each action (*karmasvakajñanabala*, *zì yè zhì lì* 自業智力, *las bdag gir bya ba mkhyen pa'i stobs*). The third is the power of knowing the absorptions into meditation, liberation, and concentration (*dhyāna-vimokṣasamādhisamāpattijñānabala*, *jìnglǜ jiětuō děngchí děngzhì zhì lì* 靜慮解脫等持等至智力, *bsam gtan dang rnam par thar pa dang ting nge 'dzin la snyoms par 'jug pa mkhyen pa'i stobs*). The fourth is the power of knowing superior and inferior aptitudes (*indriyaparāparajñānabala*, *gēn shèng liè zhì lì* 根勝劣智力, *dbang po'i mchog dang mchog ma yin pa mkhyen pa'i stobs*). The fifth is the power of knowing the different degrees of ascertainment (*nānādhimuktijñānabala*, *zhǒng*

[391] WOGIHARA (1930-1936:384-410) = T1579.568c_{19}-575b_{26} = D4037.197a_4-211b_1.

zhǒng shèngjiě zhì lì 種種勝解智力, *mos pa sna tshogs mkhyen pa'i stobs*). The sixth is the power of knowing various constituents [in the sense of spiritual predispositions] (*nānādhātujñānabala*, *zhǒng zhǒng jiè zhì lì* 種種界智力, *khams sna tshogs mkhyen pa'i stobs*). The seventh is the power of knowing the [spiritual] paths leading everywhere (*sarvatragāminīpratipajjñānabala*, *biàn qù xíng zhì lì* 遍趣行智力, *thams cad du 'gro ba'i lam mkhyen pa'i stobs*). The eighth is the power of knowing the recollection of former lives (*pūrvenivāsānusmṛtijñānabala*, *sù zhù suíniàn zhì lì* 宿住隨念智力, *sngon gyi gnas rjes su dran pa mkhyen pa'i stobs*). The ninth is the power of knowing deaths and rebirths (*cyutyupapattijñānabala*, *sǐshēng zhì lì* 死生智力, *shi 'pho dang skye ba mkhyen pa'i stobs*). The tenth is the power of knowing the end of saṃsāric corruption (*āsravakṣayajñānabala*, *lòu jìn zhì lì* 漏盡智力, *zag pa zad pa mkhyen pa'i stobs*). The chapter gives a short exegesis of the words used to describe the Tathāgata in the opening section of the *Daśabala-sūtra*,[392] and then explains these powers at great length with regard to their nature, subdivisions, exclusivity, sameness, functions, and the reason for their progressive order.

The fifth category presents a *buddha*'s four kinds of confidence (*catvāri vaiśāradyāni*, *sì wúsuǒwèi* 四無所畏, *mi 'jigs pa bzhi*). These are four promises that a *buddha* implicitly makes to the assembly when he teaches. The first is the fact that he has attained perfect and complete Awakening by having fully removed the cognitive hindrance, which is a result that is not obtained by *śrāvaka*s. The second is the fact that he has attained complete liberation from the afflictive hindrance, which is a result he has in common with *śrāvaka*s. The third is the promise that the path he teaches can deliver liberation from *saṃsāra* to those who desire liberation. The fourth is the promise that by removing particular hindering factors the result of the path will be achieved.

The sixth category consists of three types of mindfulness (*trīṇi smṛtyupasthānāni*, *sān niàn zhù* 三念住, *dran pa nye bar gzhag pa gsum*). These involve that the Tathāgata is fully mindful of how the people he teaches fare in their practice of the path. Thus, he is aware that he has three kinds of followers. The first is a group of followers who are completely successful in their practice, because they practice correctly. The second is a group that is unsuccessful, in that they practice wrongly. The third is a group that is partially successful, because they practice some things correctly and some things wrongly.

The seventh category is called the three discouragements (*trīṇy arakṣyāṇi*, *sān bù hù* 三不護, *bsrung ba med pa gsum*). This quality involves that the Tathāgata is keenly aware of any negative bodily, verbal, or mental behavior that his *śrāvaka*s entertain even if they try to conceal their faults. While the Tathāgata does not himself have any negative behavior, he discourages his followers from allowing themselves to engage in such conduct. Based on their individual abilities, he strongly admonishes them either to restrain themselves, overcome their bad habits, or give up their bad habits and cultivate the opposite good habits instead.

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[392] Namely, *daśemāni bhikṣavas tathāgatasya balāni yaiḥ samanvāgatas tathāgato 'rhaṃ samyaksaṃbuddha udāram ārṣabhaṃ sthānaṃ pratijānāti brāhmaṃ cakraṃ vartayati pariṣadi samyaksiṃhanādaṃ nadati /*. See WALDSCHMIDT (1932; 1958). For online Sanskrit editions, http://fiindolo.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/dbsu1-4u. htm

The eighth category consists of just a single quality, namely great compassion (*mahākaruṇā*, *dàibēi* 大悲, *thugs rje chen po*), which is endless and unparalleled. The text here refers to the explanation already given in the *Pūjāsevāpramāṇapaṭala* (I.16).

The ninth category is never to be bewildered (*asaṃmoṣadharmatā*, *wú wàngshī fǎ* 無忘失法, *bsnyel ba mi mnga' ba'i chos nyid*), meaning that any action done by the Tathāgata is done exactly at the right time, right place, right circumstance, and right manner.

The tenth category is that the Tathāgata has overcome all afflictive tendencies (*vāsanāsamudghātaḥ*, *yǒnghài xíqì* 永害習氣, *bag chags yang dag par 'joms pa*) in anything he does, including the way he moves, looks, speaks, or sits. In contrast thereto, an *arhat* has also overcome the afflictions but may nonetheless behave in subtly afflictive ways, e.g., in his or her bodily movements, way of looking, and so forth.

The eleventh and final category is that the Tathāgata possesses omniscience, i.e., knowledge of all aspects and knowledge of what is supreme (*sarvākāravara-jñāna*, *yīqiè zhǒng miào zhì* 一切種妙智, *rnam pa thams cad dang mchog mkhyen pa*). Knowledge of the supreme means that the Tathāgata fully knows which things are meaningful. Knowledge of all aspects means that he knows which things are not meaningful and which things are partially meaningful.

This sums up the 140 exceptional *buddha*-qualities. In his final rebirth, the *bodhisattva* is born with the thirty-two signs of a great person and the eighty secondary features fully developed. During that rebirth, the *bodhisattva* will proceed to the seat of Awakening without relying on a teacher and will there fully comprehend and cultivate the thirty-seven factors of Awakening. Sitting under the *bodhi*-tree, he then enters the *vajra*-like meditation (*vajropamasamādhi*, *jīngāng yù dìng* 金剛喻定, *rdo rje lta bu'i ting nge 'dzin*), whereupon he immediately perfects the remaining *buddha*-qualities of the ten powers and so forth. He has then ceased to be a *bodhisattva*, a "striver for Awakening," and has instead become a *buddha*, an "Awakened One." The *bodhisattva* who has reached the final level of ascension also possesses very high qualities of knowledge and so forth, but the qualities of a fully Awakened *buddha* are superior to those. The difference between the knowledge of a highly developed *bodhisattva* and a fully Awakened *buddha* may be compared to looking in the dark, where one is able to see only to a certain extent, as opposed to looking in full daylight, where one is able to see everything clearly. The difference may also be compared to looking at something far away as opposed to looking at something up close. Having attained Awakening, the *buddha* then goes on to perform all the deeds and activities of a *buddha* in the *buddha*-fields of the ten directions.

The chapter ends by stating that the *Bodhisattvabhūmi* book constitutes a mnemonic list of the *bodhisattva*-canon (*bodhisattvapiṭakamātṛkā*, *púsà zàng mādálǐjiā* 菩薩藏摩怛理迦, *byang chub sems dpa'i sde snod kyi ma mo*) or a compendium of the Mahāyāna (*mahāyānasaṃgraha*, *shè dàshèng* 攝大乘, *theg pa chen po bsdus pa*), and goes on shortly to declare the great merit that anyone, who studies, recites, or teaches this text, accumulates.

The *Anukramapaṭala*

Though the previous chapter constitutes the formal end not only of the third Yogasthāna but also of the *Bodhisattvabhūmi* book as a whole, it is in most versions of the text[393] followed by a short afterword, the so-called **Anukrama-paṭala* (*púsà dì yì cìdì* 菩薩地義次第, *byang chub sems dpa'i sa'i go rims*), "[the chapter on] the sequential structure of the *Bodhisattvabhūmi*."[394] The *Anukrama-paṭala* could be seen as an extremely condensed summary of the whole *Bodhi-sattvabhūmi*.

To begin with, someone possessing the predisposition for becoming a *bodhi-sattva* engenders the resolve for attaining the perfect and complete Awakening of a *buddha*, and applies him- or herself towards bringing help and benefit to self and others. To do so, the practitioner engages tirelessly in the methods that lead to the freedom from corruption and that build up beneficial roots, which in turn lead to buddhahood. In order to obtain these methods, the practitioner must first develop trust in the teachings, analyze them, and thereby become able to teach them to others. Putting the teachings into practice, the *bodhisattva* accumulates merit and knowledge, which leads to the removal of saṃsāric corruption. To achieve this removal, the *bodhisattva* needs to abandon attachment to his or her own happiness and to do so it is necessary to realize the shortcomings of *saṃsāra* and its suffering. To acquire such understanding, the *bodhisattva* studies the various fields of learning, thereby gaining deep knowledge of the world. With this knowledge, the *bodhisattva* becomes able to dispel doubts in others, which leads to a further accumulation of merit and knowledge in the *bodhisattva* and others. When these requisites have been fully accumulated, the *bodhisattva* gains realization of the truths and cultivates the factors of Awakening. The *bodhisattva* dedicates his or her practice to the attainment of the *nirvāṇa* of the Mahāyāna, and thus does not strive for the *nirvāṇa* of the *śrāvaka*s or *pratyekabuddha*s.

The *bodhisattva*'s expertise in the methods is derived from having studied the teachings and retained them. To develop perfect memory, the *bodhisattva* relies on retentiveness (*dhāraṇī*, *tuóluóní* 陀羅尼, *gzungs*). In these ways, the *bodhi-sattva*'s practice differs from the path of the *śrāvaka*s and *pratyekabuddha*s, and consequently the spiritual qualities that the *bodhisattva* develops surpass the qualities of the *śrāvaka*s and *pratyekabuddha*s. These are the characteristics of a *bodhisattva*, whether the *bodhisattva* is a householder or a renunciant.

Many of the articles in the present volume deal partly or fully with the *Bodhi-sattvabhūmi*. Tilmann VETTER briefly compares the realization (*abhisamaya*) of *bodhisattva*s presented in the *Tattvārthapaṭala* (I.4) with how this topic is taught in Lokakṣema's *Dàoxíng bānruò jīng* (道行般若經, T224). Noriaki HAKAMAYA discusses how the division between householder and renunciant *bodhisattva*s applies to the different types of *bodhisattva*-discipline laid out in the *Śīlapaṭala* (I.10). Hidenori S. SAKUMA considers the compositional layering of the YBh, *inter alia*, by comparing the use of the term 'transformation of the basis' (*āśrayaparivṛtti*) in the *Śrāvakabhūmi* and the *Bodhisattvabhūmi*. Noritoshi ARAMAKI analyzes the

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393 See the remarks made in the present article by Martin DELHEY.

394 WOGIHARA (1930-1936:411-412) = T1579.575b_{28}-576b_{27} = D4037.211b_1-213a_7.

seven levels (*bhūmi*) presented in the *Bhūmipaṭala* (III.3) as well as select elements from the *Tattvārthapaṭala* (I.4), in particular the four investigations (*paryeṣaṇā*) and the four types of complete knowledge of things as they really are (*yathābhūtaparijñāna*), along with the relationship of these forms of knowledge to the five categories of reality (*pañcavastu*). Lambert SCHMITHAUSEN briefly refers to the interpretation of the term 'beneficial' or 'wholesome' (*kuśala*) presented in the *Cittotpādapaṭala* (I.2) and the *Śīlapaṭala* (I.10). Martin DELHEY surveys the available editions along with the classical and modern translations of the *Bodhisattvabhūmi*. Kōichi TAKAHASHI examines the notion of *vastu* in the *Manobhūmi* book, which – as he points out – is a key term in the *Tattvārthapaṭala* (I.4) of the *Bodhisattvabhūmi*.[395] Peter SKILLING analyzes the YBh's exegetical practice of embedding scriptural *sutrā*-passages with an example of the (Lesser) *Śūnyatā-Mahāsūtra* cited in the *Tattvārthapaṭala* (I.4). Yasunori SUGAWARA presents evidence for certain terminological and textual parallels between the *Bhāvanāmayī Bhūmiḥ* and the *Kṣāntipaṭala* (I.11). Alexander VON ROSPATT briefly refers to the manner in which the *Bhāvanāmayī Bhūmiḥ* makes references to the *Bodhisattvabhūmi*. Lawrence Y.K. LAU mentions three Chinese dissertations and publications pertaining to the *Bodhisattvabhūmi*, in particular to the *Tattvārthapaṭala* (I.4) and the *Bodhipaṭala* (I.7). Sungdoo AHN briefly discusses the manner in which *śrāvaka*s in the *Tattvārthapaṭala* (I.4) are said to eliminate the afflictive hindrance (*kleśāvaraṇa*) whereas *bodhisattva*s eliminate the cognitive hindrance (*jñeyāvaraṇa*) and how this explanation is adopted in Chinese Yogācāra commentaries. Seongcheol KIM lists two Korean translations of the *Tattvārthapaṭala* (I.4) in his survey of Korean Yogācāra scholarship. Pertaining to the dependency of the *Mahāyānasūtrālaṃkāra* on the *Bodhisattvabhūmi*, Leslie S. KAWAMURA provides a comparative table of contents of the two texts.[396] Ulrich Timme KRAGH mentions a twelfth-century Tibetan commentary on the *Bodhisattvabhūmi* and discusses how the *Bodhisattvabhūmi* is quoted in a twelfth-century textual corpus of the Tibetan contemplative tradition.

Aside from these stray references, the present volume also includes two contributions that are wholly devoted to the *Bodhisattvabhūmi*, namely the papers by Michael ZIMMERMANN and Florin DELEANU. Generally speaking, the research of Michael ZIMMERMANN[397] is focused on the textual-historical dimension of Indian

[395] For the author's earlier study of *vastu* in the *Bodhisattvabhūmi*, see TAKAHASHI (2001).

[396] As noted by KAWAMURA, the table was originally produced by HAKAMAYA & ARAI (1993).

[397] The German scholar Michael ZIMMERMANN is Professor of Indian Buddhism at the Asien-Afrika-Institut of the University of Hamburg (Universität Hamburg). Since 2010, he is also Head of the institute as well as Director of the Center for Buddhist Studies (Zentrum für Buddhismuskunde). He studied Classical Indology, Tibetology, and Japanology at the University of Hamburg, where he received the MA degree (1996) with a thesis on the nine illustrations of *buddha*-nature in the *Tathāgatagarbhasūtra* and the PhD degree (2000) with a study, critical edition, and annotated translation of the same scripture (revised version published in 2002a). In 1996-1999, he spent extended periods as a research fellow at Kyōto University and the International Research Institute for Advanced Buddhology at Soka University in Japan. In 2000-2002, he served as faculty member at the University of Hamburg and worked for the Nepal-German Manuscript Preservation Project cataloging

Mahāyāna Buddhism. His earlier publications have particularly been concerned with the genesis of the *buddha*-nature theory (*tathāgatagarbha*) in India (ZIMMERMANN, 2000a; 2002a; 2002b) and Buddhist ethics in relation to political ideas and violence (ZIMMERMANN, 2000b; 2006a; 2006b; 2007; 2008). His current article, which is ZIMMERMANN's first publication pertaining directly to the YBh, provides an in-depth study of the *Bodhisattvabhūmi*'s chapter on discipline (*Śīlapaṭala*, I.10). After an introduction to and overview of the chapter, ZIMMERMANN turns his attention to three passages in the chapter that deal in different ways with the discipline of acting for the benefit of sentient beings (*sattvānugrāhakaṃ śīlam*). He then considers the agendas that the author/compiler of the YBh may possibly have had in presenting discipline in the particular manner in which it is done in this chapter of the text. Finally, he discusses how the terms 'beneficial' (*kuśala*) and "skill in means" (*upāyakauśalya*) are used in the text, connecting his analysis with broader considerations of Buddhist ethics.

The present article by **Florin DELEANU**[398] adopts a broader scope, considering not just a single chapter of the *Bodhisattvabhūmi* but the book in its entirety, pursuing the theme of the text's meditational system across all the chapters dealing with the *bodhisattva* practices. DELEANU's earlier scholarship reveals a long-standing academic interest in the topic of Buddhist meditation. In a series of articles (DELEANU, 1992a; 1992b; 1993a; 1997; 2003), he began this investigation by studying an early Buddhist scripture entitled *Ānbān shǒuyì jīng* (安般守意經,

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texts. In 2002-2003, he was Director of the Nepal Research Center in Kathmandu and the Nepalese branch of the Nepal-German Manuscript Cataloguing Project. In 2003, he held a post-doc fellowship at the University of Munich (Ludwig-Maximilians-Universität München), whereupon he the same year became Assistant Professor of Buddhist Studies at Stanford University in the USA. He also served as Director of the Stanford Center for Buddhist Studies (2005-2007). In 2007, he returned to Germany to take up the Professorship of Indian Buddhism at the University of Hamburg. He has published two monographs on the *Tathāgatagarbhasūtra* (2002a) as well as Buddhism and violence (2006b), and numerous articles dealing with *Tathāgatagarbha* studies (1998; 1999; 2000a; 2000c; 2002b), the Mahāyāna criticism of the *Arthaśāstra* (2000b), Buddhism and violence (2002c), Buddhism and kingship (2007), Buddhist conceptions of punishment (2006a; 2008), and Buddhist mysticism (2011).

[398] Florin DELEANU is Professor of Buddhist studies and Director of the International Institute for Buddhist Studies at the International College for Postgraduate Buddhist Studies (国際仏教学大学院大学 Kokusai Bukkyō-Gaku Daigaku-in Daigaku) in Tōkyō, Japan. He was born in 1959 in Romania and is now a naturalized resident of Japan. He graduated from the Postgraduate School of Literature at Waseda University (早稲田大学 Waseda Daigaku) in Tōkyō in 1994 with a degree in Buddhist studies, where he subsequently worked as a Lecturer in the academic year of 1994-1995. He then served as faculty member at Kansai Medical School (関西医科大学 Kansai Ika Daigaku) located in Ōsaka, Japan, in the period 1994-2001, whereupon he became Professor at the International College for Postgraduate Buddhist Studies. After studying with Lambert Schmithausen from 1998 onwards, he received the PhD degree in 2005 from the University of Hamburg in Germany with a dissertation on the mundane path (*laukikamārga*) as presented in the *Śrāvakabhūmi* book of the YBh. A revised version of the dissertation was published in Japan in 2006. His main research foci are the history of Buddhist meditation in India, Chinese translations of meditation treatises, and research into the psychology and epistemology of meditation in general. For his publications, see below.

T602) that was translated into Chinese by Ān Shìgāo in the second century CE, being an early meditation text dedicated to the mindfulness of breathing and other such contemplative practices – a text that also contains certain proto-Yogācāra materials.[399] In 2000(a), he published a major study on Buddhist meditation examining how particular forms of contemplation were associated with the rise of the Mahāyāna in the early centuries CE, particularly as reflected in the *Prajñāpāramitā* literature. This was followed by a study of a slightly later context, namely the way in which meditation is presented within the Śrāvakayāna system in the *Śrāvakabhūmi* book of the YBh. The result of the latter investigation was published in his 2006 monograph *The Chapter on the Mundane Path (Laukikamārga) in the Śrāvakabhūmi*, a veritable milestone in the study of the *Śrāvakabhūmi* that not only provides an extensive analysis of *śrāvaka* meditation but also offers a wealth of textual background information on the YBh in general and the *Śrāvakabhūmi* book in particular. In an article of 2010, DELEANU attempted a novel psychological and technique-based taxonomy of Buddhist meditations, and further discussed the epistemological issue of the happiness to which meditation is said to lead. In his present article, DELEANU moves his attention from the *Śrāvakabhūmi* to the *Bodhisattvabhūmi* to examine the meditational system presented in the latter book and the ways in which it differs from the *śrāvaka* system. The author considers the concept of reality in the *Tattvārthapaṭala* (I.4), the manner in which the *bodhisattva* should bring about knowledge of reality, and how such knowledge should be cultivated through meditation based on the explanations given in the *Tattvārthapaṭala* (I.4), the *Dhyānapaṭala* (I.13), and the later chapters of the book. Since writing the present article, DELEANU (2012a) has published a follow-up study, wherein he surveys the overall meditative system presented in the *Śrāvakabhūmi*.

Basic Section Book Thirteen – The Sixteenth Foundation (16) *Sopadhikā Bhūmiḥ* *Yǒu yú yī dì* (有餘依地) *Phung po dang bcas pa'i sa*

The thirteenth book of the Basic Section, entitled *The Foundation [Concerning] Having an Existential Substratum* (*Sopadhikā Bhūmiḥ*),[400] is concerned with discussing the liberated state of the *arhat*, particularly as it pertains to an *arhat* who has attained liberation but has not yet died and entered *parinirvāṇa*. The discussion is here framed in a larger context of considering what it is that forms the remaining layer or basis for continued saṃsāric existence, namely the notion of there being an existential substratum (*upadhi*, *yī* 依, *phung po*). The exposition unfolds in three points.

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[399] For further background on DELEANU's interest in early Chinese meditational systems, see DELEANU (2006.I:8-9).

[400] Sanskrit and Tibetan editions by SCHMITHAUSEN (1991c) = T1579.50.576b$_{28}$-577a$_{28}$ = D4035.280b$_{5}$-282a$_{6}$.

The first point, called a presentation of the notion of *bhūmi* (*bhūmiprajñapti-vyavasthāna*, *dì shīshè ānlì* 地施設安立, *sar gdags pa rnam par gzhag pa*),[401] is a short, general survey of how the notion of an existential substratum relates to the various topics that have been presented so far in the YBh. It is here stated that five of the seventeen *bhūmi*s presented in the YBh do not involve an existential substratum. While no reason is given, the implied argument seems to be that these five *bhūmi*s pertain to the stages of higher meditation and the path leading to liberation and not to *saṃsāra*. The five *bhūmi*s are the *Acittikā Bhūmiḥ*, the *Bhāvanāmayī Bhūmiḥ*, the *Śrāvakabhūmi*, the *Pratyekabuddhabhūmi*, and the *Bodhisattvabhūmi*. Consequently, these five *bhūmi*s are said to be without an existential substratum (*nirupadhika*, *wú yú yī* 無餘依, *phung po med pa*), which is a topic that will be elaborated upon in the fourteenth book of the Basic Section. The twelve remaining *bhūmi*s all involve some form of existential substratum, the sense of which will be defined below.

The second point of the book is called a presentation of the notion of pacification or discontinuance (*upaśamaprajñaptivyavasthāna*, *jìjìng shīshè ānlì* 寂靜施設安立, *nye bar zhi bar gdags pa rnam par gzhag pa*). The difference between being in a state that involves an existential substratum for continued existence in *saṃsāra* and being in a state that does not involve any such substratum hinges on putting to rest (*upaśama*, *jìjìng* 寂靜, *nye bar zhi ba*) certain negative factors associated with saṃsāric existence. In other words, the segment describes precisely which elements are pacified when the *arhat* attains the peace of *nirvāṇa*. It is said that there are three things that are discontinued. A monk who has become an *arhat* and put an end to saṃsāric corruption has attained a lasting discontinuance of suffering (*duḥkha*, *kǔ* 苦, *sdug bsngal*), of afflictions (*kleśa*, *fánnǎo* 煩惱, *nyon mongs*), and of causing harm to other sentient beings (*sattvaviheṭha*, *bù sǔnnǎo yǒuqíng* 不損惱有情, *sems can rnams la rnam par 'tshe ba*). The text here adds a fourth element to the previous group of three, namely a discontinuance that takes the form of complete equanimity or indifference (*upekṣā*, *shě* 捨, *btang snyoms*) with regard to pleasant and unpleasant sensory experiences.

The third point is a general exposition of the notion of an existential substratum (*upadhiprajñaptivyavasthāna*, *yī shīshè ānlì* 依施設安立, *phung por gdags pa rnam par gzhags pa*). An existential substratum (*upadhi*, *yī* 依, *phung po*) is understood as any element that supports continued saṃsāric existence in the sense of going on living and taking further rebirth in *saṃsāra* after dying. Broadly speaking, there are eight kinds of existential substratum. The first is the existential substratum for maintaining notions (*prajñaptyupadhi*, *shīshè yī* 施設依, *gdags pa'i phung po*). This refers to the five appropriating aggregates that form the basis especially for the notion of a self or individuality, along with everything that follows from this notion. The second is the existential substratum for having social relations (*parigrahopadhi*, *shèshòu yī* 攝受依, *yongs su gzung ba'i phung po*). This

[401] Generally, the word *bhūmi* has in this introductory essay been translated with 'foundation' in the sense that each book of the YBh provides a certain foundation of knowledge that is needed to practice *yoga*. In the present context, however, *bhūmi* seems to connote a sense of the topics that are covered by the different books of the YBh, wherein some topics pertain to stages of the path while other topics refer to particular functions of the mind. Hence, in the passage at hand, the word *bhūmi* has been left untranslated.

refers to the relations between oneself and one's family, workers, associates, friends, and so forth. The third is the existential substratum for subsistence (*sthityupadhi*, *zhùchí yī* 住持依, *gnas pa'i phung po*), namely the physical and mental nourishment that a person needs to go on living. The fourth is the existential substratum for saṃsāric involvement (*pravṛttyupadhi*, *liúzhuǎn yī* 流轉依, *'jug pa'i phung po*). This has to do with consciousness that is associated with matter, feeling, ideation, and conditioned factors, and it also involves the twelve links of dependent arising. The fifth is the existential substratum for obstruction (*antarāyopadhi*, *zhàng'ài yī* 障礙依, *bar du gcod pa'i phung po*). Obstruction here pertains to the so-called 'deadly forces' (*māra*, *mó* 魔, *bdud*), in particular the deadly force of the youthful gods [of temptation].[402] The sixth is the existential substratum for suffering (*duḥkhopadhi*, *kǔnǎo yī* 苦惱依, *sdug bsngal gyi phung po*), including all the manifold suffering experienced in the saṃsāric realm of sensual desire. The seventh is the existential substratum for enjoyment (*ratyupadhi*, *shìyuè yī* 適悅依, *dga' ba'i phung po*), namely the bliss of meditative absorption. The eighth is the final existential substratum (*antya upadhiḥ*, *hòubian yī* 後邊依, *tha ma'i phung po*), which denotes the continuum of the aggregates of an *arhat*. These are, in general, the different aspects that make up the substratum for continued existence in *saṃsāra*.

A monk who has become an *arhat* has put an end to saṃsāric corruption and remains on the level that still involves an existential substratum (*sophadhika*, *yǒu yú yī* 有餘依, *phung po dang bcas pa*). He is said to possess the first existential substratum for notions as well as the eighth substratum, viz. the final existential substratum. This implies that an *arhat*, who still is alive, is endowed with the five aggregates with which he was born. However, the *arhat* no longer possesses the existential substrata for social relations, saṃsāric involvement, and obstruction. He may or may not possess the remaining existential substrata for subsistence, suffering, and enjoyment, depending on his individual situation and spiritual capability.

Aside from Martin DELHEY's brief mention of the available Sanskrit manuscripts and edition, the articles of the present volume do not give any reference to the *Sopadhikā Bhūmiḥ*.

Basic Section Book Fourteen – The Seventeenth Foundation (17) *Nirupadhikā Bhūmiḥ* *Wú yú yī dì* (無餘依地) *Phung po med pa'i sa*

The fourteenth and final book of the Basic Section is entitled *The Foundation [Concerning] Being Without an Existential Substratum*.[403] This book presents the stage of an *arhat* who has died and entered final and complete *parinirvāṇa* without

[402] For the four deadly forces (*māra*), see the summary of the second Yogasthāna of the *Śrāvakabhūmi*.

[403] Sanskrit and Tibetan editions by SCHMITHAUSEN (1991c) = T1579.50.577a_{29}-577c_{16} = D4035.282a_{6}-283a_{7}.

leaving any substratum for continued saṃsāric existence. The exposition of this topic is likewise done under three separate headings.

The first point is called a presentation of the notion of *bhūmi* (*bhūmiprajñapti-vyavasthāna*, *dì shīshè ānlì* 地施設安立, *sar gdags pa rnam par gzhag pa*), and thus relates directly to the similar point made in the previous book. It is reiterated that among the seventeen *bhūmi*s presented in the YBh, there are five *bhūmi*s that fall under the category of not involving any existential substratum. As mentioned above, these are the *Acittikā Bhūmiḥ*, the *Bhāvanāmayī Bhūmiḥ*, the *Śrāvaka-bhūmi*, the *Pratyekabuddhabhūmi*, and the *Bodhisattvabhūmi*.

The second point is a presentation of the notion of extinction or completion (*nirvṛtiprajñaptivyavasthāna*, *jìmiè shīshè ānlì* 寂滅施設安立, *mya ngan las 'das par gdags par rnam par gzhag pa*). Here the book discusses the nature of final *nirvāṇa* as being a state that is as much extinction as it is completion (*nirvṛti*, *jìmiè* 寂滅, *mya ngan las 'das pa*); both meanings are nuances of the Sanskrit term *nirvṛti*. Two kinds of extinction/completion are distinguished. The first is extinction/completion consisting in utter peace (*vyupaśamanirvṛti*, *jìngjì jìmiè* 寂靜寂滅, *nye bar zhi ba'i mya ngan las 'das pa*) in that even the five aggregates and the discomfort and suffering they involve are no longer present in the state of *nirvāṇa* without remainder (*nirupadhiśeṣe nirvāṇadhātau*, *wú yú yī nièpán jiè zhōng* 無餘依涅槃界中, *phung po lhag ma med pa'i mya ngan las 'das pa'i dbyings la*). The second is extinction/completion referring to the absence of everything detrimental (*avyābādhanirvṛti*, *wú sǔnnǎo jìmiè* 無損惱寂滅, *gnod pa med pa'i mya ngan las 'das pa*), in that *nirvāṇa* is a state (1) that is not connected with any kind of existential substratum and where all involvement with affliction and suffering has ceased, (2) that is characterized by a transformation of the basis (*āśrayaparivṛtti*, *zhuǎn yī suǒ xiǎn* 轉依所顯, *gnas yongs su gyur pa*), and (3) that is without any saṃsāric corruption. The text augments these definitions by adding several short *sūtra* quotations. One of these scriptural passages declares that extinction/completion can never be fully accounted for in all its profundity, vastness, and in its being beyond measure. The text then defines each of these qualities. The explanation given for the word 'vastness' is that it designates *nirvāṇa* as involving immense good qualities, thereby suggesting that *nirvāṇa* is clearly not understood in the sense of a nihilistic nothingness.

The third point is a presentation of the notion of related terms for extinction/completion (*nirvṛtiparyāyaprajñaptivyavasthāna*, *jìmiè yìmén shīshè ānlì* 寂滅異門施設安立, *mya ngan las 'das pa'i rnam grangs su gdags pa rnam par gzhag pa*). The segment presents several related terms (*paryāya*, *yìmén* 異門, *rnam grangs*), i.e., quasi-synonyms, that function as words describing *nirvāṇa*. These include the lasting, the unchangeable, the eternal, that whose nature is unmodifiable, the place of rest, the island, the shelter, the refuge, the final aim, security, the auspicious, the ultimate good, the good fortune, the immovable, the unbending, the difficult to behold, immortality, the sorrowless, the undying, the freedom from illness, the incombustible, the diseaseless, the immutable, *nirvāṇa*, and freedom from proliferation. Thus ends the final book of the Basic Section of the YBh.

Other than Martin DELHEY's mention of the available Sanskrit manuscripts and edition, the articles of the present volume do not give any references to the *Nirupadhikā Bhūmiḥ*.

II.2 *Yogācārabhūmi* – The Supplementary Section (*Saṃgrahaṇī*)

The Basic Section of the YBh with its seventeen *bhūmi*s is followed by an equally large portion of the text that may be referred to as the "Supplementary Section." This section, likewise spanning three volumes in the Tibetan version of the text and fifty fascicles in the Chinese version, consists of four compendia (*saṃgrahaṇī*) that provide additional material augmenting the teachings given in the Basic section. The four compendia are:

1. The Compendium of Ascertainment (*Viniścayasaṃgrahaṇī*, *shè juézé fēn* 攝決擇分, *rnam par gtan la dbab pa bsdu ba*)
2. The Compendium of Exegesis (**Vyākhyāsaṃgrahaṇī*, *shè shì fēn* 攝釋分, *rnam par bshad pa bsdu ba*)
3. The Compendium of Related Terms (*Paryāyasaṃgrahaṇī*, *shè yìmén fēn* 攝異門分, *rnam grangs bsdu ba*)
4. The Compendium of [Selected] Themes (*Vastusaṃgrahaṇī*, *shè shì fēn* 攝事分, *gzhi bsdu ba*)

In comparison to the Basic Section which constitutes 49.9% of the entire text, the *Viniścayasaṃgrahaṇī* forms 30.2%, the **Vyākhyāsaṃgrahaṇī* 1.6%, the *Paryāya-saṃgrahaṇī* 1.8%, and the *Vastusaṃgrahaṇī* 16.5%.

Given the limitations of the present volume, a complete summary of the four compendia can unfortunately not be offered here. The following part of the introductory essay will only introduce each compendium in brief along with the two articles in the volume that pertain to the *Viniścayasaṃgrahaṇī*.

Supplementary Section Part 1
The *Viniścayasaṃgrahaṇī*

The Compendium of Ascertainment (*Viniścayasaṃgrahaṇī*, *shè juézé fēn* 攝決擇分, *rnam par gtan la dbab pa bsdu ba*) is by far the longest of the four compendia. The compendium follows the overall structure of the Basic Section, covering some of the same themes found in each of the seventeen *bhūmi*s. It is divided into thirteen large segments:[404]

1. The Ascertainment of the Foundations Concerning the Fivefold Group of Empirical Consciousness and Cognition (**Pañcavijñānakāyasamprayukta-Manobhūmi-Viniścaya*), covering materials from *bhūmi*s 1-2 of the Basic Section.
2. The Ascertainment of the Foundations Concerning Having Discernment and Discursiveness and So Forth (**Savitarkasavicārādibhūmi-Viniścaya*), covering *bhūmi*s 3-5 of the Basic Section.
3. The Ascertainment of the Foundation Concerning Meditative Absorption (**Samāhitabhūmi-Viniścaya*), covering *bhūmi* 6 of the Basic Section.

[404] For the page references for each of these segments, see the table given on p.51.

4. The Ascertainment of the Foundation Concerning Being Without Meditative Absorption (**Asamāhitabhūmi-Viniścaya*), covering *bhūmi* 7 of the Basic Section.
5. The Ascertainment of the Foundation Concerning Having Mentation (**Sacittikabhūmi-Viniścaya*), covering *bhūmi* 8 of the Basic Section.
6. The Ascertainment of the Foundation Concerning Being Without Mentation (**Acittikabhūmi-Viniścaya*), covering *bhūmi* 9 of the Basic Section.
7. The Ascertainment of the Foundation Concerning What Is Derived from Listening (**Śrūtamayībhūmi-Viniścaya*), covering *bhūmi* 10 of the Basic Section.
8. The Ascertainment of the Foundation Concerning What Is Derived from Understanding (**Cintāmayībhūmi-Viniścaya*), covering *bhūmi* 11 of the Basic Section.
9. The Ascertainment of the Foundation Concerning What Is Derived from Meditative Cultivation (**Bhāvanāmayībhūmi-Viniścaya*), covering *bhūmi* 12 of the Basic Section.
10. The Ascertainment of the Foundation Concerning the Hearer (**Śrāvakabhūmi-Viniścaya*), covering *bhūmi* 13 of the Basic Section.
11. The Ascertainment of the Foundation Concerning the Solitary Buddha (**Pratyekabuddhabhūmi-Viniścaya*), covering *bhūmi* 14 of the Basic Section.
12. The Ascertainment of the Foundation Concerning the Bodhisattva (**Bodhisattvabhūmi-Viniścaya*), covering *bhūmi* 15 of the Basic Section.
13. The Ascertainment of the Foundations Concerning Having an Existential Substratum and Being Without an Existential Substratum (**Sopadhika-Nirupadhikabhūmi-Viniścaya*), covering *bhūmi*s 16-17 of the Basic Section.

The aim of the compendium is to provide ascertainment or clarification (*viniścaya*, *juézé* 決擇分, *rnam par gtan la dbab pa*) of select points raised in the books of the Basic Section. Essentially, the compendium constitutes a supplement to the Basic Section, being a collection of related, miscellaneous materials that were not included when compiling the explanations given in the Basic Section, in many cases adding further explanation to particular difficult points.

The first segment of the *Viniścayasaṃgrahaṇī* concerning the *Pañcavijñāna-kāyasamprayuktā Bhūmiḥ* commences with a longer passage that clarifies the notion of the latent consciousness (*ālayavijñāna*, *ālàiyé shì* 阿賴耶識, *kun gzhi rnam par shes pa*). Consequently, the passage has been dubbed by modern scholars "the *Viniścayasaṃgrahaṇī ālayavijñāna* Treatise" or in short "the *ālayavijñāna* Treatise."[405] The *ālayavijñāna* Treatise consists of three parts. The first part referred to as the "Proof Portion" deals with presenting eight rhetorical arguments for the existence of the *ālayavijñāna*. The second part, called the "*Pravṛtti* Portion,"

[405] See SCHMITHAUSEN (1987a.I:10). For editions and translations, see the present article by Martin DELHEY.

explains the unfolding or functioning (*pravṛtti*) of the *ālayavijñāna*. The third part, the "*Nivṛtti* Portion," concerns the *ālayavijñāna*'s collapse or cessation (*nivṛtti*).[406]

The present article by Martin DELHEY gives a thorough overview of the parts of the text that have been edited and translated. Moreover, the present article by **William S. WALDRON**[407] is a new study of the *Pravṛtti* and *Nivṛtti* Portions of the *ālayavijñāna* Treatise, examining the doctrinal developments of the *Viniścaya-saṃgrahaṇī* in comparison to earlier Abhidharma thought. In his earlier scholarship, the author has already delved profoundly into the *ālayavijñāna* Treatise and associated passages in other works. In two articles of 1994 and 1995, he discussed in depth the *ālayavijñāna* and its doctrinal background in doctrines of consciousness as espoused in early Buddhist scriptures and the Abhidharma tradition. The two articles also paid attention to the manner in which the *ālayavijñāna* is presented in the *ālayavijñāna* Treatise by giving its summary. These initial forays into the Buddhist sources dealing with mind were followed by WALDRON's (2003a) major monograph on *ālayavijñāna*, entitled *The Buddhist Unconscious: The Ālaya-vijñāna in the Context of Indian Buddhist Thought*. Therein, he first located the doctrinal origins of the *ālayavijñāna* within early Buddhist ideas of consciousness, the continuity of existence, and human action, coupled with the psychological problem-horizons that had been raised in the subsequent Abhidharma tradition. The book also investigated the philosophical-doctrinal development of the *ālaya-vijñāna* within Indian Yogācāra, dealing extensively with the *ālayavijñāna* Treatise (pp. 101-127), as well as with the later treatment of the notion of *ālayavijñāna* presented in the *Mahāyānasūtrālaṃkāra* and the *Mahāyānasaṃgraha*. An appendix to the book (pp. 178-189) provided an English translation of the *Pravṛtti* and *Nivṛtti* Portions of the *ālayavijñāna* Treatise. Aside from these publications of textual scholarship, WALDRON has also written extensively on the Indian Yogācāra philosophy in dialogue with modern philosophy of mind and cognitive science.[408]

The second article in the present volume that focuses particularly on the *Viniścayasaṃgrahaṇī* is the contribution by **Kazunobu MATSUDA** (松田和信).[409]

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[406] For the threefold division of the *ālayavijñāna* Treatise, see SCHMITHAUSEN (1987a. II:299-300, fn.226). For an edition and Japanese translation, see HAKAMAYA (1978; 1979; both articles are reprinted in HAKAMAYA, 2001, along with a long addendum to the 1978 article).

[407] The American scholar William S. WALDRON is Professor of Religion in the Department of Religion at Middlebury College, Vermont, USA. He was born in Detroit in 1954 and graduated from the University of Wisconsin-Madison in 1982, followed by a year of studies overseas at National Taiwan Normal University. He then became a doctoral student in Buddhist and Japanese studies at the University of Wisconsin-Madison studying in particular with Professor Minoru KIYOTA coupled with intensive periods of study in India, Nepal, and Japan. He obtained the PhD degree in 1990 with a dissertation on the *ālayavijñāna* in Buddhist thought (revised version published in 2003). He joined Middlebury College in 1996. His research has focused on Indian Yogācāra theories of mind, especially the concept of *ālayavijñāna* and its significance in light of Western philosophies of mind and cognitive science.

[408] See WALDRON (2000; 2002; 2003b; 2005; and forthcoming).

[409] The Japanese scholar Kazunobu MATSUDA (born 1954) is Professor at the Faculty of Buddhist Studies, Bukkyō University (佛教大学 Bukkyō Daigaku) in Kyōto, Japan. He

MATSUDA's previous scholarship includes many publications pertaining to the Indian Yogācāra tradition, falling largely in two broad categories. On the one hand, he has written a series of articles, especially in the earlier part of his oevre, examining particular Yogācāra doctrinal concepts or textual passages, such as suitable means (*ānulomikopāya*, MATSUDA, 1980), non-conceptual knowledge (1981), *ālayavijñāna* and *kliṣṭamanas* (1982b; 1982c), dependent arising (1982a; 1983; 1986a), Vasubandhu and his works (1984a; 1984b; 1985; 1986a), and scriptural quotations (1986b). On the other hand, in his later scholarly output, he has published a series of articles identifying and editing hitherto unknown Sanskrit fragments of major Yogācāra texts, including the *Viniścayasaṃgrahaṇī* (1988; 1990), the *Paryāyasaṃgrahaṇī* (1990; 1994), the *Saṃdhinirmocanasūtra* (1995), and the *Nirvikalpapraveśadhāraṇī* (1996a).[410]

MATSUDA's present article falls in the second category, as it provides editions of Sanskrit fragments of the *Saṃdhinirmocanasūtra*. This *sūtra* is quoted almost in its full entirety within the **Bodhisattvabhūmiviniścaya* segment of the *Viniścayasaṃgrahaṇī*.[411] The author identifies and edits two fragments stemming from the National Archives of Kathmandu and the German Turfan Collection. The fragment from the National Archives spans parts of two chapters in the *sūtra*, namely the Maitreya Chapter (no. 8) and the Avalokiteśvara Chapter (no. 9). MATSUDA (1995) has previously published the part of the fragment belonging to the Avalokiteśvara Chapter, and in the present article presents an edition of the part of the fragment belonging to the Maitreya Chapter. The fragment from the German Turfan Collection corresponds to passages from the Dharmodgata Chapter (no. 2) and the Suviśuddhamati Chapter (no. 3), which was earlier published by WALDSCHMIDT (1971:180) but not identified. Additionally, MATSUDA discusses the different styles of Sanskrit and Buddhist Hybrid Sanskrit found in the various fragments, drawing conclusions that are significant for understanding the compilation history of the *sūtra*.

Aside from the articles by WALDRON and MATSUDA, there are ten further articles in the present volume that make pertinent remarks on the *Viniścayasaṃgrahaṇī*. Noriaki HAKAMAYA comments on the function of serving monks

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graduated from Ōtani University (大谷大学 Ōtani Daigaku), located in Kyōto, in 1977, and received the PhD degree from the same university in 1982. His research has been focused on Sanskrit and Tibetan texts of the Yogācāra school, including discoveries of Sanskrit manuscript fragments of Yogācāra treatises, such as the *Viniścayasaṃgrahaṇī* and the *Paryāyasaṃgrahaṇī* sections of the YBh. Besides his contribution to the field of Yogācāra, he is currently participating in the international research project concerned with Buddhist Sanskrit manuscripts from Afghanistan and Pakistan found in the Schøyen Collection in Norway and elsewhere. For citation of his numerous publications, see below.

410 MATSUDA has also published Sanskrit fragments of several non-Yogācāra texts; see, e.g., MATSUDA (1990; 1997; 2000; 2002; 2006).

411 For a study of the Tibetan canonical and Dunhuang versions of this scripture, see HAKAMAYA (1984, 1986a, 1987a, 1987b). For a thorough study of the *sūtra*, including an annotated Japanese translation of chapters six and seven, see HAKAMAYA (1994). For a study of the *vijñaptimātra* passage in chapter eight of the *sūtra*, see SCHMITHAUSEN (1984). For a discussion of the *Saṃdhinirmocanasūtra*'s possible role in the formation of the *ālayavijñāna* concept, with a theory that the *sūtra* has priority over the so-called Initial Passage of the YBh, see BUESCHER (2008:100-200).

expressed in the **Śrāvakabhūmi-viniścaya*. Hidenori S. SAKUMA discusses the *Viniścayasaṃgrahaṇī*'s presentation of the transformation of the basis (*āśrayaparivṛtti*). Noritoshi ARAMAKI analyzes the possible compilation history of the compendium and translates a longer passage on the afflictive cognition (*kliṣṭamanas*) from the **Sacittikabhūmi-viniścaya*, which he argues constitutes the first and original declaration of this concept. Kōichi TAKAHASHI translates a passage from the **Savitarkādibhūmi-viniścaya* explaining a *sūtra*-quotation concerning false denial (*apavāda*). Yasunori SUGAWARA translates a *passus* from the **Pañcavijñānakāyasamprayukta-manobhūmi-viniścaya* regarding the relationship between the realization of emptiness and the sixteen aspects of realizing the four existential facts. Jowita KRAMER translates and discusses a short definition of ignorance (*avidyā*) from the **Savitarkasavicārādibhūmi-viniścaya*. Sungdoo AHN translates and analyzes a passage on the moments of realization occurring on the path of seeing (*darśanamārga*) as explained in the **Pañcavijñānakāyasamprayuktamanobhūmi-viniścaya*, along with its available Chinese commentaries. Makoto YOSHIMURA explains the seventh-century Chinese masters Fǎbǎo's (法寶) and Língrùn's (靈潤) special interpretations of the terms "seeds for *tathatā* as the referential condition" (眞如所緣緣種子 *zhēnrú suǒ-yuán-yuán zhǒngzi, *tathatā-ālambana-pratyaya-bīja*) and "seeds for the afflictive and cognitive hindrances" (**kleśāvaraṇa°* and **jñeyāvaraṇabīja*), both of which occur in the **Pañcavijñānakāyasamprayukta-manobhūmi-viniścaya*. Sangyeob CHA discusses Woncheuk's use of a passage from the *Samāhitabhūmi-viniścaya* dealing with being settled in meditation (**dhyāna-sthiti*). Finally, Seongcheol KIM cites a Korean MA thesis by SHIN Woonyon that analyzes the relationship between the *Saṃdhinirmocanasūtra* and the *Vinīścaya-saṃgrahaṇī*.

Supplementary Section Part 2
The **Vyākhyāsaṃgrahaṇī*

The Compendium of Exegesis (**Vyākhyāsaṃgrahaṇī, shè shì fēn* 攝釋分, *rnam par bshad pa bsdu ba*) is a short treatise generally concerned with how to present the meaning of the *sūtra*s and more particularly with how to apply the principles of rhetoric and logical argument when debating religious doctrine with others. It thus bears a certain similarity to the passage on the knowledge of logical reasons (*hetuvidyā*) in the *Śrūtamayī Bhūmiḥ* of the Basic Section as well as with Vasubandhu's treatise of rhetoric entitled *Vyākhyāyukti*.[412]

Aside from Martin DELHEY's short remarks on the available scholarship on this compendium, none of the articles in the present volume refer to the **Vyākhyā-saṃgrahaṇī*.

Supplementary Section Part 3
The *Paryāyasaṃgrahaṇī*

The Compendium of Related Terms (*Paryāyasaṃgrahaṇī, shè yìmén fēn* 攝異門分, *rnam grangs bsdu ba*) is another short addendum. It provides explanations of

[412] See the pertinent remarks in Martin DELHEY's article in the present volume.

assorted terms (*paryāya*, *yìmén* 異門, *rnam grangs*) related to the teacher, superiority, insight, the teachings, generosity, discipline, and the Buddhist path. It also forms a commentary on the so-called *iti pi so* formula for recollecting the qualities of the Three Jewels.[413]

In the present volume, Martin DELHEY mentions the available studies and editions, while Kazunobu MATSUDA refers to his earlier edition (1994) of a Sanskrit fragment from this compendium.

Supplementary Section Part 4
The *Vastusaṃgrahaṇī*

The Compendium of [Selected] Themes (*Vastusaṃgrahaṇī*, *shè shì fēn* 攝事分, *gzhi bsdu ba*) is a larger supplement that is divided into three parts.[414] The first part entitled "Compendium of [Selected] Themes Pertaining to the Sūtras" (**Sūtravastusaṃgrahaṇī*) is by far the longest segment of the text. It provides a synopsis of the Buddhist Sūtra scriptures, i.e., the Buddha's discourses, in particular the *sūtra*s found in the *Saṃyuktāgama* corpus. The second part called "Compendium of [Selected] Themes Pertaining to the Vinaya" (**Vinayavastusaṃgrahaṇī*) gives a short synopsis of the Vinaya, i.e., the disciplinary rules for Buddhist monks. The third part called "Compendium of [Selected] Themes Pertaining to the Lists [of Abhidharma]" (**Mātṛkavastusaṃgrahaṇī*) consists of a brief synopsis of doctrinal topics systematized in the Abhidharma texts.

In the present volume, five articles make remarks on the *Vastusaṃgrahaṇī*. Noriaki HAKAMAYA refers to a *sūtra* of the *Saṃyuktāgama* that is also referenced in the *Vastusaṃgrahaṇī*. Noritoshi ARAMAKI mentions the *Vastusaṃgrahaṇī*'s treatment of dependent arising, the text's model of consciousness, and its distinction of innate and conceptualized notions of the self. Yasunori SUGAWARA refers to the *Nagarasūtra*'s account of how the Buddha observed dependent arising, which is expressed in a parallel passage in the *Vastusaṃgrahaṇī*. Michael ZIMMERMANN notes a cross-reference given in the *Śīlapaṭala* (I.10) of the *Bodhisattvabhūmi* to the *Vastusaṃgrahaṇī*'s differentiation of transgressions of varying strengths. Finally, Lawrence Y.K. LAU mentions three Chinese magisterial theses that analyze the relationship between the *Saṃyuktāgama sūtra*s and the *Vastusaṃgrahaṇī*.

[413] For the *iti pi so* formula (i.e., *iti pi so bhagavā arahaṃ sammā sambuddho* … etc. in Pāli, or *iti hi sa bhagavāṃ tathāgato 'rhāṃ samyak saṃbuddho* … etc. in Sanskrit), see fn.337 above and SKILLING (1994:265-309; 1997a:401-467).

[414] Concerning the division in the Tibetan version of the text, see fn.89 and fn.92.

III. The Indian Yogācāra Reception

Following the present volume's second overall section containing articles dealing directly with the YBh, the third section of the volume consists of papers that are concerned with the manner in which the YBh and the ensuing Yogācāra tradition was received and adapted in India in the period following the text's final redaction in the fourth century. As noted in the beginning of this introductory essay, the Indian reception history of the YBh may be compared to how the Ghāgharā River flows into the mighty Ganges; it is a process where the Ghāgharā feds into a larger river-system, not only adding its own silt and currents to the downstream flow, but also becoming part of a much larger deluge of religious, ritualistic, philosophical, and mythological heritage. In simple terms, this Indian reception history shall here be considered merely in terms of three broad areas of Buddhist literature and thought.

The first general area in which the YBh exerted a clear influence was on some later writings of the North Indian Mainstream Buddhist traditions. As is evident from the above summary of the text, the YBh is a massive treatise that brings together a wealth of material stemming from Mainstream as well as Mahāyāna Buddhism. It was therefore only natural that the work caught the attention of Mainstream Buddhist scholars and in subtle ways began to impact their writings, especially in the field of Abhidharma studies, being a genre from which the YBh itself had borrowed so much. When judged from the historical perspective of the sources that were preserved for posterity, the most prolific Mainstream Buddhist sect in northern India at this time was the Sarvāstivāda school. This sect had a strong presence particularly in the greater Gandhāra region of present-day Pakistan and Afghanistan until the decline of monastic Buddhism in that part of the Indic cultural sphere following the Hun invasion in the sixth century. In the period leading up to the composition of the YBh, Sarvāstivāda *ācārya*s had produced an abundant scholastic literature culminating in the encyclopedic *Mahāvibhāṣā* Abhidharma treatise, based upon which new digests and commentaries continued to be written in the fourth, fifth, and sixth centuries.

Chief among these later Mainstream Buddhist texts stands the *Abhidharmakośa* with its *bhāṣya* auto-commentary composed by Kośakāra Vasubandhu (ca. 350-420), an abridgement of Sarvāstivāda *Abhidharma* teachings in nine chapters intermingled with Sautrāntika and possibly also Yogācāra doctrine. Vasubandhu's work was followed by a number of direct commentaries on the *Abhidharmakośa* by Vinītabhadra, Yaśomitra, Sthiramati, Pūrṇavardhana, Śamathadeva, Dignāga, Saṅghabhadra, and anonymous authors, who either embraced or criticized the text's mixture of Sarvāstivāda and Sautrāntika explanations. Modern scholars, including Kazunobu MATSUDA (1985), Noriaki HAKAMAYA (1986b), Robert KRITZER (1999; 2005), and several others, have pointed to some passages in the text that exhibit subtle influences from the side of the YBh. The text itself ascribes eleven of these passages to "earlier masters" (*pūrvācāryāḥ*), whom the commentator Yaśomitra in one instance identifies as "the Yogācāras starting with the noble Asaṅga" (*pūrvācāryā yogācārā āryāsaṅgaprabhṛtayaḥ*). It therefore seems that certain doctrinal points from the YBh were received and adapted in Mainstream Buddhist literature.

The YBh's influence on the *Abhidharmakośabhāṣya* is discussed in the present article by **Changhwan PARK** (박창환).[415] PARK (2007 and forthcoming) has previously analyzed this question at great length, particularly with regard to the latter text's model of karmic causation. He demonstrated that many of the passages, which are said to have been influenced by the YBh, in fact, are closely linked with the Mainstream Buddhist Dārṣṭāntika-Sautrāntika tradition that preceded Vasubandhu. According to PARK, the Sautrāntika positions raised in the *Abhidharmakośabhāṣya* mostly seem to have been derived from a now lost work entitled **Sautrāntikavibhāṣā* composed by the Sautrāntika-master Śrīlāta, who possibly was a slightly older contemporary of Kośakāra Vasubandhu. In spite of the work being non-extant, PARK provided an elaborate analysis of the text and its relationship to the *Abhidharmakośabhāṣya* in his monograph by extrapolating paraphrases and quotations from Śrīlāta's work found in a commentary entitled **Nyāyānusāra* written by the Kashmirian Sarvāstivāda-scholar Saṅghabhadra (ca. 420-480). It is notable that the reconstruction of these fragments is highly complex, given that Saṅghabhadra's text only is preserved in a Chinese translation (T1562). In his monograph, PARK concluded that although it is evident that the YBh did yield a certain influence on Vasubandhu's text, many of the shared passages are also reflected in the preceding Sautrāntika tradition; it therefore seems that a cross-pollination of ideas took place between the Mainstream Buddhist Sautrāntika tradition and the early Yogācāra school, which modern scholars may not yet have fully understood.[416]

In his present article, PARK turns to examining the identity of the "earlier masters" (*pūrvācāryāḥ*) by drawing attention to one of the eleven passages in

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[415] The Korean scholar Changhwan PARK is Professor of Indian Buddhism at Geumgang University (金剛大學校 Geumgang Daehakgyo) near Nonsan, South Korea. He studied at Seoul National University, where he received a BA degree in philosophy in 1990 and an MA degree in oriental philosophy in 1993. Thereupon, he went overseas and became a doctoral student at the University of California, Berkeley, where he studied with Alexander VON ROSPATT and Padmanabh S. JAINI. During the course of his studies, he also spent two years as a visiting student at Ōtani University (大谷大学 Ōtani Daigaku) in Kyōto, Japan, where he learnt from Noritoshi ARAMAKI and Seiki MIYASHITA. In 2007, he received the PhD degree from Berkeley with a dissertation on the Sautrāntika theory of seeds (revised version forthcoming in the series Wiener Studien zur Tibetologie und Buddhismuskunde published by Vienna University). Having returned to Korea, he joined Geumgang Center for Buddhist Studies at Geumgang University as a Humanities Korea Research Professor in 2008, where he also served as Vice-Director of the research center in the period 2009-2010. In 2009, he became Reader in Indian Buddhism at Geumgang University, and turned Professor of Indian Buddhism in 2011. His publications in Korean focus on the Abhidharma, Sautrāntika, and Yogācāra traditions of Indian Buddhism, covering the Sautrāntika notion of *ālambana* (2009), Vasubandhu's critique of atoms (2010), and Vasubandhu and the *Laṅkāvatārasūtra* (2011).

[416] In his earlier work (forthcoming, chapters 3.3-4 and 4.2), PARK has hypothesized that a common source for the Sautrāntika as well as the Yogācāra tradition may have been Harivarman's **Tattvasiddhi* (*Chéngshí lùn* 成實論, T1646). To investigate this issue, attention may also be paid to the earlier, proto-versions of the YBh extant in Chinese translations; see DEMIÉVILLE (1954) and the present article by Nobuyoshi YAMABE.

Vasubandhu's text presenting doctrinal interpretations ascribed to these masters.[417] The passage in question stems from the third chapter of the *Abhidharmakośabhāṣya* and concerns the formula of dependent arising (*pratītyasamutpadā*). He links the passage with a similar explanation found in another of Kośakāra Vasubandhu's works, namely the *Pratītyasamutpādavyākhyā*, where the particular exegesis of dependent arising is explicitly ascribed to the *Yaugācārabhūmikas (*rnal 'byor spyod pa'i sa pa dag*), i.e., adherents of the YBh. This ascription is confirmed by the fact that a similar exegesis occurs in the YBh's **Savitarkā Savicārādi Bhūmiḥ* book of the Basic Section. Other scholars have used this linkage as evidence to assert that Vasubandhu promoted the views of the YBh when he wrote the *Abhidharmakośabhāṣya*, though it is thought that Vasubandhu did not dare to do so explicitly out of fear of alienating his Mainstream Buddhist audience. They argue that it was for this reason that Vasubandhu only ascribed these positions to the nondescript "earlier masters" and not definitively to the Yogācāras. While PARK admits the YBh-connection of the passage at hand, he calls the overall conclusion into question, namely that Vasubandhu was a Yogācāra in disguise when he composed the *Abhidharmakośabhāṣya*. PARK shows that the passage, in fact, is part of a larger context, where Vasubandhu puts forth a scriptural critique of various positions, including Sarvāstivāda doctrine, the Sautrāntika analysis of Śrīlāta, as well as the cited YBh-inspired passage. Consequently, he concludes that it would go too far to assert that Vasubandhu was a Yogācāra in disguise, since it is rather the case that Vasubandhu presented a variety of doctrinal positions, including some elements drawn from the YBh. It should be noted that PARK's focus on Kośakāra Vasubandhu ties his article closely in with the three other papers concerned with this author found in the present volume, namely the contributions by Hidenori S. SAKUMA, Hartmut BUESCHER, and Jowita KRAMER.

The second general area in which the YBh exerted an influence was on the subsequent Mahāyāna Buddhist tradition, particularly on the large literature of the Yogācāra-Vijñānavāda school that ensued from the composition of the YBh. There appeared a series of texts that were closely linked with the *Bodhisattvabhūmi* book of the YBh. These virtual summaries of the *Bodhisattvabhūmi*, which adapt and augment the book in various ways, include the *Xiǎnyáng shèngjiào lùn*, the *Mahāyānasūtrālaṃkāra*, the *Mahāyānasaṃgraha*, and the associated commentaries by Bhāṣyakāra Vasubandhu. Additionally, the YBh exuded influence – although to varying degrees – on the Yogācāra-Abhidharma treatise *Abhidharmasamuccaya* and a large number of other Yogācāra-Vijñānavāda works, such as the writings of Bhāṣyakāra Vasubandhu and the post-*Abhidharmakośa* texts by Kośakāra Vasubandhu. A certain Yogācāra footprint can also be detected in the epistemological Pramāṇa literature starting with the works of Dignāga and Dharmakīrti[418] as well as in the writings of the Yogācāra-Madhyamaka authors of the seventh and eighth centuries, such as Jñānakīrti, Śāntarakṣita, and Kamalaśīla.

[417] For the discussion and translation of another of these *pūrvācārya*-passages, see the present article by Nobuyoshi YAMABE (analysis pertaining to entry no. 21 in his synoptic table).

[418] For an analysis of Dignāga as a Yogācāra-Vijñānavāda author, see SUGAWARA (1987).

The influence of the YBh on a later Yogācāra text is the topic of the present article by **Jowita KRAMER**.[419] In her 2005 monograph entitled *Kategorien der Wirklichkeit im frühen Yogācāra* [Categories of Reality in Early Yogācāra], KRAMER presented an analysis, critical edition, and translation of a passage from the YBh's *Viniścayasaṃgrahaṇī* dealing with the five categories of reality (*pañcavastu*, *wǔshì* 五事, *dngos po lnga*). Having gained access to newly available Sanskrit manuscripts, she thereafter turned her attention to a text on the five aggregates (*skandha*, *yùn* 蘊, *phung po*) written by Kośakāra Vasubandhu entitled *Pañcaskandhaka* and examined it along with a *vibhāṣā*-commentary on the text composed by the sixth-century Yogācāra master Sthiramati. In 2008(a), she published an introduction to the text along with a study of its section on physical matter (*rūpaskandha*). She is now in the process of publishing a critical Sanskrit edition of Sthiramati's work (KRAMER, forthcoming 1), an article examining the treatise's section on the aggregate of consciousness (*vijñānaskandha*) (KRAMER, forthcoming 2012), as well as an article examing the sections on feeling (*vedanā-skandha*) and ideation (*saṃjñāskandha*) (KRAMER, forthcoming 2).[420]

In her current contribution, KRAMER analyzes the *Pañcaskandhaka*'s section on the fourth aggregate, the *skandha* of conditioned factors (*saṃskāra*). She presents a very thorough analysis and synoptic comparison of the definitions of 51 factors associated with the mind (*caitasikā dharmāḥ* or *caitta*) and fourteen factors dissociated from the mind (*cittaviprayuktāḥ saṃskārāḥ*) given in Vasubandhu's *Pañcaskandhaka* (supplemented by Sthiramati's *Pañcaskandhakavibhāṣā*), Asaṅga's *Abhidharmasamuccaya*, Vasubandhu's *Abhidharmakośabhāṣya*, the Basic Section of the YBh, its *Viniścayasaṃgrahaṇī*, and Sthiramati's *Triṃśikāvijñapti-bhāṣya*. Her assiduous study reveals how complex the relationships between these Abhidharma and Yogācāra texts truly are. In numerous instances, whole definitions or parts of definitions are appropriated verbatim from one text to another, but it is nonetheless impossible to establish a single, overall principle and direction of the borrowing. Rather, it appears that each text builds on a shared tradition yet

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[419] Dr. Jowita KRAMER is Departmental Lecturer for Buddhist Studies at the University of Oxford. She studied Indology and Tibetology in Germany at the University of Göttingen (Georg-August-Universität Göttingen, 1994-1995) and the University of Hamburg (Universität Hamburg, 1995-2000), from where she received an MA degree in 2000. Following her studies with Lambert SCHMITHAUSEN, she obtained the PhD degree in 2004 with a dissertation on the five categories of reality (*pañcavastu*) (revision version published in 2005). She then became a research fellow at the University of Munich (Ludwig-Maximilians-Universität München, 2004-2005 and 2009-2010) and the University of Göttingen (2007-2008). In 2010, she obtained the Habilitation degree with a thesis on Sthiramati's *Pañcaskandhakavibhāṣā* from the University of Munich. She has served as faculty member at the University of Copenhagen (Københavns Universitet, 2004-2005) and the University of Heidelberg (Ruprecht-Karls-Universität Heidelberg, 2008-2009), before she joined Oxford University in 2011. The main focus of her research lies on Indian and Tibetan Buddhism (with particular emphasis on the Yogācāra tradition) and Tibetan biographical literature. For her publications, see below.

[420] KRAMER has additionally published in the Tibetan field, including a monograph on the life and works of Glo bo Mkhan chen (2008b), the *gsan yig* of A mes zhabs (2008c), and a database on A me zhabs' *gsan yig* available online at www.indologie.uni-muenchen.de/personen/3_privatdoz/kramer_jowita/projekte_kramer/gsan-yig/index.html

breaks away from it in certain regards. The relationship between the *Abhidharmasamuccaya* and the *Pañcaskandhaka* seems somewhat closer, while the *Pañcaskandhaka*'s tie to the other texts is a bit looser. In this way, KRAMER's article illustrates very well the high degree of complexity that comparative work on the Abhidharma and Yogācāra texts involves. Consequently, KRAMER's contribution goes to show why it philologically is so difficult to establish a clear compilation history of a text such as the YBh or prove its effect on later Abhidharma and Yogācāra works. This is a problem related to the issue raised in the present articles by Hidenori S. SAKUMA and Hartmut BUESCHER in the context of questioning the approach of studying the interrelationships between these texts by drawing on the anecdotal evidence of each author's sectarian-affiliation.

The third general area in which the YBh and the ensuing Yogācāra-Vijñānavāda tradition exerted a clear influence was on the later Tantric tradition of Indian Buddhism of the sixth to fourteenth centuries. The authors of the YBh were definitely aware of certain early ritual tendencies in the Buddhism of the second and third centuries that constituted the archaic forerunners for the later, fully-developed tradition of esoteric Buddhism called the Mantra-Method (Mantranaya) or the Vajra-Vehicle (Vajrayāna). In two instances, the *Bodhisattvabhūmi* book of the YBh mentions the performance of bestowing blessings with *mantra*s (*zhòu* 咒, *gsang sngags*) in rituals carried out to subjugate harmful forces, to heal disease and poisoning, or to produce rain.[421] Hence, it is evident that *mantra*-based rituals were already in use during the fourth century when the YBh reached its final redaction-stage.

The complex relations that evidently exist between the Yogācāra literature and the multiple Tantric traditions of later Indian Buddhism constitute a topic of inquiry that holds great significance for understanding the Yogācāra adaption history from the eighth century onwards. Nevertheless, it is only recently that this important issue has begun to draw the merited attention of modern Buddhologists. To introduce the emerging field of Tantric Yogācāra studies, the present article by <u>Harunaga ISAACSON</u>[422] exemplifies and discusses Yogācāra traces in the Indian Tantric literature of the eleventh century. In his earlier scholarship, ISAACSON has

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[421] See the summaries of the *Dhyānapaṭala* (I.13) and the *Bodhipakṣyapaṭala* (I.17).

[422] Born in Kuma, Japan, in 1965, the Dutch scholar Harunaga ISAACSON is Professor of Classical Indology at the University of Hamburg (Universität Hamburg). He studied Indian philosophy and Indology in the Netherlands with Professor Hans BAKKER at the University of Groningen (MA 1990) and was awarded the PhD degree in Sanskrit by the University of Leiden (1995) with a dissertation entitled *Materials for the Study of the Vaiśeṣika System*. From 1995 to 2000, he was a post-doctoral research fellow at the Oriental Institute of Oxford University. He then served as a faculty member in the early 2000s at the University of Hamburg, whereupon he became Assistant Professor of Sanskrit at the University of Pennsylvania in the USA. In 2006, he returned to Germany to take up the Professorship of Classical Indology at the University of Hamburg. He is also presently Director of the Nepal Research Centre in Kathmandu and General Director of the Nepalese-German Manuscript Cataloguing Project. His main areas of research include the Tantric traditions in pre-thirteenth century South Asia, especially Vajrayāna Buddhism, classical Sanskrit poetry, classical Indian philosophy, and Purāṇic literature. For his publications, see below.

published extensively on the Tantric tradition.[423] After an initial broad survey of the Indian Tantric transmission (ISAACSON, 1998a), he devoted a series of articles to the writings by Tantric authors of the eleventh and twelfth centuries, such as Abhayākaragupta (2001a) and especially the polymath Ratnākaraśānti (2000; 2001b; 2002; 2007). Other publications have been concerned with an Indo-Tibeto-Indian transmission lineage attested by the fifteenth-century master Vanaratna (2008), with a Sanskrit codex containing a large collection of Hevajra *sādhana*s (2009a), and with the historical development of the Tantric initiation ritual (2010).

In his present article, ISAACSON discusses doxographic attitudes toward the Yogācāra tradition expressed in Tantric texts of the eleventh century. He considers how the Yogācāra view on a subtle level was advocated in the commentarial and contemplative works by Ratnākaraśānti, and thereby brings to fore the numerous doctrinal elements of the earlier Mahāyāna tradition that were incorporated and adapted in the Tantric literature. It should be noted that the writing style of ISAACSON's paper differs from other articles in the volume, in that it is not an article *per se* but an edited transcript of an oral lecture that he gave at the *Yogācārabhūmi and the Yogācāras* conference held in Seoul in 2008. Consequently, the paper immerses the reader into the richness of selected Sanskrit passages guided along by ISAACSON's astute reading.

IV. The East Asian Yogācāra Reception

The YBh and the ensuing Yogācāra tradition were by no means confined to the Indian subcontinent. Rather, they belonged to a religious movement that spread widely overland and overseas, transmitted by monks following the major geographic arteries of commerce far into Central Asia, East Asia, and possibly also Southeast Asia. In terms of the river-simile used in this introduction to characterize the study of the YBh and the Yogācāra school, the examination of these developments stretching far and wide was compared to journeying downstream along the Ganges, lastly leading the reader through the highly complex system of multiple rivulets that the Ganges transforms into at the great Bengali delta of its river mouth before entering the sea. Two such branches of rivulets are examined in the present volume, namely the reception and appropriation history of the YBh and the Yogācāra tradition in East Asia and Tibet.

The most compelling impact of the Indian Yogācāra tradition on foreign soil took place in China with the translations of numerous Yogācāra texts by the Indian monk Paramārtha (Zhēndì 眞諦, 499-569) and the Chinese monk Xuánzàng (玄奘, 602?-664) in the sixth and seventh centuries.[424] The Chinese Buddhists, however,

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[423] Besides writing on the Buddhist Tantric tradition in India, ISAACSON has also published on Indian epigraphy (BAKKER & ISAACSON, 1993), the Vaiṣeśika tradition (ISAACSON, 1993; 1994), the Śaiva epic *Skandhapurāṇa* (BAKKER, ADRIAENSEN & ISAACSON, 1994; 1998b; BAKKER & ISAACSON, 2004), the commentarial tradition of the Indian poetic tradition (GOODALL & ISAACSON, 2003), and the methods of textual criticism (2009b).

[424] For a thorough study of Xuánzàng and his many translations, see HAKAMAYA (1981a; 1981b). Given that the Chinese import of the YBh and the Yogācāra tradition has been treated in the pertinent articles of the present volume, a description of this reception history shall not be given here.

did not slavishly confine themselves to following the Indian transmissions, but constantly engaged in vigorous activities of writing and debating. This was done to arrive at a penetrating and unified understanding of Yogācāra-Vijñānavāda thought and its *yoga* practice in order to eliminate the doctrine from any internal contradiction within the wider scope of Buddhism promoted in the Middle Kingdom. Consequently, there was a long history of exegetical and philosophical adaptation, which did not end with the Tang Dynasty when the *Yogācārabhūmi* was first introduced in its entirety. Rather, it continued directly or indirectly over the *longue durée* of East Asian Buddhism right down to modern day.

The fourth overall section of the present volume consists of nine articles devoted to studying the reception and adaptation history of Yogācāra Buddhism in East Asia. The first article is by the Chinese scholar **Bing CHEN** (陈兵).[425] CHEN briefly introduces the arrival of the Yogācāra tradition in China in the sixth and seventh centuries, and then analyzes at length the Yogācāra revival that took place in China in the late nineteenth and early twentieth centuries. He vibrantly describes the concerns of the many Chinese figures involved in reviving Yogācāra thought – such as Tàixū (太虛, 1890-1947) and Ōuyáng Jiàn (歐陽漸, 1871-1943) – whose main objective was to advance the Vijñaptimātra view of "Consciousness-Only" (唯識 *wéishì*) as a viable alternative to modern materialism, science, religion, and Western philosophy. His article offers a *tour de force* of the numerous major and minor thinkers of the modern Chinese Yogācāra renaissance and the varying trends of their writings and internal discussions, thereby exquisitely illustrating the breadth and intellectual zest of the movement.

CHEN's article is followed by a second paper dealing with the modern Yogācāra revival in China, namely the contribution by **Eyal AVIV**.[426] AVIV's research is

[425] Professor Bing CHEN (born 1945) is the Director of the Institute of Religious Studies (宗教研究所 Zōngjiào Yánjiūsuǒ) at Sichuan University (四川大学 Sìchuān Dàxué) in Sichuan Province, the People's Republic of China. After graduating from the Chinese Department at Lanzhou University (兰州大学 Lánzhōu Dàxué) in 1968, he entered the Chinese Academy of Social Sciences in 1978, where he taught world religion and wrote a dissertation on Daoism in China. Thereupon, he worked as a scholar and professor at Sichuan Research Institute of Culture and History (四川省文史馆 Sìchuān Shěng Wénshǐguǎn), Minnan Buddhist College (闽南佛学院 Mǐnnán Fóxuéyuàn), and Tibet University (西藏大学 Xīzàng Dàxué), and was Associate Director of the Institute for Chan Buddhism in Hebei (河北禅学研究所 Hēběi Chánxué Yánjiūsuǒ). His research has focused on Buddhism and religious psychology in contemporary China, and his monographs include *Jìn xiàndài Zhōngguó Fójiào* (近现代中国佛教) [*Buddhism in Contemporary China*] and *Fójiào xīnlǐxué* (佛教心理学) [*The Psychology of Buddhism*]. He is also an active promoter of Buddhism in China.

[426] The Israeli-born scholar Eyal AVIV received the MA degree from Hebrew University (האוניברסיטה העברית בירושלים, ha-Universita ha-Ivrit B'irushalayim) in Jerusalem (2001) and the doctoral degree from Harvard University (2008) with a dissertation on Ōuyáng Jìngwú. In 2008, he became Assistant Professor of East Asian religion at the Department of Religion and the Honors program at George Washington University in Washington D.C., USA. His work has been focused on Chinese Buddhism, especially in the modern period, highlighting the role of Indian Yogācāra thought in the formation of modern Chinese intellectual history. He is currently working on a book manuscript on the intellectual biography of Ōuyáng Jìngwú, a modern Chinese proponent of the Yogācāra school.

particularly concerned with the Yogācāra debates that have taken place among Buddhist intellectuals in modern China. In his earlier publications, he has considered the modern stances on the Yogācāra notion of religious inclination created by having listened to the *Dharma* (**śrutavāsanā*) (AVIV, 2009) and has investigated the role that the laity has played in twentieth-century Chinese Buddhism (2011). In his present article, AVIV commences by briefly surveying the historical background of the Chinese Yogācāra tradition during its early phase in the Tang dynasty and a revival that took place during the late Ming dynasty. Thereupon, he examines the Yogācāra renaissance that flourished in the early twentieth century. Unlike CHEN's article which focuses on the breadth of the movement, AVIV's analysis goes in depth by honing in on the role that the YBh played as a source in the writings of two major authors, Hán Qīngjìng (韓清淨, 1884-1949) and Ōuyáng Jìngwú (歐陽竟無, 1871-1943). He ends by briefly discussing how the interest in the study of the YBh waned in the intellectual circles surrounding Hán and Ōuyáng in the years that followed the work of these two thinkers.

With the article by Lawrence Y.K. LAU (劉宇光),[427] attention is given to the vigorous academic developments of Yogācāra studies that subsequently ensued in mainland China, Taiwan, and Hong Kong after 1949. LAU has earlier published quite broadly on the Yogācāra-Vijñānavāda tradition of East Asia, with articles on the philosophical implication of Vijñānavāda meditation (2007), the notion of affliction (*kleśa*, 煩惱 *fánnǎo*) (2008), and two monographs concerning the afflictive and cognitive hindrances (*āvaraṇa*, 障 *zhàng*) (2012a; and forthcoming). In 2009, he was the guest-editor of a special issue devoted to East Asian Vijñānavāda in the *Chinese Review of Buddhist Studies* (漢語佛學評論 *Hànyǔ Fóxué pínglùn*) (2009a), and in two recent publications he has provided a comprehensive survey of Chinese scholarship on Buddhist logic and epistemology (LAU, 2009b; LAU & TONG, 2012). LAU was invited to the present volume with the special request to provide a thorough survey of Chinese-language Yogācāra scholarship since 1949, and he has fulfilled this task most admirably. His article not only offers an extensive history of research of academic Yogācāra scholarship produced in China, Taiwan, and Hong Kong throughout the last sixty years, but also contributes with an astounding and exhaustive bibliography of some 330 pertinent books, articles, doctoral dissertations, and MA theses. Great pains have been taken to transliterate and translate all titles into English to facilitate ease and accessibility, with the belief that the article and bibliography thus may be useful in providing an overview of Chinese Yogācāra scholarship even to the reader who may not possess Chinese language skills. LAU's perceptive discussion of research trends offers many insight-

[427] The Chinese scholar Lawrence Y.K. LAU is Associate Professor of Buddhist philosophy at the School of Philosophy at Fudan University (復旦大學 Fùdàn Dàxué) in Shanghai, China. He received the MA degree in 1996 from the Chinese University of Hong Kong (香港中文大學 Xiāng Gǎng Zhōngwén Dàxué) and the PhD degree in 2005 from the Program of Philosophy and Religious Studies at Hong Kong University of Science and Technology (香港科技大學 Xiāng Gǎng Kējì Dàxué) with a dissertation on the Mahāyāna notion of *avidyā* according to the East Asian tradition of *sākāra-vijñānavāda*. His scholarship is concerned with Buddhist philosophy and epistemology, Indian philosophy, the methodologies of Buddhist studies, Buddhist ethics, and engaged Buddhism.

ful observations about the character and quality of Buddhist studies in the Chinese-speaking parts of the world, bringing out subtle differences in scholarship particularly between Taiwanese and mainland centers of learning, as well as the varying influence of Japanese scholarship on Chinese academics.

The volume's section on East Asian Yogācāra has a shift in focus from the present to the past with the contribution by **Sangyeob CHA** (차상엽).[428] In his earlier scholarship, after an article (2004) dealing with the stance on Yogācāra found in the writings of the Tibetan Buddhist master Tsong kha pa Blo bzang grags pa'i dpal (1357-1419), CHA turned his attention to the Indian and Tibetan doctrines of tranquility meditation (*śamatha*, *shēmātā* 奢摩他, *zhi gnas*) with a precursory investigation published in 2005. In 2009, he brought out a major study of the contemplative doctrine referred to above as "the nine aspects of resting the mind" (*navākārā cittasthitiḥ, jiǔzhǒng xīnzhù* 九種心住, *sems gnas rnam pa dgu*). He examined this doctrine as it is explained in the Tibetan treatise *Lam rim chen mo* by Tsong kha pa in reliance on a variety of Indian sources, in particular the second and third Yogasthāna of the *Śrāvakabhūmi* book of the YBh, the *Mahāyānasūtrālaṃkāra*, the *Abhidharmasamuccaya*, and Kamalaśīla's *Bhāvanākrama*.[429] In his present article, CHA again takes up the nine aspects of resting the mind, this time surveying the occurrences of this Indian doctrine in Chinese, Korean, and Central Asian Yogācāra texts. The teaching is first attested in the *Śrāvakabhūmi*, which leads CHA in general to introduce Xuánzàng's Chinese translation of the YBh produced in 648 CE as well as Xuánzàng's translation of the *Xiǎnyáng shèngjiào lùn* made in 646. He further discusses a host of Chinese-language commentarial Yogācāra literature written by the Sino-Korean author Woncheuk (圓測 Yuáncè, 613-696), the Korean master Wonhyo (元曉 Yuánxiǎo, 617-686), the Korean exegete Doryun (道倫 Dàolún, ca. 650-730), and the Central Asian writer Fǎchéng (法成, a.k.a. 'Gos Chos grub, ca. 755-849). Aside from providing refined introductions to the Chinese commentarial literature, CHA carefully translates all the relevant passages on *navākārā cittasthiḥ* from the pertinent works.

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[428] The Korean scholar Sangyeob CHA, who was born in 1969, is Humanities Korea Professor at Geumgang Center for Buddhist Studies at Geumgang University (金剛大學校, 금강대학교 Geumgang Daehakgyo) in South Korea and is the Head of the center's research team for *tathāgatagarbha* studies. He received the MA degree in 1999 from Dongguk University (東國大學校, 동국대학교 Dongguk Daehakgyo) in Seoul, followed by the PhD degree in 2007 from the same institution with a dissertation on *śamatha* meditation practice, comparing the explanations given in Tsong kha pa's *Lam rim chen mo* with related explanations from Indian Yogācāra texts, particularly the YBh. This made him one of the first Tibetologists to be educated in South Korea. He joined the Geumgang Center for Buddhist Studies in 2007 as a researcher and was promoted to Professor in 2011. His research has mainly been concerned with meditation doctrines of the Yogācāra tradition in India and Tibet as represented in texts and Buddhist art, as well as the doctrine of *buddha*-nature (*tathāgatagarbha*) especially as found in the commentarial writings on the *Ratnagotravibhāga* by the Tibetan scholar Rngog Blo ldan shes rab (1059-1109). For his publications, see below.

[429] Additionally, CHA has published on the Tibetan elephant-taming illustrations of the stages in *śamatha* meditation practice (2010a) as well as on the dependency that Tsong kha pa's treatise on *manas* and *ālayavijñāna* (*Yid dang kun gzhi'i dka' 'grel*) exhibits with regard to Woncheuk's commentary on the *Saṃdhinirmocanasūtra* (2010b).

Following CHA's introduction to Yogācāra meditation, the article by A. Charles MULLER[430] turns to the question of how the mind is bound in saṃsāric delusion, namely the doctrine of the two hindrances (*āvaraṇa*, *zhàng* 障, *sgrib pa*). This is a problem that has preoccupied MULLER's scholarship for a long time. He first took it up in his monograph (1999) on the Chán-related Chinese apocryphal *Sūtra of Perfect Enlightenment* (*Yuánjué jīng* 圓覺經, T842). Over the last decade, he has published a series of articles (2000; 2003; 2006; 2007b; 2007c) devoted to this topic, treating the issue from a variety of angles, particularly as adduced in the writings of the Korean master Wonhyo.[431] In his present contribution, MULLER begins by introducing the doctrine of the two hindrances and then discusses how the exegesis thereon bifurcated respectively in Yogācāra works and texts of the *tathāgatagarbha* tradition. He elaborates how the hindrances are laid out in the early Yogācāra sources – ranging from the vague and sketchy presentations given in the YBh, the *Saṃdhinirmocanasūtra*, and the *Mahāyānasaṃgraha* over to the systematic expositions found in major works of the Chinese tradition, such as the *Fódìjīng lùn* (佛地經論, **Buddhabhūmisūtraśāstra*) and the *Chéng wéishì lùn*, while analyzing and translating the relevant passages in the course of his investigation.

Having thus considered the hindrances to Awakening, the subsequent article by Sungdoo AHN (안성두)[432] picks up the issue of how saṃsāric delusion is dis-

[430] The American-born scholar A. Charles MULLER is originally from New York, but has spent his entire professional career in Tōkyō, presently being Professor in the Center for Evolving Humanities at the University of Tōkyō (東京大学 Tōkyō Daigaku). His main area of research is Korean Buddhism, having focused for more than a decade on the great Silla scholar Wonhyo (617-686). His work with Wonhyo's essays and commentaries – most importantly the *Ijang ui* (二障義), along with further studies on the two hindrances – has led him steadily deeper into Yogācāra-related problems, many of these being rooted in the YBh. He is also the man behind the Digital Dictionary of Buddhism (http://www.buddhism-dict.net/ddb/), a major resource for Buddhist studies, and is a founding member of the Yogācāra Consultation section of the American Association of Religion (AAR). Moreover, he is the founder of H-Buddhism (http://www.h-net.org/~buddhism/), the largest international online community for academic scholars of Buddhism.

[431] Additionally, MULLER has previously published extensively on other aspects of Wonhyo's writings (MULLER, 1995; 2000; 2007a; 2008) and on Woncheuk (2011). For his recent translation and study of Wonhyo's *Ijang ui* (二障義), see MULLER & NGUYEN (2011). Many of MULLER's publications are available in online versions at www.acmuller.net/publications-etc.html.

[432] The Korean scholar Sungdoo AHN is Assistant Professor at the Department of Philosophy of Seoul National University (서울대학교 Seoul Daehakgyo) in South Korea. He received a first MA degree (1982) in Korean Buddhism from the Graduate School of Korean Studies and a second MA degree (1995) in Indian Buddhism from the University of Hamburg (Universität Hamburg), where he studied under Professor Lambert SCHMITHAUSEN. In 2001, he completed the PhD degree in Hamburg with a dissertation on Yogācāra Buddhism. Having returned to Korea, he taught at Dongguk University (東國大學校, 동국대학교 Dongguk Daehakgyo) and served as Assistant Professor of Indian Buddhism at Geumgang University (金剛大學校, 금강대학교 Geumgang Daehakgyo), where he also acted as the Director of the Geumgang Center for Buddhist Studies in the period 2007-2009. His research has been focused on Indian and Tibetan Buddhism, particularly on the so-called five treatises of Maitreya, with the majority of his publications dealing with

posed of by the practitioner through the realization of truth on the path of seeing (*darśanamārga*, *jiàndào* 見道, *mthong lam*). The exposition of the *darśanamārga* is a problem that has previously been treated critically by Lambert SCHMITHAUSEN in an article from 1983 with special reference to the *Abhidharmasamuccaya*. SCHMITHAUSEN argued that the *Abhidharmasamuccayabhāṣya* presents four originally discrepant definitions of the *darśanamārga* stemming variously from different Mainstream and Mahāyāna Buddhist textual traditions without achieving any consistent synthesis between them. He also examined how the Tibetan author Bu ston Rin chen grub (1290-1364) later attempted to unify these explanations by regarding them as pertaining to different vehicles. Additionally, SCHMITHAUSEN pointed to three passages in the YBh, where an effort was made to begin to harmonize these heterogenous modes of explanation.

In the present article, AHN takes up this problem of the *darśanamārga* definitions and analyzes how the Chinese Yogācāra commentarial tradition interprets these passages. Unlike the Tibetan solution of seeing different definitions as applicable to different vehicles, the Chinese commentators attempted to arrive at a view of full reconcilement. By bringing all the definitions together into a single model of realization, they fused Mainstream Buddhist and Mahāyāna terminology and arrived at a synthesis that went much further than the integral tendencies seen in the YBh. AHN relies in this context particularly on Xuánzàng's *Chéng wéishì lùn* (成唯識論), the writings of the Chinese commentator Jī (基, 632-682 CE), and the works by the Korean exegete Doryun (道倫 Dàolún, ca. 650-730).

As such, AHN's study is the outgrowth and indeed culmination of several earlier publications. He began to discuss the *darśanamārga* topic in two Korean articles published in 2002(b) and 2004(b). It is also a theme that appeared in several passages of his large monograph (2003a) on the afflictions (*kleśa*, *fánnǎo* 煩惱, *nyon mongs*) and their antidotes (*pratipakṣa*, *duìzhì* 對治, *gnyen po*) in Indian Yogācāra Buddhism, where he included Sanskrit and Tibetan editions and an annotated German translation of several pertinent passages from the *Savitarkādibhūmi* of the Basic Section of the YBh as well as from the *Viniścayasaṃgrahaṇī*.[433] When the article by AHN is read in combination with SCHMITHAUSEN's article of 1983, there emerges a multifaceted discussion of *darśanamārga* interpretations in Indian, Chinese, and Tibetan Yogācāra, which might invite further research in these traditions or suggest consideration in view of related genres, such

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Yogācāra Buddhism in India and East Asia. He is currently working on investigating the intellectual processes involved in integrating Yogācāra notions and *tathāgatagarbha* doctrine in China and Tibet. It is fair to say that AHN, given his extended period of study with Professor SCHMITHAUSEN and other scholars at Hamburg University, has played a major role in educating a new generation of Korean scholars in the classical methods of philology in accordance with the German tradition of Buddhology.

[433] Aside from the mentioned publications, AHN has also written extensively on many other aspects of the Indian, Tibetan, and East Asian Yogācāra doctrines, including dependent arising (*pratītyasamutpāda*, 2002c), the four beneficial roots (*kuśalamūla*, 2003b), negative tendencies (*anuśaya*, 2003c), the origin of the concept *vijñaptimātratā* (2004a), the theory of the three natures (*trisvabhāva*, 2005; 2007b), the *bodhisattva* ideal (2006; 2008), the notion of inexpressibility (*anabhilāpyatā*, 2007a; 2007b), the significance of the Tibetan translation of Woncheuk's commentary on the *Saṃdhinirmocanasūtra* (2009), and the critical methods of philology (2002a).

as the very large Sanskrit and indigenous Tibetan *Abhisamayālaṃkāra* literature on the stages of the path.

The tendency in Chinese Buddhism to create coherency between various doctrines of Indian Buddhism was not always accomodating for the Yogācāra tradition in China. In fact, Xuánzàng's motivation behind traveling to India was to obtain new Sanskrit texts and teachings by Indian masters in order to rectify what Xuánzàng saw as imprecisions and misunderstandings in the Chinese Buddhist doctrine of his time. Consequently, when Xuánzàng returned to China and began to translate and explicate the many new texts he had brought, several doctrinal points caused outcries in the existing Buddhist establishment. One doctrine imported and promoted by Xuánzàng, which was looked upon with particular unease, concerned the teaching on spiritual or religious predispositions (*gotra*, *zhǒngxìng* 種姓, *rigs*) as presented in the *Gotrabhūmi* of the *Śrāvakabhūmi* and other parts of the YBh, as well as in the **Buddhabhūmisūtraśāstra* (佛地經論 *Fódìjīng lùn,* T1530) and the *Chéng wéishì lùn* (成唯識論 T1585, **Vijñaptimātratāsiddhiśāstra*). Without doubt, the most contentious point in these texts was the existence of certain not predisposed persons (*agotrastha*, *bù zhù zhǒngxìng* 不住種性, *rigs med pa la gnas pa*), that is, people lacking any form of spiritual destiny or potential (*abhavya*, *wú kānnéng* 無堪能, *skal pa med pa*) who do not and will never possess the fundamental qualities needed to attain *nirvāṇa* or Awakening. Such explanations flew straight in the face of well-established beliefs in the universality of the *buddha*-nature (*tathāgatagarbha*) taught to be innate in all sentient beings in several scriptures that were particularly important to Chinese Buddhism, such as the *Nirvāṇa-sūtra*, or the notion of a universal vehicle for all sentient beings propagated in the Lotus Sūtra.

The debates in Chinese Buddhism to which the introduction of the YBh and related texts of the Yogācāra tradition led in the seventh century is the topic of the present article by Makoto YOSHIMURA (吉村誠).[434] YOSHIMURA has previously published extensively on the Chinese Yogācāra Wéishì tradition (唯識学派) during the Tang dynasty, covering such topics as Xuánzàng's view on the three turnings of the wheel of *Dharma* (1999), the Chinese subschools of the Wéishì tradition (2003a; 2004b), the notion of 'mind' in the Chinese Shèlùn (摂論学) tradition of *Mahāyānasaṃgraha* exegesis (2003b; 2007), as well as the theories of *buddha*-nature, predisposition (*gotra*), and seeds (*bīja*) in the Wéishì school (2002; 2004a; 2006; 2009). In his present article, YOSHIMURA analyzes the seventh-century polemical writings on the *buddha*-nature by Língrùn (靈潤) and Fǎbǎo (法寶) along with the apologetic Wéishì rebuttals by Shéntài (神泰) and Huìzhǎo (慧沼). He thereby explores the intellectual climate in which the YBh and the Yogācāra transmission of Xuánzàng were received.

The two final articles in the volume's section on the East Asian Yogācāra reception are concerned with the modern academic study of Yogācāra Buddhism in Korea and Japan. Together with the above-mentioned article by Lawrence Y.K.

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[434] Makoto YOSHIMURA was born in Tōkyō in 1969. He received the doctoral degree from the Graduate School of Arts and Letters at Waseda University (早稲田大学 Waseda Daigaku) and is now Associate Professor of Chinese Buddhism at Komazawa University (駒澤大学 Komazawa Daigaku), Faculty of Buddhism, in Tōkyō. He has published widely on Xuánzàng and the Wéishì school in Chinese Buddhism during the Tang dynasty.

LAU, these contributions are intended to introduce the contemporary East Asian scholarship to the English reader.

The article by **Seongcheol KIM** (김성철)[435] offers a comprehensive survey and history of Yogācāra scholarship in South Korea. In his own research, KIM has previously published on a variety of topics on the early Indian Yogācāra tradition, covering the themes of conceptuality and non-conceptuality (2002; 2004a; 2004b), meditation on mindfulness of breathing (2007), the *buddha*-nature in the early Yogācāra tradition (2009a), altruism and spiritual practice (2009b), and the *ālaya-vijñāna* (2010a). In collaboration with colleagues from Geumgang Center for Buddhist Studies, he (2010b) has also produced an annotated Korean translation of Asvabhāva's commentary on the *Mahāyānasaṃgraha* entitled *Mahāyānasaṃgrahopanibandhana* on the basis of the Tibetan text collated with the Chinese translation. In 2006, KIM produced a thorough survey article in Korean providing a complete history of Yogācāra research in South Korea along with an exhaustive bibliography covering pertinent academic books, articles, doctoral dissertations, and MA theses until the year 2005. His contribution in the present volume is a revised English version of the same article. The article introduces some 430 publications and theses, which have been furnished with English translations of their titles in order to provide an overview and full reference guide to the non-Korean reader. Given the centrality of the Yogācāra tradition to Korean Buddhist studies, KIM's insightful history of research leads the reader through some of the main developments of Korean Buddhology from its earliest inception in the 1920s and '30s, through its period of gradual development in the 1970s and '80s, until its recent stage of intensive growth in the 1990s and 2000s, drawing out the topics that have been of particular interest to Korean scholars. In the course of the review, the author elucidates how Japanese, Chinese, and Western scholarship have influenced Buddhist studies in Korea, while at the same time identifying areas where Korean scholarship may still need to develop further.

It is a special honor to be able to include an essay by **Leslie S. KAWAMURA** (河村澄雄), given the all-too-early passing of this great Yogācāra scholar on March 10, 2011.[436] Through his article, which is here being published post-

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[435] The Korean scholar Seongcheol KIM received the MA (1996) and PhD degrees (2005) from Dongguk University (東國大學校, 동국대학교 Dongguk Daehakgyo) in Seoul with a dissertation on non-conceptual knowledge (*nirvikalpajñāna*) in the early Indian Yogācāra tradition. He then joined Geumgang Center for Buddhist Studies at Geumgang University (金剛大學校, 금강대학교 Geumgang Daehakgyo), where he is Humanities Korea Professor and Head of the Indian research team. His research has been focused on the Indian Yogācācara School, especially on its early spiritual practices and theories.

[436] Leslie S. KAWAMURA was Professor of Buddhist Studies in the Department of Religious Studies, University of Calgary, Canada, and Director of the Living Dharma Centre of the Jōdo Shinshū Temples of Canada. He was born in Raymond, Alberta, Canada in 1935. His father and mother had been sent from Japan to Canada to minister to Japanese immigrants working in Western Canada, and his father, Reverend Yutetsu, served the growing Jodō Shinshu community and established the Raymond Buddhist Church. KAWAMURA followed in his father's footsteps and was ordained as a Jōdo Shinshū priest. Taking up the academic study of Buddhism, he earned an MA degree from Ryūkoku University (龍谷大学, 1961) in Kyōto, Japan, followed by a second MA degree from Kyōto

humously,[437] KAWAMURA was particularly happy to contribute with knowledge on the Yogācāra scholarship of his teacher, Gadjin M. NAGAO (長尾雅人, 1907-2005), a major Buddhist scholar in the Japanese academic tradition of Sanskrit studies, with whom he had studied at Kyōto University in the 1960s. After providing a brief introduction to the beginnings of Buddhist Sanskrit studies in Japan with the efforts by Bunyū NANJŌ (南条文雄, 1849-1927), Junjirō TAKAKUSU (高楠 順次郎, 1866-1945), and Hakuju UI (宇井伯壽, 1882-1963),[438] KAWAMURA discusses NAGAO's significance for the study of Indian Buddhism. In particular, he focuses on NAGAO's lifelong research on the Indian Yogācāra text *Mahāyānasūtrālaṃkāra*, which is a work that is closely related to the *Bodhisattvabhūmi* of the YBh, translates the first two Sanskrit verses of the treatise with its prose commentary, and provides an English translation of NAGAO's detailed Japanese notes and remarks on this portion of the Indian text.

KAWAMURA's article is the culmination of a longer effort to make NAGAO's learning available in English, given that NAGAO was one of the most renowned Buddhist scholars of Japan in the twentieth century. In 1991, KAWAMURA published a selection of revised English translations of Japanese articles by NAGAO dealing with the Indian Madhyamaka and Yogācāra traditions (NAGAO, 1991). The same year he published an English translation of NAGAO's reading of the eighth chapter of the *Mahāyānasaṃgraha* (KAWAMURA, 1991). KAWAMURA tells the story of how NAGAO once stated that all his manifold studies of various Indian Buddhist texts were ultimately aimed at arriving at a reading of the *Mahāyānasūtrālaṃkāra* that would be as accurate as possible. In light thereof, KAWAMURA's present article on NAGAO's scholarship on the latter text brings his endeavor to introduce his teacher's Buddhist erudition to a highly suitable close.

University (京都大学, 1964); for the latter degree, he produced a complete English translation of Sthiramati's *Triṁśīkabhāṣya* commentary on Vasubandhu's *Triṃśīkā*. Upon returning to Canada, he studied with the leading Buddhologist of the day, Herbert V. GUENTHER, at the University of Saskatchewan, where he received the doctoral degree in 1976. The same year he became Assistant Professor and later full Professor (1983) in the Religious Studies Department at the University of Calgary, where he remained for his entire academic career of thirty-five years. He served as Head of the Department in the period 1983-1988. In 2008, he became holder of the Numata Chair in Buddhist studies at Calgary University and in 2010 received the Order of the University of Calgary in recognition for his outstanding service. His main research interest lay in the Yogācāra tradition, especially the early periods of Asaṅga and Vasubandhu, relying on sources in Sanskrit, Chinese, Tibetan, Japanese, and French. He has also worked on the Tibetan Yogācāra commentarial tradition, focusing in particular on the commentaries on the *Dharmadharmatāvibhāga*, the *Madhyāntavibhāga*, and the *Mahāyānasūtrālaṃkāra* composed by Mi pham 'jam dbyangs rnam rgyal rgya mtsho (1846-1912) (KAWAMURA, 1984; 2006). He was also involved in the project of producing an English translation of the YBh for the Numata Translation Series, where he was particularly engaged in translating the *Bodhisattvabhūmi* book. His memory is now honored by annual memorial lectures at the University of Calgary.

[437] The article was submitted to the volume in 2009. In 2010, KAWAMURA went over and approved for publication the edited version of his paper.

[438] This part of KAWAMURA's article may fruitfully be supplemented by referring to YUYAMA (1993).

V. The Tibetan Yogācāra Reception

The YBh was transmitted to Tibet during the Yar klung dynasty (c.600-841 CE) when a complete Tibetan translation of the treatise (D4035-4042) was made by the Tibetan translators Ye shes sde and Cog ro Klu'i rgyal mtshan working in collaboration with the Indian *paṇḍita*s Prajñāvarman, Surendrabodhi, and Jinamitra at Bsam yas monastery in Tibet some time in the early ninth century. Ye shes sde further translated two short Indian commentaries on the *Śīlapaṭala* of the *Bodhisattvabhūmi* (D4045, D4046).[439] Following the fall of the Tibetan Empire in 841, it was first in the eleventh and twelfth centuries that the text began to receive more attention by Tibetan scholars during the second spread of Buddhism in Tibet. In the 1030s-40s, the Tibetan translator Nag 'tsho Lo tsā ba Tshul khrims rgyal ba (1011-1064) translated a short as well as a very extensive Indian commentary on the whole *Bodhisattvabhūmi* (D4044, 4047) under the guidance of the Indian *ācārya*s Śāntibhadra and Atiśa Dīpaṃkaraśrījñāna (c.982-1054).[440] In the second half of the eleventh century, the monk Po to ba Rin chen gsal (1027/1031-1105) included the *Bodhisattvabhūmi* and the related treatise *Mahāyānasūtrālaṃkāra* within the didactic set of the so-called "six Bka' gdams books" (*bka' gdams gzhung drug*),[441] which constituted the basic curriculum studied at various Bka' gdams seminaries.

In spite of the prominence that apparently was afforded to the *Bodhisattvabhūmi* in the Bka' gdams curriculum, it seems that the book only was the object of detailed study by few, since Tibetan writings on the text are rare, although a few indigenous commentaries do exist. A Tibetan **pañjikā* (*dka' 'grel*) was written by the twelfth-century Snar thang exegete Gtsang nag pa Brtson 'grus seng ge under the title *Byang chub sems dpa'i sa'i dka' 'grel*,[442] and a *Bodhisattvabhūmi* summary was penned by the Sa skya pa hierarch 'Gro mgon Chos rgyal 'phags pa (1235-1280).[443] In spite of the relative dearth of actual YBh commentaries, quotations from the *Bodhisattvabhūmi* are not uncommon in indigenous Tibetan literature, usually referring to the text with the abbreviated title *Byang sa*. Likewise, reference is often given to the *Śrāvakabhūmi* under the shorthand title *Nyan sa*, when explaining *Śamatha* and meditations used as antidotes against specific afflictions.[444] For example, the East-Tibetan Dge lugs pa scholar 'Jam dbyang thub bstan

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[439] Further remarks on the translations found in the Tibetan *bstan 'gyur* are given in the present article by Martin DELHEY.

[440] There is additionally a fifth Indian YBh commentary translated into Tibetan, namely the undated **Yogācārabhūmivyākhyā* (D4043), whose translator is unknown. It is an incomplete exegesis of the Basic Section covering the *Pañcavijñānakāyasamprayuktā Bhūmiḥ*, the *Manobhūmi*, and part of the *Savitarkādibhūmi*.

[441] See KRAGH (forthcoming, chapter 6.2).

[442] His commentary exists in a *codex unicus* published in the *Bka' gdams gsung 'bum phyogs bsgrigs* vol. 13, Sichuan: Dpal brtsegs bod yig dpe rnying zhib 'jug khang, 2006, pp.647-743.

[443] See *Byang chub sems dpa'i sa'i sdom*, in *Sa skya bka' 'bum* vol. 15 (TBRC W22271-0776), pp.468-491.

[444] See, e.g., LHALUNGPA (1986:41-43). For the influence of the *Śrāvakabhūmi* on the writings of Tsong kha pa, see CHA (2005; 2009). For Tsong kha pa's Yogācāra writings on *manas* and *ālayavijñāna*, see CHA (2010b).

nyi ma (1779-1862) of Bla brang bkra shis 'khyil monastery in A mdo wrote a short exposition of the meditation doctrines given in the first Yogasthāna of the *Śrāvakabhūmi* in a little treatise entitled *Nyan thos kyi sa las rnal 'byor gyi gnas dang po'i bsdus don rab gsal me long*.[445]

In spite of the fact that the YBh was not among the key-treatises studied in Tibetan monasteries, other Indian Yogācāra works were widely read and commented upon. Of the Vijñānavāda texts closely related to the YBh, the *Mahāyānasūtrālaṃkāra* (*mdo sde'i rgyan* or *mdo sde rgyan*) stands out as a work highly beloved by Tibetan authors, who often referred to it. There are numerous Tibetan commentaries on this text, e.g., the early ones composed by Rngog Lo tsā ba Blo ldan shes rab (1059-1109),[446] Phywa pa Chos kyi Seng ge (1109-1169),[447] Se Spyil bu ba Chos kyi rgyal mtshan (1121-1189),[448] Bcom ldan rig pa'i ral gri (1227-1305),[449] Rgyal sras thogs med bzang po (1295-1369),[450] 'Jam dbyangs rin chen grags pa (14th century),[451] Bsod nams rgyal mtshan (dates unknown),[452] and Byang chub skyabs (14th century).[453] The *Mahāyānasaṃgraha*, on the other hand, was less studied and cited in the Tibetan tradition. Detailed commentaries on this work were written by the Bka' dgams author 'Jam dbyangs rin chen grags pa (14th century)[454] and the Rnying ma polymath 'Ju Mi pham 'jam dbyangs rnam rgyal rgya mtsho (1846-1912).[455] Other Yogācāra texts that have been popular in Tibet are the *Abhidharmasamuccaya*, the *Madhyāntavibhāga*, and the *Dharmadharmatāvibhāga*, for each of which there exists a considerable commentarial literature.[456] The study of Yogācāra-Vijñānavāda was reinvigorated in Tibet in the late nineteenth and early twentieth centuries due to the instructive efforts in Eastern Tibet by the Rnying ma and Ris med masters 'Ju Mi pham and Mkhan po Gzhan dga' (a.k.a. Gzhan phan

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[445] See *Rje btsun 'jam dbyangs thub bstan nyi ma dpal bzang po'i bka' 'bum* vol. Kha (TBRC W22204-5184), pp.201-224.

[446] *Mdo sde rgyan gyi don bsdus*, in *Bka' gdams gsung 'bum* vol. 1, pp.207-253.

[447] *Theg chen mdo sde rgyan gyi legs bshad yang rgyan nyi 'od gsal ba*, in *Bka' gdams gsung 'bum* vol. 7, pp.351-539; and *Theg chen mdo sde rgyan gyi lus rnam bzhag*, ibid., pp.539-572.

[448] *Theg chen mdo sde rgyan gyi don mdor bsdus bkrol ba* (also known as *Spyi phu ba'i mdo sde rgyan gyi ṭikka*), in *Bka' gdams gsung 'bum* vol. 29, pp.13-135.

[449] *Mdo sde rgyan gyi me tog ces bya ba'i dka' gnad*, in *Bka' gdams gsung 'bum* vol. 56, pp.109-249.

[450] *Theg pa chen po mdo sde rgyan gyi 'grel ba rin po che'i phreng ba*, *Bka' gdams gsung 'bum* vol. 60, pp.9-416.

[451] *Mdo rgyan gyi legs bshad bstan pa'i nyi ma*, in *Bka' gdams gsung 'bum* vol. 18, pp.19-337.

[452] *Theg pa chen po mdo sde rgyan gyi dka' gnas bshad pa*, in *Bka' gdams gsung 'bum* vol. 22, pp.129-323.

[453] *Mdo sde rgyan rtsa ba'i le'u nyi shu rtsa gcig pa le phran brgyad cu gya brgyad rnam par bshad pa*, in *Bka' gdams gsung 'bum* vol. 25, pp.461-654.

[454] *Theg bsdus kyi rnam bshad*, in *Bka' gdams gsung 'bum* vol. 18, pp.341-500.

[455] *Theg chen bsdus pa'i snying po mchan bcas*, in *The Expanded Redaction of the Complete Works of 'Ju Mi-pham*, Paro: Lama Ngodrup and Sherab Drimey, 1981, vol. 12 (TBRC W23468-2015), pp.517-670.

[456] For the *Abhidharmasamuccaya*, see the present article by Leonard W.J. VAN DER KUIJP.

chos kyi snang ba, 1871-1927), who composed commentaries on the *Triṃśikā*, the *Dharmadharmatāvibhāga*, the *Madhyāntavibhāga*, the *Mahāyānasūtrālaṃkāra*, and the *Abhidharmasamuccaya*.[457]

The present volume's section on the reception and adaptation history of the Yogācāra tradition in Tibet begins with a survey article by Dorji WANGCHUK.[458] WANGCHUK here examines the position of the Yogācāra tradition in Tibetan Buddhism, mainly with reference to its philosophical system known as 'mind-only' (*cittamātra*, *sems tsam*). He discusses how *cittamātra* is placed in Tibetan schemes of vehicles (*yāna*, *theg pa*) and doxographic systems (*siddhānta*, *grub mtha'*). He then adduces a series of Tibetan debates on the question of whether the *cittamātra* view should be considered superior or inferior to the Madhyamaka view. Finally, he delves into Tibetan opinions on whether the *cittamātra* system should be considered being of provisional (*neyārtha*, *drang ba'i don*) or definitive meaning (*nītārtha*, *nges pa'i don*), and whether it should be deemed capable of bringing about nirvāṇic release. As is typical of WANGCHUK's immense grasp of Tibetan literature, he draws to attention the writings of a whole array of authors hailing from many different periods and from all the major traditions of Tibetan Buddhism, such as Rong zom pa Chos kyi bzang po (11th century),[459] Bu ston Rin chen

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[457] For some of 'Ju Mi pham's Yogācāra writings, see KAWAMURA (1984; 2006). Generally speaking, a comprehensive survey and study of the textual history of Yogācāra literature in Tibet is a relatively unresearched topic and remains a *desideratum*. Tibetan doxographic schematics and attitudes towards the mind-only tradition (*cittamātra*, *sems tsam pa*) have been examined by Carola S. CARSTENS (2006) and Dorji WANGCHUK (forthcoming).

[458] The Bhutanese scholar Dorji WANGCHUK (born 1967) is Professor of Tibetology in the Department of Indian and Tibetan Studies, the Asia-Africa Institute, at the University of Hamburg (Universität Hamburg). He completed ten years of traditional Buddhist studies at the Tibetan monastic seminary Ngagyur Nyingma Institute in Bylakuppe, India (1987-1997), which culminated in obtaining the monastic degrees of Mtha' bral smra ba'i dbang phyug (1991), Phar phyin rab 'byams (1994), and Nges gsang legs bshad mdzod 'chang (1997). He then went to Hamburg University in Germany, where he studied under Professor Lambert SCHMITHAUSEN and other faculty members of the department. There he received the MA degree in 2002 with a thesis providing critical Sanskrit and Tibetan editions and an English translation of the *Cittotpādapaṭala* chapter (I.2) of the *Bodhisattvabhūmi*. In 2005, he received the PhD degree with a dissertation on the notion of *bodhicitta* in Indian and Tibetan Buddhism, which includes a study, critical edition, and translation of a part of the *Cittotpādapaṭala* (revised version published in 2007). In 2009, he became Professor at the department. In 2011, he was Numata Visiting Professor at the Faculty of Religious Studies, McGill University, in Montreal, Canada. He is also a founding member and the Director of the Khyentse Center for Tibetan Buddhist Textual Scholarship at Hamburg University. His special field of interest lies in the intellectual history of Tibetan Buddhism and in Tibetan Buddhist literature. Currently, he is preparing a monograph on the perception and reception of Yogācāra in Tibet (WANGCHUK, forthcoming) and is also engaged in a comprehensive study of the history of the **Guhyagarbhatantra* in India and Tibet.

[459] For another publication on Rong zom pa, see WANGCHUK (2002). Concerning the Rnying ma tradition in general, WANGCHUK has elsewhere written extensively on a variety of topics, such as the Rnying ma interpretation of Madhyamaka (2000), Rdzogs chen meditation practice (2001; 2003b), the **Guhyagarbhatantra* (2002), Rnying ma interpreta-

grub (1290-1364), Klong chen pa Dri med 'od zer (1308-1364),[460] Rgyal tshab rje Dar ma rin chen (1364-1432), Mkhas grub rje Dge legs dpal bzang (1385-1438), Glo bo mkhan chen Bsod nams lhun grub (1456-1532), Si tu Paṇ chen Chos kyi 'byung gnas (1699/1700-1774), 'Jam dbyangs Mkhyen brtse'i dbang po (1820-1892), and Mi pham Rnam rgyal rgya mtsho (1846-1912).[461]

WANGCHUK's broader survey of attitudes towards the Yogācāra tradition in Tibetan Buddhism is followed in the present volume by an in-depth study of Yogācāra elements attested in the writings of one particular writer, namely the eleventh-century Rnying ma master Rong zom Chos kyi bzang po, contributed by Orna ALMOGI.[462] Rong zom pa has long been a special focus for ALMOGI's scholarship. In 2002, she published an article introducing the sources for his life and works. In her large monograph of 2009(b), she analyzed Rong zom pa's special Yogācāra interpretations of knowledge (*jñāna*, *ye shes*) and buddhahood. She also demonstrated that although Rong zom pa has often been said to be an adherent of synthesized Yogācāra-Madhyamaka philosophy, it is more accurate to characterize him as a proponent of the so-called *sarvadharmāpratiṣṭhānavāda* (*chos thams cad rab tu mi gnas par 'dod pa*), i.e., the view that phenomena do not rest on any substratum at all, representing a special reading of the Madhyamaka tradition. In an article of 2010, she analyzed this interpretation in further detail in contradistinction to its counterpart, the so-called *māyopamādvayavāda* (*sgyu ma lta bu gnyis su med par smra ba*), viz. the view maintaining that phenomena entail no duality inasmuch that they are like illusions.[463] In her present article, ALMOGI analyzes how Rong zom pa's interpretation of the Yogācāra-Vijñānavāda tradition is related to other Buddhist philosophical systems. She examines how Rong zom pa, in spite of generally being labeled as a Madhyamaka proponent, nonetheless cites

tions of *tathāgatagarbha* (2004), Dpal yul monastery (2005), and an overview of the Rnying ma tradition (2006).

[460] For a chronological stratification of Klong chen pa's oevre, see WANGCHUK (2008).

[461] For a study of Mi pham and his theory of *tathāgatagarbha*, see WANGCHUK (2012).

[462] The Tibetologist Dr. Orna ALMOGI is Research Fellow in the interdisciplinary Centre for the Study of Manuscript Cultures hosted by the Asia-Africa Institute at the University of Hamburg (Universität Hamburg) in Germany, where she heads a subproject entitled "Doxographical Organisational Schemes in Manuscripts and Xylographs of the Collection of the Ancient Tantras," analyzing the structure and contents of the *Rnying ma rgyud 'bum* collections. Born in Israel in 1962, she studied Tibetology, Religious Studies, and Psychology at Hamburg University, where she received the MA degree in 1997 with a thesis on the life and works of Rong zom pa and the PhD degree in 2006 with a dissertation on buddhahood and gnosis (*jñāna*, *ye shes*) in the writings of Rong zom pa. She has worked for the Nepal-German Manuscript Preservation and Cataloging Projects (1999-2004) with responsibility for the Tibetan materials of this large textual corpus (see ALMOGI, 2003ab; 2006), and has since 1998 been Adjunct Lecturer in Tibetan studies at Hamburg University. Her research focuses on Tibetan Buddhism, including conceptions of buddhahood, Madhyamaka, Rnying ma tantras, and manuscript culture in Tibet.

[463] Aside from the earlier cited publications and her writings on Rong zom pa, ALMOGI has also published on Tibetan genre classifications (2005), the authenticity of Tibetan titles and colophons (2008b), and the notion of gnosis in the Rnying ma Tantras (2009a). Moreover, in 2008, she published an edited volume on Tibetan literature containing proceedings from the eleventh IATS conference.

or avails himself of Yogācāra-Vijñānavāda theories in numerous instances of his oevre, e.g., the notion of images (*ākāra*, *rnam pa*) and the doctrine of the three natures (*trisvabhāva*, *ngo bo nyid gsum pa*). Thereby, ALMOGI reveals how standard doxographical stereotypes may be too confined in view of the fact that some of the foremost Tibetan exegetes, such as Rong zom pa, with great skill were able to write across a much broader spectrum of intertwined doctrinal views. In the course of her reading, she translates several lengthy excerpts from Rong zom pa's works and provides the reader with critical Tibetan editions of these passages in an appendix.

The third paper in the section on the reception history of Yogācāra in Tibet is by Ulrich Timme KRAGH. KRAGH's article begins by making general theoretical observations concerning the study of adaptation and reception history with special reference to the YBh and the Yogācāra tradition. For a case-study of adaptation history, KRAGH then turns to the early Bka' brgyud literature contained in a corpus known as the *Dags po'i bka' 'bum*, being a collection of texts many of which are ascribed to the oral authorship of the Tibetan Bka' brgyud master Sgam po pa Bsod nams rin chen (1079-1153) and other members of the community of cenobite *yoga* practitioners who stayed with him in meditation retreat on Mount Dags lha sgam po in Southern Tibet.[464] The author investigates the extent to which these yogis drew on materials related to the YBh and the overall Indian Yogācāra tradition, and identifies traces thereof while finding that the members of the community do not seem to have been engaged in any concrete study of Yogācāra texts as such during their secluded stay in the mountains. He argues that these traces were primarily derived from the Indian traditions of Yogācāra-Madhyamaka and Tantra. In the latter regard, KRAGH's essay is related to the present contribution by Harunaga ISAACSON, whose concern is with Yogācāra elements in the Indian Tantric tradition.

The volume's final article is contributed by **Leonard W.J. VAN DER KUIJP**.[465]

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[464] KRAGH has earlier published two articles on the literature of *yoga* practices called the Six Doctrines of Nāropa stemming from this corpus (2011a) and the influence that the introduction of printing technology had on the corpus (2012a). Further, he is currently publishing a monograph mainly concerned with the contemplative tradition of *Mahāmudrā* meditation presented in this corpus (forthcoming).

[465] Leonard W.J. VAN DER KUIJP is Professor of Tibetan and Himalayan Studies at Harvard University, USA. Born in the Netherlands in 1952, VAN DER KUIJP studied Tibetan, Chinese, Mongolian, and Sanskrit with Professor Herbert V. GUENTHER and other faculty members at the University of Saskatchewan in Saskatoon, Canada, where he received the BA (1975) and MA degrees (1976). In 1976-1979, he was a doctoral student at Hamburg University (Universität Hamburg) in Germany, where he studied with Professor Lambert SCHMITHAUSEN. He received the PhD degree in 1979 with a dissertation on the history of the early epistemological tradition (*tshad ma*, *pramāṇa*) in Tibet during the eleventh to fifteenth centuries (revised version published in 1983). He then became the Deputy-Director of the Nepal-German Manuscript Preservation Project in Kathmandu, Nepal (1980-1984), and conducted a one-year research project in Nepal and India (1984). Thereupon, he returned to Germany and served as Assistant Professor at the Free University in Berlin (Freie Universität Berlin) (1985-1987). In 1987, he took up a position at the University of Washington in Seattle, USA, where he remained as Associate Professor of Asian Languages and Literature until 1995. During this time, he received the prestigious

VAN DER KUIJP here examines the intricate history of an almost wholly lost commentary composed by the little-known Indian scholar Jñānamitra on the Yogācāra-Abhidharma treatise *Abhidharmasamuccaya* attributed to Asaṅga. Tracing scattered information about this author and his work in multiple Tibetan writings, VAN DER KUIJP uncovers a detailed history of Yogācāra-Abhidharma studies in Tibet during the thirteenth and fourteenth centuries, during which time many Tibetan savants engaged in a thorough study of the *Abhidharmasamuccaya* before Tibetan scholarship changed its focus to Kośakāra Vasubandhu's *Abhidharmakośabhāṣya*. He also makes valuable remarks on the meanings of the Sanskrit terms *vṛtti*, *bhāṣya*, *vyākhyā*, and *ṭīkā*, being the traditional genres of Indian commentarial writing, hence pertinent to understanding the Yogācāra exegetical tradition.

The Tibetan history of *Abhidharmasamuccaya* studies is closely linked with the names Śākyaśrībhadra (1127-1225), Khro phu Lo tsā ba Byams pa dpal (1172-1237), Dpang Lo tsā ba Blo gros brtan pa (1276-1342), and Lo tsā ba Byang chub rtse mo (1303-1380). In his earlier publications, VAN DER KUIJP has written extensively on this period of Tibetan intellectual history. In his 1983 monograph on the early developments of epistemological studies in Tibetan Buddhism, he surveyed the late medieval communities of learning and provided numerous remarks on Śākyaśrībhadra and Dpang Lo tsā ba. In a review article of 1994, the author presented a detailed study of the biographies of Śākyaśrībhadra, one of which was composed in verse by Khro phu Lo tsā ba. In the same article, VAN DER KUIJP consequently adduced much information on the life and activities of the latter scholar. These two publications in particular form significant background studies to the author's present article.

MacArthur Fellowship for the period 1993-1998. In 1995, he became Professor of Tibetan and Himalayan Studies at Harvard University, where he has served as Chair of the Department of Sanskrit and Indian Studies since 1997 as well as Chair of the Committee on Inner Asian and Altaic Studies. In 1999, he became a co-founder of the Tibetan Buddhist Ressource Center (TBRC). He has been Visiting Professor at Kyōto University (Japan, 2002), École Pratiques des Hautes Études (France, 2004), Renmin University (China, 2009-2011), and Sichuan University (2009-2010). His research has focused on Indo-Tibetan Buddhism, Tibetan Buddhist intellectual history, and the historical relations between Tibet, Mongolia, and China. He has published four monographs (VAN DER KUIJP, 1983; 2004; forthcoming; VAN DER KUIJP & SCHAEFFER, 2009) and more than fifty articles dealing with Tibetan intellectual history, Tibetan literature, and Tibetan, Chinese, and Central Asian history.

VI. On the Future of the Field

The study of the YBh is about to enter a new epoch.[466] In the last decades, significant progress has been made with the publication of Sanskrit editions of substantial parts of the Basic Section that hitherto were only available in manuscripts of restricted circulation, thereby allowing a wider range of scholars newfound access to the Sanskrit text. Although there still is need to produce editions of the remaining parts extant in the Sanskrit manuscripts that have not yet been covered by the existing editions and although not all of the already published editions have utilized the totality of the surviving manuscript fragments, a time is drawing near when Sanskrit editions of the entire Basic Section will have been achieved to the full extent possible. There can be little doubt that this will enable many new penetrating and broader studies on the YBh with larger ramifications for Buddhist studies as a whole.

The current textual and philogical developments are supplemented by the ongoing project of producing an English translation of the YBh in its entirety as carried out by the Bukkyō Dendō Kyōkai society and the Numata Center for Buddhist Translation and Research in its *BDK English Tripiṭaka* series.[467] The significance of the translation is difficult to overestimate, since it not only will constitute the first ever complete translation of the text into a Western language, but also will considerably ease access for students and scholars alike to this dense and complex work. The result, in turn, is bound to be an increased awareness of the treatise accompanied by a newfound possibility for engaging with the text, which is so weighty and momentous for understanding the contemplative traditions of Buddhism.

Since the prevailing aim of the Numata project is to produce a complete translation of the text within a foreseeable future, the work is being done without recourse to the full range of highly time-consuming philological techniques that rely on all the available primary sources. The basis for the translation is accordingly limited chiefly to Xuánzàng's Chinese version of the text, being a choice that is rooted in the general nature of the *BDK English Tripiṭaka* series of publishing an English translation of the Chinese canon. It consequently follows that there still will remain a need for future specialist translations of significant parts of the YBh in reliance on the appropriate philological methods that pay close attention not only to the Chinese version but also to the Sanskrit original, where at hand, and the Tibetan translation.

The existing research on the YBh has focused mainly on the Basic Section of the text. By now, more than fifty percent of its contents have been dealt with in detailed treatments and philological translations into Japanese and Western languages. Studies on the Supplementary Section of the YBh, however, are few

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[466] The current section is in part based on a plenary discussion held on the last day of the international conference "The *Yogācārabhūmi* and the Yogācāras," Seoul 2008. At this event, several leading Western and Asian specialists – in particular SCHMITHAUSEN, ARAMAKI, DELEANU, MATSUDA, DELHEY, VAN DER KUIJP, VON ROSPATT, ZIMMERMANN, ISAACSON, AHN, and several others – expressed their views on the present state of the field and raised particular needs for future research, which was followed by a lively discussion with the members of the conference audience.

[467] For details, see fn.134.

and far between. On that account, concerted efforts are forthwith needed to conduct sustained research on the four *saṃgrahaṇī*s of the Supplementary Section to bring about new insight into the treatise as a whole as well as to strengthen the broader study of the early Yogācāra tradition as such.

The need for gaining a deeper understanding of the Supplementary Section is closely linked with the desideratum for arriving at a definitive compilation history of the entire text. Comprehending the stages in which the different textual layers were created and compiled is a prerequisite for discerning the religious and philosophical developments of the third and fourth centuries expressed in the text. Some work on the text's compilation history has already been carried out by a number of scholars, but there is still big urgency in finding new textual evidence that will permit the writing of a sufficiently detailed and compelling compilation history to merit broad scholarly consensus. To this end, it will be necessary to make use of state-of-the-art redaction critical techniques relying on synoptic comparison of textual structures across both the Basic and the Supplementary Sections to augment the previously employed methods of ascertaining the doctrinal and philosophical developments attested in the text's stratification.

Aside from editions, translations, and studies pertaining to the YBh itself, there remain several areas in the study of its ensuing adaptation and reception that as of yet have not received adequate attention. First and foremost, relatively little research has been done on the treatise's Indian commentarial tradition preserved in six Chinese and Tibetan translations. Closer study of these exegetical works holds the promise of bringing answers to ever lingering questions about the exact nature of the relationship between the YBh and other subsequent Yogācāra writings, as exemplified by the *Mahāyānasūtrālaṃkāra* and the *Mahāyānasaṃgraha*, that – like the commentaries – are partially dependent on the YBh. Such an approach may also help to deem the extent to which the YBh-related interpretations gathered in Xuánzàng's *Chéng wéishì lùn* verily reflect authentic Indian transmissions, as the Chinese tradition maintains.

Scanty scholarly attention has, moreover, been given to the numerous but ill-understood adaptations of Yogācāra terms and meditative principles found in the Indian Buddhist Tantric literature of the ninth to twelfth centuries. Since many Tantric texts, like the YBh, on the whole are devoted to religious and practical concerns pertaining to the practice of *yoga*, the study of Tantric works from the historical perspective of the preceding Yogācāra tradition is indispensable for understanding the contemplative reception history of the YBh.

A third neglected area is the indigenous Tibetan commentarial tradition. While the Chinese and Korean traditions of Yogācāra commentaries are relatively well-studied, research on the Yogācāra tradition in Tibet has focused almost entirely on the all-too-general doxographical literature (*grub mtha'*) or the philosophical writings of a few select Tibetan authors, particularly Tsong kha pa Blo bzang grags pa. Yet, there exist native Tibetan commentaries not just on the *Bodhisattvabhūmi* but also on many Indian Yogācāra-Vijñānavāda works that have been largely overlooked. Moreover, Tibetan Buddhism has fostered multiple longstanding contemplative traditions, which – like the YBh – nourish an ideal of wilderness retreat. Elaborate study of these traditions and their writings from the perspective of the Indian anchorite tradition embodied in the YBh would contribute significantly to understanding the history of Buddhist *yoga*.

Research on the adaptation and reception of the YBh and the Yogācāra tradition in later centuries of Indian, East Asian, and Tibetan Buddhism is of conse-

quence for reflecting on the modern engagements with the text, whether these be academic, philosophical, or religious. This is because the intellectual inquiries that modern thinkers pose to the treatise today are to a considerable extent prefigured by past perceptions of the text. Thus, the choice of which YBh doctrines and terms are selected for scholarly inquiry, e.g., the doctrine of engendering the resolve for Awakening (*cittotpāda*) or the notion of *ālayavijñāna*, is influenced by knowledge of the medieval developments that took place in Yogācāra Buddhism. Simultaneously, appraisal of the relevance of the YBh for contemporary Eastern and Western philosophy and culture is affected by recent readings, for instance by the Chinese revival of YBh studies in the early twentieth century or by German and Japanese academic research on the text during the century's second half. In light of those prefigurations of the academic questions that can be raised to the text, analyses of reception histories are needed to clarify the conceptual horizons from within which scholars today reinterpret the text. Adaptation studies accordingly open up a hermeneutical dimension that has implications for the future of the field.

The circle is thereby complete. As the water of the Ganges flows into the sea in the Bay of Bengal and there evaporates to fall as new precipitation feeding the Himalayan sources of the mighty river, it is hoped that the presently offered intellectual inquiries into the YBh and its adaptation history will inspire thoughts and questions on this immense Asian tradition of Buddhist *yoga* that will substantialize into new engagements with the text. With this, the editor invites the reader to turn the pages and begin the journey into the YBh and its adaptations.

Abbreviations and Sigla

D The Derge edition of the Tibetan Buddhist canon; see http://web.otani.ac.jp/cri/twrp/tibdate/Peking_online_search.html

T The Taishō Shinshu Daizōkyō edition of the Chinese *tripiṭaka* at http://21dzk.l.u-tokyo.ac.jp/SAT/index_en.html or http://www.cbeta.org

TBRC The Tibetan Buddhist Resource Center at www.tbrc.org

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The *Yogācārabhūmi* Corpus

Sources, Editions, Translations, and Reference Works

Martin DELHEY

Introductory Remarks

0.1 In the following pages, an attempt will be made to give a critical overview of the basic research tools relating to the *Yogācārabhūmi(śāstra)* which we have at our disposal, including, among others, the extant textual witnesses and the available editions and translations into modern languages. Such an undertaking seems to be useful, since the *Yogācārabhūmi* (henceforth: *YoBh*), the fundamental work of the Indian Yogācāra school of Buddhist thought, is both extraordinarily important and bulky.[1] Moreover, publications that are aiming at its systematic exploration by means of critical editions and the like are typically numerous, confined to small parts of the text and scattered over many different independent publications like scholarly journals, *festschriften* or book-length monographs that are, as regards their subject-matter, often not limited to the *YoBh* alone.

0.2 There are some excellent bibliographical sources available which have an objective that is related to the present endeavor. YŪKI's (1962) catalog is still an important reference work on Indian, Tibetan, and East Asian primary Yogācāra literature, especially because this is the only pertinent publication that gives not only a survey of the *extant* works but also gathers all the information on those

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The present contribution is the greatly enlarged version of a paper I gave during the conference "The *Yogācārabhūmi* and the *Yogācāra*s" (Seoul, October 2008). I am grateful to the participants for helpful suggestions. I am indebted to Prof. Dr. Kazuo KANŌ, Prof. Dr. Birgit KELLNER, Dr. Kenichi KURANISHI, Prof. Dr. Lambert SCHMITHAUSEN, and to Prof. Dr. Francesco SFERRA for providing me with some of the materials dealt with in this study. My revered teacher Lambert SCHMITHAUSEN was so kind to read the penultimate draft of the present article and to communicate very helpful comments, suggestions, and corrections to me. – Technical notes: The equals sign (=) is used to denote corresponding passages in different sources, regardless of the question whether there are minor or even major differences in their wording. – East Asian names are treated exactly like Western names as regards the order of the family name and the given name, if they appear in transcription. – Sanskrit terms and titles are given in the stem-form except for terms consisting of more than one word. – In some places, Korean characters and romanization are used; they have been inserted by the editors of this volume. The same holds true for many of the conventions used in the present article, like, for instance, the use of the siglum Q for *bstan 'gyur* texts.

[1] As regards its comprehensiveness, the *YoBh* is, if I am not mistaken, among the extant Indian Buddhist dogmatical works only eclipsed by the **Mahāvibhāṣā* (T1545).

sources that are *lost.*[2] HAKAMAYA's bibliographical notes in the Tokyo edition of the *sems tsam* section of the Derge *bsTan 'gyur* (HAKAMAYA, notes) contain very valuable references to older Japanese scholarship on the Yogācāra literature (up to ca. 1980).[3] The section on the *YoBh* in SUGAWARA's contribution to the third volume of *Bongo Butten no Kenkyū* (SUGAWARA, 1990:318-329) gives an excellent overview of the extant textual sources and the basic research work done on them (with special reference to Sanskrit sources and editions). Jonathan A. SILK provided the most up-to-date list of Sanskrit editions (SILK, 2001:153-158) and much valuable information and observations on reference works relating to the *YoBh* (ibid.:150-168). But even this rather recent publication is already dated. Moreover, his list was never meant to be an exhaustive bibliography of Sanskrit editions.[4] SILK also abstains, save for very few remarks, from reviewing the editorial work critically.

[2] In my view, attempts like these should be made far more often in the different fields of Buddhist textual studies than it has been done up to now. It can prevent us from drawing premature conclusions regarding an immediate and linear dependence of one source upon another, if we have a clear idea of how many lost works might have been composed in between.

[3] One may also consult an article on the Yogācāra texts by the same author which has been written at roughly the same time (HAKAMAYA, 1982). A reprint of this article contains an addendum where many references to pertinent publications from the 1980s and '90s are given (HAKAMAYA, 2001:103-107).

[4] This has explicitly been stated by SILK (2001:152 and 158) himself. Nevertheless, there are only very few gaps in his list. Some additions to SILK's contribution are included in DELHEY (2009:15 n. 45). These additions are, however, superseded by the present article. – One might also mention the publications of the ŚRĀVAKABHŪMI STUDY GROUP which usually contain very comprehensive bibliographical pieces of information, especially regarding editions which are based on the *Śrāvakabhūmi* MS. – Other bibliographical sources are for various reasons less useful for the present undertaking, although the present contribution owes something to all of them. NAKAMURA's (1980) bibliographical survey is a mine of information, but contains, at least in the pertinent section (NAKAMURA, 1980:256-258), so many misleading statements – and at times even serious errors (see n. 55 for an example) – that it can only be used with the utmost caution and is entirely useless when one tries to get an overview of the preserved textual witnesses of the *YoBh*. The service which POWERS (1991) has rendered to the scholarly community with his Yogācāra bibliography has duly been acknowledged in a lot of reviews (e.g., TILLEMANS, 1993). However, other more problematic aspects of this bibliography come clearer to the fore, if one consults the more critical reviews by DE JONG (1994) and, especially, by WYZLIC (1995). More serious than the numerous omissions – which are to a certain extent certainly inevitable, if one compiles such a bibliography – are the countless errors which occur with regard to those items which *have* found their way into this book. DE JONG (1994) and WYZLIC (1995) have only listed some of them. Many of these errors suggest that POWERS has never seen the respective publications. Unfortunately, he does not mark these entries accordingly. BANDURSKI (1994:61-66) only contains bibliographical information on those *YoBh* manuscripts of which there are photographs in Göttingen. PFANDT (1986) is a reference work which is restricted to providing information on translations into Western languages (see ibid.:21f., 89, 120, 140 for relevant entries.) This bibliographical source is already dated. POTTER's continuously updated bibliography of the *Encyclopedia of Indian Philosophies* (URL: http://faculty.washington.edu/kpotter/) is certainly an important reference work for anyone who is doing research on any given area of Indian philosophy and has accordingly also been used with profit by the present author. However, the relevant sections contain many gaps and errors – which is understandable enough, if one considers

0.3.1 There are, as is well known, already many studies available that try to elucidate aspects of the complex dogmatic and philosophical teachings of the *YoBh* or of its literary history. It might have been desirable to include a bibliography and discussion of these secondary sources in the present survey, but this was for several reasons impossible: First of all, the writer of the present article devotes most of his time at present to entirely different areas of buddhological research. Secondly, such a comprehensive state-of-the-field report would probably require book-length dimensions. Thirdly, there are countless relevant scholarly contributions that are written in Japanese, and the present writer feels due to his rather limited proficiency in this language unable to study all of them. Fourthly, it is still very hard, sometimes even impossible to gain access to all these Japanese materials, if one does not live and work in Japan.[5] Finally, it should be noted that at least some of the major problems of *YoBh* research have recently been extensively and reliably summarized in an easily accessible Western language publication (DELEANU, 2006). A thorough knowledge of the available textual sources and editions is, in my view, indispensable for any further research on the above-mentioned problems. Therefore, it has within the framework of the present contribution been considered as especially useful to give an overview of these basic materials rather than summarizing the state of the field regarding problems of textual and philosophical history (see, however, §0.4 for some brief pertinent remarks).

0.3.2 Unfortunately, the present writer felt, due to time constraints, not even able to give a truly complete overview of editions, translations, and reference works regarding the *YoBh*. It is, however, hoped the present contribution contains a complete critical survey of all editions that are based on at least one of the extant Sanskrit manuscripts or fragments. As a matter of fact, it is only with regard to the Sanskrit editions that the present writer has already systematically collected the relevant materials before writing this contribution.[6] Regarding partial translations as well as partial critical editions of the Tibetan and Chinese texts, certainly major gaps remain, especially when it comes to publications written in Japanese. Moreover, the present writer has abstained from collecting any information on translations into modern Korean or Chinese. Nevertheless, the present writer decided to limit himself not only to a discussion of the Sanskrit editions, since he is confident the other bibliographical notes contained in the following pages are of some help for many researchers, at least for those scholars who are not mainly preoccupied with research on early Yogācāra literature. Moreover, the informa-

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that POTTER is performing a Herculean labor. MARTIN (2009) is, strictly speaking, simply the author's own working bibliography on Indian Buddhist authors and their works; nevertheless, it is an extremely worthwhile reference tool; some of the countless entries and remarks contained therein also proved to be helpful for the present paper. SUEKI (2008) is an extraordinarily useful meta-bibliography and has accordingly been used quite often by me while writing this contribution.

[5] This holds true regardless of the fact that nowadays the contents of some of the countless Japanese journals in which such contributions have been published have become available on the internet (see GeNii, the National Institute of Informatics academic content portal; URL: http://ge.nii.ac.jp/genii/jsp/index-e.jsp).

[6] In my survey of editions, I have also included some unpublished M.A. theses which have not (or not yet) been (completely) superseded by published versions but which are freely accessible in the library of the Asia-Africa-Institute of the University of Hamburg.

tion collected here is hopefully comprehensive enough to give the reader a general idea of the present state of the systematical exploration of the extant *YoBh* texts.

0.3.3 One more remark on the scope of the present contribution is necessary. Pre-modern translations of the *YoBh* have been studied in the course of the centuries very intensively and extensively outside India, especially in Central Asia (in particular, as it seems, in Dūnhuáng), China, Korea, and Japan. As an outcome of these studies, many traditional commentarial texts have been produced, which are partly still extant. However, the present contribution is concerned with the *YoBh* as a work of ancient Indian Buddhism and with those materials that are of immediate relevance for uncovering the message and wording of the *YoBh* in its original historical context. Therefore, hardly anything will be written here on the later reception and history of the *YoBh* in Asian Buddhism.[7]

0.4.0 The literary history and character of the *YoBh* as well as its place within the larger framework of early Yogācāra literature and the Indian Buddhist history of ideas have been much debated during recent decades. Although these problems belong, as mentioned above, not to the subject-matter of the present contribution, it might not be out of place to make some very brief general remarks on the *YoBh* as seen in modern scholarship to provide the reader with some background knowledge on the textual sources and the context in which much of the research work cited below has been written.[8]

0.4.1 The name *YoBh* can be understood either as meaning "Treatise on the Levels of Spiritual Training" or as "Treatise on the Levels of Those Who Engage in Spiritual Training" (DELHEY, 2009:3 and n. 2). In some recent publications, the latter alternative has been preferred (DELHEY, ibid.; SCHMITHAUSEN, 2007b:213). The *YoBh* was by far the most bulky and certainly also the basic work of the Indian Yogācāra school. In spite of the fact that this school represents one of the two main branches of Indian Buddhist *Mahāyāna* thought, there are many parts of the *YoBh* that confine themselves exclusively to a description of the conservative Buddhist world-view of the Śrāvakayāna. Sometimes the Mahāyāna seems to be referred to in a neutral tone as one possible way to salvation in the latter sections; in other places of the *YoBh*, a certain tension between the different approaches is recognizable. The very title of the *YoBh* as well as the designation of the adherents of this school as Yogācāras suggest a special emphasis laid on spiritual practice; there are indeed many passages of the *YoBh* that can serve as examples for these practical concerns. However, in many other places dogmatic and exegetical concerns are predominant, and often the different topics of the Buddhist world-view are dealt with in the same dry and scholastic way as it is known, for instance, from *abhidharma* works of the Sarvāstivādin. As a matter of fact, the later tradition

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[7] For all further references to the Sino-Japanese traditional *YoBh* literature, see the pertinent sections in YŪKI (1964) and DELEANU (2006:251f.).

[8] The reader might be reminded once again that the state of the field regarding many problems of *YoBh* research has recently been comprehensively summarized in DELEANU (2006); I will only refer to some of the important sections in that monograph in the following brief overview.

regarded the *YoBh* as a whole as an *abhidharma* work.[9] There are even clear indications in the *YoBh* itself that strongly suggest that already the authors and compilers of the *YoBh* held this view regarding their text (see DELHEY, 2009:3f. n.3).

The *YoBh* has been ascribed to Asaṅga in the later Indian[10] and the Tibetan traditions, and to the Bodhisattva and future Buddha Maitreya in the East Asian tradition. Both ascriptions seem to be based on legendary accounts in which both above-mentioned figures make their appearance; therefore, the difference between the two traditions is in my view not as great as it appears at first sight. Nevertheless, this matter is for the following reason a rather complex one: In the early Yogācāra school – that is, in the pre-Vasubandhu tradition – a second historical person and great Buddhist master besides Asaṅga seems to have been at work who might have been called Maitreya(nātha). For this reason, there was, at least in earlier scholarship, a controversy about which of these two persons composed the *YoBh*. However, it seems that nowadays most, though certainly not all, *YoBh* experts subscribe to the view that the *YoBh* is a compilation rather than the work by a single author.[11] References to and discussions of publications, wherein these two basic views are advocated – each of them occurs, by the way, in many different varieties –, are easily accessible (see SCHMITHAUSEN, 1987b:13f. and 183ff.; and DELEANU 2006:154); hence, most pertinent scholarly contributions will not be listed here. The present writer is of the opinion that SCHMITHAUSEN's hypothesis according to which the *YoBh* came into being as the result of a complex process of compilation and redaction of heterogeneous materials is the most convincing.[12]

This hypothesis is closely linked with a certain viewpoint on the more general literary history of the early Yogācāra texts. According to this opinion, the *YoBh* contains a large amount of materials that predate all other early Yogācāra works, including even the most important *sūtra* of the Yogācāras, viz. the *Saṃdhinirmocanasūtra.*[13] The latter text came, however, into being, before the compilation

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[9] See, e.g., the citation from *Śamathadeva's *Abhidharmakośabhāṣya* commentary in n. 10. Another example is Sthiramati's commentary (Q5567, D4066) on Vasubandhu's *Pañcaskandhaka*. In the beginning, the objection is raised why Vasubandhu wrote this short Abhidharma manual, in spite of the fact that works which examine the characteristics of *dharma*s had been written earlier, namely, the *YoBh* and so on.

[10] See, e.g., *Śamathadeva's **Abhidharmakośaṭīkopāyikā* (Q5595.(*tu*)146a$_{3f.}$): "The Elder Asaṅga has said in the authoritative treatise on the *abhidharma* of the Great Vehicle which is called *Yogācāra* (!)*,* in the chapter on the major and minor bodily characteristics (*Lakṣaṇānuvyañjanapaṭala*) of the *Bodhisattvabhūmi* ..." (*gnas brtan thogs med kyis theg pa chen po'i chos mngon pa'i bstan bcos rnal 'byor spyod pa zhes bya ba las byang chub sems dpa'i sar mtshan dang dpe byad kyi le'u las ... bshad pa ...*); Patna MS of the *BoBh* (no. 4 in §1.2) as edited in *BoBh*$_D$ 282$_{28}$: *kṛtir iyam ācāryāryāsaṅgapādānām.*

[11] SUGAWARA (1990:318 n. 5) stated already two decades ago that explanations according to which the *YoBh* is rather a compilation than a work by a single author are predominant among Japanese researchers. This is remarkable, since there can be no doubt that the vast majority of *YoBh* specialists are working in Japan.

[12] The most important pertinent publications of this scholar are: SCHMITHAUSEN (1969a:812-819); SCHMITHAUSEN (1987b, the most relevant passages can easily be found in the index of texts appended to these volumes); and SCHMITHAUSEN (2000).

[13] SCHMITHAUSEN (1969a:819-823); SCHMITHAUSEN (1987b:11-13 with many references to pertinent publications by Japanese scholars, 183ff.); SUGURO (1989: Summary, esp. p.

and redaction process of the *YoBh* had come to an end; it has even been nearly entirely incorporated into the *YoBh* in the form of extensive citations (see §2.2.5.3). Finally, it should be noted that the formation of the Yogācāra school and the gradual development of its most characteristic doctrines obviously manifest themselves in this multi-layered corpus of early materials. Regarding the problem of absolute chronology, it should be mentioned that we have a *terminus ante quem* for some parts of the *YoBh* in the form of an early 5th century Chinese translation of the *BoBh*, which contains cross-references to some other chapters of the entire work. It is more difficult to find a fixed *terminus post quem* for the *YoBh*, since it is not yet quite clear which of the extant Indian Buddhist materials can be regarded as manifestations of the prehistory of the Yogācāra school. Moreover, only some of these possible candidates can themselves be assigned with more or less certainty to a fixed point in time. But some very promising attempts to elucidate the pre-history of Yogācāra doctrines have been made (see DELEANU, 2006:157-162 for all further references). The present writer has argued on another occasion (DELHEY, 2009: 10-13) that a recent attempt by Florin DELEANU (2006:183-196) to assign fixed dates to the different parts of the *YoBh* is somewhat problematic for methodological reasons. It should, however, be noted that DELEANU himself did not fail to mention the very tentative and conjectural character of his chart (ibid.:195).

The canonical texts which the authors and compilers of the *YoBh* transmitted were obviously those of the so-called Mūlasarvāstivāda recension.[14] This is, among others, for two reasons very important to note: To begin with, text-critical work on the numerous exegetical portions of the *YoBh* texts can profit to a certain degree from consulting other texts belonging to this recension. Moreover, there seem to be quite a few instances in which doctrinal innovations of the compilers of the *YoBh* only become fully understandable against the background of this recension of the canonical texts.[15]

0.4.2 Finally, some remarks on the structure of the *YoBh* corpus seem not to be out of place here, the more so as the systematic overview of *YoBh* materials in §2 of this contribution is ordered in accordance with certain presuppositions regarding this problem. It is more than likely that the division of the corpus into five parts, as it appears in the Chinese translation, is more original than the division into eight parts of the Tibetan *bstan 'gyur*.[16] Accordingly, §2 of the present article is subdivided in §2.1-5. Regarding the order of the third to fifth part of the corpus, the historical sources are widely at variance; however, in the present contribution

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12f.); SCHMITHAUSEN (2000); and DELEANU (2006:172-176). Most recently, BUESCHER (2008) has tried to refute SCHMITHAUSEN's hypothesis on the origin and early doctrinal history of the *ālayavijñāna* concept. However, in terms of *literary* history his stratification seemingly only differs in relatively few, though important, details.

[14] See DELEANU (2006:159) for references to the most important pertinent research contributions. Cp. also DELHEY (2009:74f.).

[15] See, e.g., SCHMITHAUSEN (1987b:19f.) and DELHEY (2009:68 n. 188).

[16] In the Tibetan translation of the Basic Section, the *ŚrBh* and the *BoBh*, which are the two most bulky chapters, are omitted; instead they have been transmitted as separate parts of the *YoBh*. The same omission can be observed in the *YoBh* MS (No.2 in §1.2). However, it is very likely that in both cases rather practical reasons than different viewpoints on the structure of the *YoBh* are to be held responsible for this procedure. Regarding the separation of the **Vinayasaṃgrahaṇī* from the *Vastusaṃgrahaṇī* in Tibet, see §2.5 of the present contribution.

the testimony of the Chinese translation has been followed regarding this problem as well.[17] The first and second part of the *YoBh* are both structured in accordance with the fixed set of seventeen levels (*bhūmi*); their number and sequence is, among others, well attested by their enumeration in the very beginning of the first part (Bh. 3). This does, however, not entail that each of the first two parts is further subdivided into seventeen *sections*. Instead, in both parts sometimes two or three levels (*bhūmi*) are dealt with together in one and the same section. The sections within the different parts are sometimes further subdivided into smaller units that even receive their own colophons (like, for instance, the so-called *yogasthāna*s of the *BoBh*, which are again subdivided into chapters [*paṭala*]). The numbering of the subsections within §2.1 to §2.5 of the present contribution very often deviates for certain practical reasons from the structure – but not from the sequence – within the five parts of the *YoBh*.

0.5 It is not my intention to provide a history of modern scholarship on the *YoBh* here. However, a short historical sketch concerning the discovery and exploration of the Sanskrit manuscripts might be useful. A dim knowledge about the *YoBh* and its importance was already present in Western scholarship by roughly the middle of the 19th century.[18] At that time, scholars had to rely on Tibetan and Chinese sources and their translations into Western languages for gaining some knowledge about the *YoBh*. This situation did not change fundamentally until the year 1904 when the Japanese scholar Unrai WOGIHARA (= Unrai OGIWARA [荻原雲来]) traveled from Strasbourg to Cambridge in order to study and transcribe a very old Nepalese manuscript of the *BoBh*, which was the only Sanskrit codex of the *YoBh* known at that time (No. 3 in §1.2).[19] WOGIHARA's preoccupation with this Sanskrit text probably marked the beginning of serious modern scholarship on the *YoBh* as an Indian Buddhist text. The fate of *YoBh* studies continued to be firmly linked to the discovery and availability (and also the *legibility*) of Sanskrit manuscripts in the one hundred years to come, although important and influential publications relying exclusively or predominantly on the translations have already been published when no Sanskrit texts or only a small part of them was available.[20] During the 1930s, WOGIHARA published his edition of the *BoBh* at last. By that time, a second *BoBh* manuscript of very late origin had been found, which WOGIHARA also used in his edition (No. 6 in §1.2).

At about the same time, Rāhula SĀṄKṚTYĀYANA discovered no fewer than three fairly old different Sanskrit manuscripts containing parts of the *YoBh* during his heroic and extraordinarily successful travels to Tibet in search of Sanskrit

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[17] For details on this problem, see DELEANU (2006:47) and DELHEY (2009:4 n.6).

[18] In 1859, for instance, Carl Friedrich KOEPPEN already referred to the work as "famous" and cited older publications on this subject. He identified Asaṅga as its author and stated that this Buddhist scholar had written this work probably in the fourth or fifth century, thereby laying the foundation for the Yogācāra school as a scholastic system of Buddhist thought. He confuses, however, the Yogācāra school with Tantric Buddhism (KOEPPEN, 1859:32).

[19] It is not necessary to go into any further detail here. The early history of the reception of the *BoBh* in modern scholarship is well known and has, moreover, been described before. See especially WANGCHUK (2007:357-359).

[20] For instance, TUCCI's studies on pre-Dignāga texts on Buddhist logic including the *Hetuvidyā* section of the *YoBh* (especially in his journal article TUCCI 1929 on this subject) or UI's (1958) book-length study on the *YoBh*.

manuscripts.[21] Two of them he found in Zha lu (No. 1 and 4 in §1.2), and a third one was discovered in Sa skya by him (No. 2 in §1.2). He took photographs of all three codices. Back in India, he obviously handed all his negatives over to the Bihar Research Society in Patna (BANDURSKI, 1994:13).[22] Shortly afterwards, Giuseppe TUCCI visited the same places as SĀṄKṚTYĀYANA and took his own photographs of the three manuscripts containing parts of the *YoBh*. Unfortunately, until very recently these materials in the possession of TUCCI remained unknown to the scholarly public.[23]

In the following decades, several Indian scholars published editions on the basis of SĀṄKṚTYĀYANA's *YoBh* photographs. Paul DEMIÉVILLE already complained in 1954 about the fact that these important materials had – except for a very short excerpt – not yet been published.[24] However, even decades later a considerable amount of text contained in these manuscripts remained unedited. In 1991, J. C. JHA of the K. P. Jayaswal Research Institute in Patna mentioned that there is a program in this institution to publish all these texts (see SHUKLA, 1991: 11). Still, as regards editions by Indian scholars the situation has not changed until the present day. Access to the photographs has always been very restricted; only very few prints found their way to other parts of the scholarly world. The largest collection of materials gathered by SĀṄKṚTYĀYANA, which also included prints of the photographs mentioned above, was acquired in the 1960s and '70s by the *Seminar für Indologie und Buddhismuskunde* of the University of Göttingen and later handed over to the *Niedersächsische Staats- und Universitätsbibliothek* in Göttingen (see BANDURSKI, 1994, for a catalog of these materials). Other prints of the manuscripts under consideration here are in the private possession of Prof. Dr. Lambert SCHMITHAUSEN. The late Prof. Dr. Alex WAYMAN managed to obtain prints in the 1950s; however, it seems that he only possessed the photographs of one of the MSS (No. 1 in §1.2). SCHMITHAUSEN received the first copies of these MSS in 1969 (see SCHMITHAUSEN, 1969b:9), and immediately started to make use of them; he did not, however, start to prepare full-fledged critical editions or to entrust his pupils with these tasks until quite a few years later, when he received

[21] The impact his discoveries had on *YoBh* studies is enhanced by the fact that he also found manuscripts of some closely related Yogācāra texts, especially of the *Abhidharmasamuccaya* (incomplete MS) and *Abhidharmasamuccayabhāṣya*.

[22] Later on, the negatives were for some time stored in the K. P. Jayaswal Research Institute (see, e.g., BANDURSKI, 1994:13), before they were returned to the Bihar Research Society (ibid.:15 n. 17).

[23] A decade ago, Francesco SFERRA published a first preliminary report on TUCCI's collection (SFERRA, 2000). At the time when that article was written, only the photographs of one *BoBh* MS (No. 4 in §1.2) had been found (see SFERRA, 2000:410). In the meantime, photographs of the other two MSS have been identified as well, as becomes clear from the thoroughly revised and enlarged version of the preliminary report (see SFERRA, 2009:41, 46, 47). In August 2009, Prof. Dr. Francesco SFERRA informed me about this discovery and sent me electronic copies of all these photographs together with a preliminary table of contents. I am deeply indebted to this scholar for his kind help. For more general information on TUCCI's collection and his expeditions to Tibet and the Himalayas, see SFERRA (2009:passim) and NALESINI (2009:passim).

[24] DEMIÉVILLE (1954:340 and n. 1). At that time, only a very small portion of the *YoBh* MS was available in a critical edition (namely, BHATTACHARYA, 1946). Later on, CONZE (1963:226) lamented the slowness of the process of editing these materials in his review of BHATTACHARYA's (1957) and WAYMAN's (1961) partial editions.

permission to prepare such editions (on the condition that they are published in romanized transcription rather than in Devanagari characters).[25] Most of the editions and translations of his pupils have been published quite recently, that is, within the last ten or twelve years.

The best set of prints has been made in the 1950s in Patna where they are still stored.[26] Nevertheless, one can be quite certain that all scholars alike, whether they are from India or from other parts of the world, had to struggle with the problems posed by the partly very unsatisfactory quality of SĀṄKṚTYĀYANA's photographs. These difficulties are also responsible for the fact that those prints that are accessible have never been made widely available, for instance in a facsimile edition, since secondary copies, including electronic ones, tend to be even harder to read than the primary prints on which they are based.

In the meantime, a few new materials have been discovered and some of the manuscripts from Tibet have reappeared. In 1970, the Nepalese German Manuscript Preservation Project microfilmed another MS from Nepal, which contains only the *BoBh* (No. 5 in §1.2). Kazunobu MATSUDA made important discoveries of further fragments of the *YoBh* in Nepal (No. 9a and 9b in §1.2) and in Leningrad (now Saint Petersburg; No. 8 in §1.2) during the 1980s. Among the MSS photographed by SĀṄKṚTYĀYANA and TUCCI, the two MSS from Zha lu (No. 1 and 4 in §1.2) were, together with many other Sanskrit texts, brought to Beijing in 1960 – obviously from Sa skya where they seemingly had been kept for longer time –, and stored for some decades in the "Palace of Culture of the Nationalities" (民族文化宮 Mínzú wénhuàgōng) in Beijing before they were returned to Tibet in 1993 where they are now kept in Lhasa.[27] Before this was done, microfilms were made to facilitate further research in Beijing (see HU VON-HINÜBER 2006 for all details).

Early in the 1980s, at about the same time when in Hamburg SCHMITHAUSEN and his pupils began to prepare critical editions, some scholars from Taishō University in Tokyo started to publish new partial editions of the *Śrāvakabhūmi* on the basis of one of the two Zha lu MSS (No. 1 in §1.2). This study group first had to rely on prints from SĀṄKṚTYĀYANA's photographs as well. However, in the early 1990s they gained access to the microfilm stored in Beijing. As a further result of the cooperation with colleagues in China, a beautiful facsimile edition of the MS was published in 1994. In Hamburg as well as in Tokyo, the Tibetan and Chinese translations (see below) have generally been taken into full account. A typical feature of most editions prepared in Germany are parallel editions of the Tibetan text (on the basis of at least two textual witnesses), while the Sanskrit editions associated with the ŚRĀVAKABHŪMI STUDY GROUP are generally accompanied by Japanese translations on facing pages.

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[25] Oral communication by Prof. Dr. Lambert SCHMITHAUSEN.

[26] This collection of photo-prints is, for instance, mentioned in ROTH (1970:XVIII). Some years ago, the now late Dr. ROTH explicitly told me in personal conversation that these are the best prints which have ever been made. It is, however, at present unclear to me whether this set also contains prints made from those negatives which are relevant for the present article.

[27] It is somewhat unclear at which place in Lhasa the original manuscripts are kept now. According to HU-VON HINÜBER (2006:286), they are stored in the Nor bu gling kha. GYURME (2009:303), however, states that they are kept in the Tibet Museum.

Overview of the Extant Primary Sources

1.1 We have two complete and primary premodern translations of the *YoBh* at our disposal.[28] Both texts are not only extremely worthwhile for the study of the ancient Indian original work, because the Sanskrit text is only partly preserved (see §1.2 below). They also provide us with important information regarding the critical evaluation of the wording as preserved in the extant Sanskrit manuscripts and the interpretation of its meaning. The rendering into Chinese is called *Yúqié shīdì lùn* (瑜伽師地論; T1579) and has been provided by Xuánzàng's (玄奘, 602?-664) translation bureau.[29] The *bstan 'gyur* contains one complete Tibetan translation of the work, which dates from the beginning of the ninth century.[30] Premodern translations into other languages besides Tibetan and Chinese are generally of very limited relevance for recovering the original text of the *YoBh*. All of them seem to be secondary translations from Tibetan or Chinese.[31]

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[28] As regards their completeness, it should, however, be noted that the two translations are at variance regarding the presence or absence of some sections of the *Vastusaṃgrahaṇī*. See below, §2.5.

[29] On the production of this translation, its textual witnesses and the relative use of consulting other editions of the Chinese canon than the Taishō edition, see the comprehensive discussion in DELEANU (2006:106-146). – No less than ten other Chinese texts are enumerated as partial translations (see the convenient overview in YŪKI, 1962:61). Seven of these correspond to the *BoBh* as a whole or to its *Śīlapaṭala*; the other three translations correspond to parts of the *Viniścayasaṃgrahaṇī* (SUGAWARA, 1990:319 note 7). See ibid. and the appropriate places of §2 for details. – The problem of a lost Chinese translation, the so-called **Saptadaśabhūmiśāstra* by Paramārtha, has been extensively dealt with in DELEANU (2006:196-201).

[30] This fact is well known. See, e.g., DELEANU (2006:73-77) for more details and references. As regards the testimony of the oldest Tibetan catalogs, the reader may now also be referred to the new *Lhan kar ma* edition by HERRMANN-PFANDT (2008). It is especially noteworthy that recently another early Tibetan catalog which has for a long time been considered to be lost, namely the *'Phang thang ma*, has been discovered and published. This ancient document lists the *YoBh* as well. See HERRMANN-PFANDT (2008:346[ff.]). See ibid.: LXXIII for references to editions of this catalog. – The Tibetan translation of the *YoBh* is preserved in all five editions of the *bsTan 'gyur* known to be extant. As regards the text of the *YoBh*, these are clearly distinguished into two groups, namely, in the textual witnesses Peking (Q5536-5543), Narthang and Ganden (the "Golden Tanjur"; G3535-3542), on the one hand, and the block prints Derge (D4035-4042) and Cone, on the other hand (see DELEANU, 2006:78ff.; KRAMER, 2005:67; WANGCHUK, 2007:381). For studies on fragments from Dūnhuáng of the Tibetan *YoBh*, see FUJITA, 1979; HAKAMAYA, 1985:220-224; ISHIKAWA, 1992, 1993, 1994. Cp. also the remarks on the *Śrāvakabhūmi* fragments in DELEANU (2006:77f.).

[31] DELEANU (2006:17f. n. 1) only mentions a Mongolian translation made from the Tibetan version and traditional Japanese *kundoku* translations made from the Chinese version. See ibid. for further details and ibid.:61 for additional remarks on the traditional Japanese renderings (in the bibliography of the present contribution only one of the *kundoku* translations is listed, i.e., Seishin KATŌ, 1930-1935). There is, however, seemingly also a Uighur translation of the *YoBh* extant (see VON GABAIN, 1961:509; VON GABAIN, 1963:222). I assume that this is also only a secondary rendering from the Chinese translation, although the publications mentioned above do not explicitly state this. I am neither aware of any publications devoted to a study of this manuscript nor have I found a reference regarding its whereabouts. – NAKAMURA (1980:257 n. 24) also states that "fragments of the Old Khotanese translation of the *Bodhisattvabhūmi*" are extant. However, I suspect

1.2 Roughly 50% of the whole *YoBh* are preserved in the Sanskrit original.[32] The extant manuscripts (or photographs of manuscripts) are:[33]

1) The so-called *Śrāvakabhūmi* MS (*ŚrBh* MS). Nowadays stored in Lhasa (see n. 27 for details). Cat. Beijing no. 20-22. Material: palm-leaf. Date: no date given in MS; perhaps 11th century CE (see DELEANU, 2006:54-58). Reproductions: a) Facsimile edition, CHINA LIBRARY OF NATIONALITIES and THE INSTITUTE FOR COMPREHENSIVE STUDIES OF BUDDHISM (TAISHŌ UNIVERSITY) 1994. b) A microfilm copy stored in Beijing. c) Photographs taken by Rāhula SĀṄKṚTYĀYANA (No. 350 and 351 in SĀṄKṚTYĀYANA, 1938:144f.); the negatives are stored at the Bihar Research Society, Patna. Photo-prints of these negatives are, among others, in the possession of the *Niedersächsische Staats- und Universitätsbibliothek* in Göttingen (No. 26 [Xc 14/27] in BANDURSKI, 1994:61ff.). d) Photographs taken by Giuseppe TUCCI; stored in the Oriental Department of the Library of the *Istituto Italiano per l'Africa e l'Oriente* in Rome (see SFERRA 2009:46 and 51).[34]
2) The so-called *Yogācārabhūmi* MS (*YoBh* MS). Present location: Sa skya?[35] Material: palm-leaf. Date: no date given in MS; perhaps approximately 1000 CE (see DELHEY, 2009:78-80). Reproductions: a) Photographs taken by Rāhula SĀṄKṚTYĀYANA (No. 199 in SĀṄKṚTYĀYANA, 1937:24); the negatives are stored at the Bihar Research Society, Patna. Photo-prints of these negatives are, among others, in the possession of the *Niedersächsische Staats- und Universitätsbibliothek* in Göttingen (no. 27 [Xc 14/28] in BANDURSKI, 1994:64f.). b) Photographs taken by Giuseppe TUCCI; stored in the Oriental Department of the Library of the *Istituto Italiano per*

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that NAKAMURA simply alludes, albeit in a somewhat misleading way, to the Old Khotanese adaptation of the *Śīlapaṭala* of the *BoBh* (for which see below, §2.1.9.3). At any rate, it is indeed interesting to note that such a paraphrasis of one section of the *YoBh* is preserved in Khotanese, since the extant texts in this language are, in contrast to the traditional Japanese and Mongolian renderings, usually directly based on Indian sources (see, e.g., EMMERICK, 1992:17).

[32] The news I have just heard regarding the *Viniścayasaṃgrahaṇī* manuscript (see n. 44), are not yet taken into consideration in this estimate.

[33] Cp. also n. 136 on the possible existence of a further *BoBh* manuscript, which has not been listed here.

[34] There are a few cases in which the photographs still have to be used, since there has been a further loss of *akṣara*s on the damaged leaves of this manuscript in the roughly 50 years between SĀṄKṚTYĀYANA's original discovery of the manuscript and its reappearance in Beijing. – On SĀṄKṚTYĀYANA's photographs and the rediscovery of the original manuscript, see also MATSUNAMI (1992), ŚRĀVAKABHŪMI STUDY GROUP (1992b), ŚRĀVAKABHŪMI STUDY GROUP (1994), and DELEANU (2006:51f.). – A very useful research tool for this MS is SUZUKI's (1995) table of the characters used in its script. The detailed collation table of the contents of this MS and the Tibetan (Peking block-print) and Chinese translations in ŚRĀVAKABHŪMI STUDY GROUP (1994:7-22) is indispensable, and this holds even good if one wants to study only the Sanskrit text contained in this codex.

[35] Until one or two years ago, the manuscript was considered to have been lost. However, according to a recent oral communication by Prof. SCHMITHAUSEN it is probably still preserved and kept in Sa skya. But it has definitely not yet become available to the public.

l'Africa e l'Oriente in Rome (see SFERRA 2009:41).[36] The whereabouts of a hand-written transcript of the whole codex, which SĀṄKṚTYĀYANA made under extremely difficult circumstances while still being in Tibet, are regrettably not known.[37]

3) The Cambridge MS of the *BoBh*. Stored at the Cambridge University Library (no. Add. 1702 in BENDALL, 1883).[38] Material: palm-leaf. Date: no date given in MS; approximately 9th century (see WANGCHUK, 2007:363)?
4) The so-called Patna MS of the *BoBh*. Nowadays stored in Lhasa (see n. 27 for details). Cat. Beijing no. 19. Material: palm-leaf. Date: no date given in MS; 12th-14th century CE (see ROTH, 1975-1976:404)? Reproductions: **a)** A microfilm copy stored in Beijing. **b)** Photographs taken by Rāhula SĀṄKṚTYĀYANA (No. 352 in SĀṄKṚTYĀYANA 1938:145); the negatives are stored at the Bihar Research Society, Patna. Photo-prints of these negatives are, among others, in the possession of the Niedersächsische Staats- und Universitätsbibliothek Göttingen (no. 28 [Xc 14/29] in BANDURSKI, 1994:65f.). **c)** Photographs taken by Giuseppe TUCCI; stored in the Oriental Department of the Library of the *Istituto Italiano per l'Africa e l'Oriente* in Rome (see SFERRA 2009:47).[39]
5) A *BoBh* MS. Stored in the National Archives, Kathmandu (accession no.: 3/681). Material: palm-leaf. Date: no date given in MS.[40] Reproductions: Microfilmed by the NGMPP in 1970 (reel no.: A 38/3).
6) The Kyoto MS of the *BoBh*. Stored in the Faculty of Letters, University of Kyoto.[41] Cataloged in GOSHIMA & NOGUCHI (1983: 20-21); serial number 74 / E 263. Material: paper. Date: no date given in MS; very recent, probably from the 19th century (see DE JONG, 1987:165).

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[36] SĀṄKṚTYĀYANA's photographs of this MS are in some places especially problematic. Moreover, on most folios some *akṣara*s are covered by pushpins. Therefore, it is to be expected that TUCCI's newly discovered photographs, though they are certainly not perfect in themselves, will render much help in future editions of the MS.

[37] See SUGAWARA (1990:322). Cp. also MUCH (1988:12). – SĀṄKṚTYĀYANA produced this handwritten copy, because he already anticipated that the photographs might not be of a very good quality (SĀṄKṚTYĀYANA 1937:19 and 55). The transcript was still available when BHATTACHARYA prepared his edition of the first chapters of the *YoBh* (see BHATTACHARYA, 1957: Foreword, p. 3; cp. also BHATTACHARYA, 1946:28, and PANDEY, 1987:228). YONEZAWA (1998:10) states that PANDEY (1987) prepared his edition of the *Pratyekabuddhabhūmi* on the basis of the transcript. It is true that PANDEY does not mention the photographs in the introduction to his edition (PANDEY, 1987:228). However, he also mentions the transcript only when he talks about BHATTACHARYA's edition. Therefore, it seems that it is not at all sure that PANDEY still had access to the transcript – at least if YONEZAWA's assumption is only derived from this remark of PANDEY.

[38] This MS is generally abbreviated as C.

[39] Sigla used for this manuscript include P, B, and R.

[40] It has, to the best of my knowledge, also not been dated on the basis of paleographical features so far.

[41] Generally abbreviated as K. – Recently, a copy of this manuscript was made available in the library of the Asia-Africa-Institute in Hamburg.

7) A short Central Asian *BoBh* fragment (*SHT* III 964)[42] from the German Turfan collection. Material: paper. Date: no date given in MS; probably written approximately between the 7th and 10th century.[43]
8) A comparably long fragment of the *Viniścayasaṃgrahaṇī* stored at the Saint Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences (Leningrad Ms. Ind. VII.23 [421]).[44] Material: paper.
9) A compilation of single folios taken from eight different manuscripts. Stored in the National Archives in Kathmandu (accession no.: 1/1697). Material: palm-leaf. Date: no date given in MS; certainly fairly old (see MATSUDA & STEINKELLNER, 1991:140 for details). Reproductions: Microfilmed by the NGMPP (reel no. A 39/3). Two of the single folios contain text from the *YoBh*:[45]
    a) one folio of the *Viniścayasaṃgrahaṇī*.[46]
    b) one folio of the *Paryāyasaṃgrahaṇī*.[47]

Only the fragments no. 8 and 9 contain text belonging to the second to fifth part of the work. The other manuscripts cover, taken together, nearly the whole Basic Section.[48] The codices nos. 3 to 6 as well as the small fragment no. 7 contain only text belonging to the *BoBh* (see §2.1.9 below for some more remarks on these MSS). The remaining two manuscripts no. 1 and 2 both contain *no* passages of the *BoBh*, but cover, taken together, the rest of the Basic Section nearly completely. While the greater part of no. 1 contains nearly[49] the complete text of the *Śrāvakabhūmi*, no. 2 contains all chapters of the Basic Section with the exception of the *BoBh* and the *Śrāvakabhūmi*.[50]

Since the *ŚrBh* MS also contains quite a few other chapters and parts of other chapters, the contents of no. 1 and no. 2 overlap to some degree. Therefore, even

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[42] Transcribed in WALDSCHMIDT et al. (1965ff., vol. III, p. 225).

[43] My estimate is exclusively based on SANDER's (1968:46f.) remarks concerning the date of MSS which have been found in Šorčuq and are written in "nordturkistanische Brāhmī, Typ a." – See below (§2.1.9.4) for further details on this fragment.

[44] See MATSUDA (1988) for details. See also below, §2.2.1.2. According to an e-mail communication by Prof. Jonathan SILK dated April 19, 2010 (in which he cites from an e-mail message he has received from Prof. Kazunobu MATSUDA in November 2009), further folios of the same manuscript seem to be stored at the Potala Palace in Lhasa. They are, however, seemingly unaccessible to the scholarly public.

[45] See MATSUDA (1990) for further details. Some pieces of information can also be gathered from his publications written in English; see MATSUDA & STEINKELLNER (1991: 139-141) and MATSUDA (2002). The news of this discovery came too late to be included in SUGAWARA (1990).

[46] This fragment belongs to the passage where the *Saṃdhinirmocanasūtra* is cited. See below (§2.2.5.3) for details.

[47] See below (§2.4).

[48] See n. 49 and 50 for information on missing folios and lost *akṣara*s, respectively.

[49] Three small parts of the *Śrāvakabhūmi*, corresponding roughly to seven to eight folios in the Peking edition of the Tibetan *YoBh* are missing (see ŚRĀVAKABHŪMI STUDY GROUP, 1994:3 n.7).

[50] Only in the beginning and the end of the manuscript, small amounts of text are missing, since a few folios are damaged in the margin. Cp. also n. 36.

quite a few chapters other than the *BoBh* are completely or partly preserved in more than one manuscript. Neither of them is the copy of the other (ENOMOTO, 1989: 21; see also DELHEY, 2006:130).

1.3 The relatively few citations of *YoBh* passages in other preserved Sanskrit texts will be dealt with at the appropriate places in §2. There is one Indian[51] text, the *Xiǎnyáng shèngjiào lùn* (顯揚聖教論; T1602), which consists to a large part of sometimes very lengthy quotations from the *YoBh*.[52] Although this work has – apart from one or two citations[53] – only come down to us in Xuánzàng's Chinese rendering, it can be very helpful in recovering the original text of the *YoBh*.[54]

1.4 No Indian commentaries on the *YoBh* are preserved in the original language. There is one short Chinese text, the *Yúqiéshīdìlùn shì* (瑜伽師地論釋; T1580),[55] which is generally regarded as an Indian commentary, while there are five commentaries in Tibetan language that are counted as translations from Indian texts.[56] Four of these are exclusively devoted to the *BoBh* (as a whole or only to parts of it),[57] while the fifth text, the **Yogacārabhūmivyākhyā* (*Rnal 'byor spyod pa'i sa rnam par bshad pa*; Q5543, D4042) was presumably originally – or was at least intended to be – a commentary on the whole work (or on the whole Basic Section). In its transmitted form, however, it remains a torso.[58] The Chinese text mentioned above (T1580) seems to be a related yet different commentary.[59]

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[51] There is at least one short quotation in the **Yogacārabhūmivyākhyā* (see SCHMITHAUSEN, 1987b:261 n. 99, who refers to Kazunobu MATSUDA). This is one of the reasons why there can be no doubt that this text originated in India and was not compiled by Xuánzàng himself.

[52] For a concordance of parallels between the *YoBh* and the *Xiǎnyáng lùn*, see HAYASHIMA & MŌRI (1990:54-68). This table collects the relevant information contained in earlier pertinent Japanese publications, but also contains additions by HAYASHIMA and MŌRI themselves. For a bibliography of this text, see ibid.:79-82 and HAYASHIMA (1997). More recently, CHOI (2001) has published an important book-length study on this text.

[53] See n. 51.

[54] This holds especially good in those cases where the respective part of the *YoBh* is only preserved in a few better textual witnesses. It goes without saying that much critical judgment is needed to evaluate which deviations in the *Xiǎnyáng lùn* may point to a different reading in the original *YoBh* and which readings are peculiarities of the original text of the *Xiǎnyáng lùn*.

[55] NAKAMURA's (1980:258 n. 29) remark that the Sanskrit text has been found and edited is quite obviously a (rather strange) mistake.

[56] SUGAWARA (1990:318f. and 320 n. 8).

[57] For some details on these texts, see below (§2.1.9).

[58] It stops abruptly in the commentary on the *Savitarkādibhūmi* of the Basic Section (Bh. 137; see HAKAMAYA, notes, vol. 10, p. 3.)

[59] The Chinese commentary consists merely of a correspondence to the introductory section of the **Yogācārabhūmivyākhyā*. MUKAI (1979:42) has pointed to the similarities between these sections in the two texts. SILK has even suggested that both texts are renderings of the same Indian commentary (SILK, 1997:240 n. 44). However, the many differences between both texts render this assumption extremely unlikely (see also DELEANU, 2006:265, who also cautions against a premature identification of the two texts). It is true that quite a few passages seem to be translations of the same, or nearly the same, Sanskrit text. But there are far too many deviations – e.g., statements or even whole topics dealt with that can be found only in one of the two texts or elements which *are* found in

Both works are of special importance when one is interested in the *YoBh* as a whole and how it was conceived in later Indian Buddhism.[60] It seems that quite a few more commentaries on the *YoBh* have been written in India, however, these commentaries have not come down to us.[61]

Detailed Survey of Sources, Editions, and Modern Translations

2.0 In the following pages, an overview regarding the materials available for each part, section, and subsection of the *YoBh* will be presented. It should be noted that there are countless publications wherein very short passages from different parts of the *YoBh* are translated or dealt with in a text-critical way. For obvious reasons, hardly any of these brief citations will be mentioned.[62] An extraordinarily high amount of such passages – which, above all, are dealt with in a philologically extremely sound way – are contained in SCHMITHAUSEN (1987b). These can be found quite easily by using the indices of the monograph.[63]

Before we begin a detailed overview, some more remarks on editions, modern translations, and reference works pertaining to the work as a whole should be made. The Chinese text of the *YoBh* is available in modern editions, in which variants from different textual witnesses are collated and, at least partly, also critically evaluated. The so-called Taishō edition, which is by far the most widespread version of the Chinese canon, also contains such features. However, one must be aware of the fact that this edition, though it certainly is impressive, does not fulfill the highest standards of textual criticism (see, e.g., YUYAMA, 1994:231); moreover, in the meantime some more textual witnesses have become available.[64] Recently, a collated edition of the Tibetan *YoBh* has been published within the framework of an on-going publication of the whole *bsTan 'gyur* (ZT). However,

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both texts but are filled with *different contents* – to make SILK's assumption likely. In my view, there are only two possible explanations for the differences. Either both texts are renderings of different commentaries. In this case, the literal agreements can easily be explained by the fact that both texts belong to the same (partly certainly oral) commentarial tradition handed down from generation to generation amongst the Yogācāra scholars. A second possibility is probably less likely, but can maybe not be excluded outright: Xuánzàng might have compiled a mixed commentary from different written (and perhaps also oral?) sources for his Chinese pupils.

[60] Therefore, they certainly deserve more scholarly attention than they have, to the best of my knowledge, received so far. This has already been stated by SILK (1997:240 n. 44).

[61] See YŪKI (1962:61-77), but compare now DELEANU (2006:249f. and 263f.).

[62] I have, however, decided to list all partial editions (Sanskrit [if available], Tibetan, Chinese) and translations contained in SAKUMA (1990), although quite a few of them are limited to very tiny text portions as well.

[63] Another monograph containing numerous text passages from all over the *YoBh* is KRITZER (2005). The original wording is given in Tibetan (with text-critical remarks) and Chinese throughout. If the Sanskrit text is extant, it is given as well (he also makes use of some earlier emendations, e.g., by SCHMITHAUSEN regarding these passages). However, this holds only good for the Sanskrit text as contained in the older book-length editions like BHATTACHARYA, 1957, although KRITZER is well aware of the fact that many other editions are available (see KRITZER, 2005:XV, n. 8). This is rather strange. Did he have no access to any of these materials? See also TAKAHASHI (2005b) regarding this monograph.

[64] Cp. the reference at the beginning of n. 29.

this edition can by no means be called a critical one.[65] A complete English translation of Xuánzàng's Chinese rendering is scheduled to be prepared within the framework of the BDK English Tripiṭaka Series.[66] The Japanese *kundoku* renderings of the entire Chinese *YoBh* (see n. 31 for references) can, without denying their merits and usefulness, not really be called translations into modern Japanese, since they merely reproduce the Chinese characters in the Japanese word order and with the addition of Japanese grammatical particles.

A very comprehensive trilingual index of the *YoBh* has been published in Japan (YOKOYAMA & HIROSAWA, 1996 and 1997). However, SILK (2001:150-168) has severely, and rightly so, criticized these two volumes. One major point of criticism regards the fact that the editors have only taken very few of the edited Sanskrit texts into account. As a result, no Sanskrit equivalents are given for passages that are already available in Indian language and unreliable ones for other passages, since bad editions have even been chosen as a basis when better ones are available (ibid.). Nevertheless, the index is certainly helpful, if one uses it with due caution.[67] SILK (ibid.) has also mentioned other published indices of the *YoBh*.[68] The most noteworthy addition to Silk's discussion is the index by CHOI (2002).[69] This index is especially important for two reasons: Firstly, it is, unlike

[65] On ZT, which as a matter of fact does not pretend to be critical, see DELEANU (2006: 90f.). Cp. on this edition – which is sometimes referred to as the Sichuan or Chengdu edition – also WANGCHUK (2007:19). According to the bibliographical details contained in the volumes of this edition, the place of publication is Beijing. Accordingly, my esteemed friend and colleague Prof. Dr. Dorji WANGCHUK asked me to correct the pertinent bibliographical detail given in WANGCHUK (2007:392). Nevertheless, the designation as the Sichuan edition certainly makes some sense, since the collation bureau that is in charge of preparing this edition is located in Chengdu, Sichuan (oral communication by Dorji WANGCHUK).

[66] Since this rendering has been announced as part of the first series of this gigantic project which aims at the translation of the complete Chinese Buddhist canon, one can be confident that it will be published in the foreseeable future. Many of the volumes which have appeared so far have not only been produced by serious scholars but even by experts in the respective texts. Therefore, there is good reason to look forward to this publication with great anticipation. However, it would be very naive to assume that such a project can render translations from the extant Sanskrit texts superfluous (the same holds, by the way, even good for translations from the usually more literal Tibetan version; see YUYAMA, 1994:230f., on this topic). And even regarding the parts of the *YoBh* that are not extant in the original language, a translation based *on both* the Tibetan and Chinese versions is certainly more desirable, if one wants to come as close as possible to the thoughts expressed in the lost Sanskrit original. Moreover, the translators of the BDK series are explicitly discouraged by the editors from including extensive annotations for scholarly use in the volumes.

[67] Its usefulness has been enhanced by the decision to make an electronic searchable version of the index freely available in the Internet. It seems, however, that nowadays only an archived version from 2002 remains available at the Internet Archive (URL: http://web.archive.org/web/*/http://www.buddhist-term.org/yoga-table/).

[68] In the present contribution, they are briefly mentioned at the appropriate places of §2. An older index of the *YoBh* (INABA, 1952), which seems to include Sanskrit equivalents from the *BoBh*, has not been available to me. See SILK (2001:166f.) and SUGAWARA (1990:328 n. 56) for this item.

[69] An earlier form of the same index can be found in CHOI (2001:213-360). The only differences between the older and the newer versions seem to consist in the facts that in the

YOKOYAMA & HIROSAWA (1996 and 1997), based on a very reliable edition. Secondly, it is methodologically praiseworthy since it takes grammatical and syntactical features (also of the Chinese versions!) into consideration. It is, however, based on a limited amount of text, namely on some sections of the *Śrāvakabhūmi* and their parallels in the *Xiǎnyáng lùn*. Therefore, we urgently need more such indices. Recently a Chinese-Tibetan Index has been published in China (HUANG et al., 2001), which is, however, of no practical value – at least, if one wants to deal with the *YoBh* as an Indian text.[70]

It goes without saying that a significant amount of the vocabulary of the *YoBh* is not covered by the general dictionaries of the Sanskrit language. Regarding the *BoBh*, however, some help is available, most notably in the form of EDGERTON's *Buddhist Hybrid Sanskrit Dictionary* (EDGERTON, 1953), but the second part of UI's *Bodhisattvabhūmi* Index (UI, 1961:313-591) is helpful as well, at least for those scholars who read some Japanese (DE JONG, 1987:164). Other pertinent references are WOGIHARA (1904 and 1908) or DE JONG (1987:166-171). Insofar as the *BoBh* shares much of its peculiar vocabulary with other parts of the *YoBh*, the publications mentioned above are also useful, though not sufficient, for the study of the latter texts. The SWTF is another dictionary that can be helpful at times; its scope has, however, been defined in such a way that only very few texts associated with the Mūlasarvāstivādin recension of canonical materials are taken into account (see SWTF, vol. 1, p. XXIV-XXVIII). Further corrections and additions to EDGERTON (1953) can, of course, also be found in editions of certain text portions of the *YoBh* or in studies of selected dogmatic problems written on a philologically sound basis. There are considerably less problems with regard to the grammar of the preserved Sanskrit texts, since they largely follow the rules of classical Sanskrit. However, deviations from this standard do occur once in a while, particularly, as it seems, in the earliest texts like the *Śrāvakabhūmi* and the *Bodhisattvabhūmi*. Moreover, problems with regard to the syntax occur quite frequently in certain parts of the text.[71]

In recent years, electronic searchable texts of primary sources have become a very important research tool. The Chinese[72] and Tibetan[73] translations of the *YoBh* are already available in such a format.

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latter one a Sanskrit-Chinese-Index and a Pinyin-Index have been added to the original Chinese-Sanskrit-Tibetan-Index, which is arranged according to the Japanese pronunciation of the Chinese characters.

[70] No Sanskrit equivalents or locations of the entries are given.

[71] For recent discussions of the language of the *Śrāvakabhūmi* and the *Samāhitā Bhūmiḥ*, see DELEANU (2006:58-59, with further references) and DELHEY (2009:97-104), respectively.

[72] There are at least two different electronic versions of the Chinese Buddhist canon available: 1) The version of the Chinese Buddhist Electronic Text Association (CBETA, Taipei) as available in the Internet (URL: http://www.cbeta.org/) and regularly updated CD-ROM versions; 2) *The SAT Daizōkyō Text Database* by the SAT Daizōkyō Text Database Committee (University of Tokyo); URL: http://21dzk.l.u-tokyo.ac.jp/SAT/index_en.html. Both versions are based on the Taishō edition of the canon, and both have in recent years even entered the variants which are given at the bottom of the latter edition. The *Yogācārabhūmi Database* (URL: http://ybh.chibs.edu.tw/) by the Dharma Drum Buddhist College (Jinshan, Taiwan) collects source texts in Chinese, Sanskrit, and Tibetan and enables the user to jump between the parallel passages in the different texts and to read them side by side. Although the database is in its present state far from being

The summary of the *YoBh* (and *YoBh* research) that has been contributed by Karl H. POTTER (1999:398-433) to his own *Encyclopedia of Indian Philosophies* is for understandable reasons only of limited helpfulness.[74] Very detailed synoptic presentations of the whole contents of the *YoBh* in East Asian languages are available; they are based on the traditional Sino-Japanese way of analyzing the structure of the text (see, e.g., [Huimin] SHI, 1986:137-199, or the tables of contents in Seishin KATŌ, 1930-1935).

A. The Basic Section

2.1.1 The first of the five parts of the *YoBh* is the so-called Basic Section[75] (Q5536-5538, D4035-4037).[76] The introduction and the first six *bhūmi*s are only extant in the *YoBh* MS. The *bhūmi*s one to five have been edited in BHATTACHARYA (1957)(Bh.).[77] In this edition, the Sanskrit text has been compared with the Tibetan translation. One must, however, take into consideration that BHATTACHARYA prepared this edition at a time when far less reference works for the study of the Tibetan versions were available. Moreover, he did often not decipher his manuscript correctly or emended the text unnecessarily or even tacitly. Finally, already DEMIÉVILLE (1958) noted that the Chinese translation should also have been taken into consideration.

There is neither a new edition nor a complete translation of the *Pañcavijñānakāyasaṃprayuktā Bhūmiḥ* (*YoBh* MS 1b-3b_2) available.[78] The same holds true for

complete or perfect, it is already a useful tool for those researchers who read some Chinese. On this database, see also BHIKKHU et al. (2002).

[73] Release VI of the *Asian Classics Input Project* (URL: http://aciprelease.org/r6web/) contains the whole Tibetan text; earlier releases of this project contained only parts of it. Basis of the input project was obviously an edition of the Derge block print.

[74] Some of the problems are mentioned by POTTER himself in his preface to the pertinent volume. Other certainly not unimportant reasons are the scope of his *Encyclopedia of Indian Philosophies* and the fact that Buddhist philosophy does not belong to POTTER's fields of specialty.

[75] It remains still somewhat unclear how this part of the *YoBh* has been called in the Indian Buddhist tradition. Recently, Florin DELEANU (2006:45f.) suggested to reconstruct the title as **Maulyo Bhūmayaḥ* ("Basic Levels"), since the singular expression *Maulī Bhūmiḥ* is attested in a Sanskrit fragment of the *Viniścayasaṃgrahaṇī* as one way to refer to one of the seventeen *bhūmi*s. However, in the beginning of the Basic Section itself as well as in the colophons of the Sanskrit manuscripts, this section is simply referred to as *YoBh*, which might point to the fact that this section was the historical nucleus of the larger compilation referred to as *YoBh* today. See DELEANU ibid. for all further references.

[76] On the division of this section into three parts in the Tibetan translation see the beginning of n. 16.

[77] The headings added in brackets by this editor often obscure the real structure of the text (CONZE, 1963:228; see ibid. for an adequate overview of the contents of the third chapter, which deals with *bhūmi*s three to five). Moreover, at least in the last 30 pages or so of the edition something went wrong in giving the folio numbers of the manuscript. – BHATTACHARYA (1946) had already edited one passage from the third chapter dealing with wrong views regarding the *ātman* roughly a decade before his book-length publication. This edition was, to the best of my knowledge, the first publication that utilized one of the *YoBh* manuscripts discovered and photographed by Rāhula SĀṄKṚTYĀYANA. The edited passage has been incorporated with slight variations in Bh. 129_6-137_8.

[78] The section has, however, been discussed by SCHMITHAUSEN (1987b:110-117), mainly from the viewpoint of higher textual criticism.

the second chapter, the *Manobhūmi* (*YoBh* MS $3b_2$-$21a_3$).[79] SCHMITHAUSEN (1987b:127-132), however, contains a new edition, translation and discussion of Bh. 24_{1-10}, and a very tiny piece (Bh. 27_{1-3}) has been edited and translated in SAKUMA (1990:145f.). KAJIYAMA (2000) has rendered a cosmological portion of this chapter into English (= Bh. 30_{21}-44_{14}). On this occasion, KAJIYAMA also gives a list of corrections to the Sanskrit edition (ibid.:83f.) and discusses variant readings derived from the Tibetan and Chinese translations in the notes to his translation.[80] The list of 64 categories of living beings (*sattvanikāya*) occurring in Bh. 48_7-49_3 has been very comprehensively dealt with in HAKAMAYA (1999).

The third chapter (*YoBh* MS $21a_3$-$63a_6$) deals with the *bhūmi*s three to five, namely the *Savitarkā Savicārā Bhūmiḥ*, the *Avitarkā Vicāramātrā Bhūmiḥ*, and the *Avitarkāvicārā Bhūmiḥ*. CHAN (2007:146-184) translates and discusses much of a passage concerned with causation theory (Bh. 105-112). A long section (Bh. 118_1-160_9) is devoted to the refutation of 16 heterodox Buddhist and non-Buddhist doctrines (*paravāda*). Among these, the first two sections, which refer to Sāṃkhya views (Bh. 118_{14}-122_6), have been partly emended (on the basis of the MS), translated and discussed in WEZLER (1985). The first (Bh. 118_{14}-120_{11}) and the second Sāṃkhya section (Bh. 120_{22}-122_6) have been translated and discussed by FURUSAKA (2001) and MIKOGAMI (1969), respectively. HAYASHIMA (1991a, 1991b) has dealt with the Buddhist no-self doctrine as it appears in the *Xiǎnyáng lùn*; in this context he has also translated at least parts of the Sanskrit text of the *ātmavāda* section (Bh. 132_{13}-134_2 [in HAYASHIMA 1991a]).[81] MIKOGAMI (1967) has translated and discussed large parts of the section which is devoted to a refutation of the doctrine that the Self and the World are eternal (*śāśvatavāda*; Bh. 137-142); CHEMPARATHY (1968-1969:94-96) rendered the section on the erroneous belief in a creator of the universe (*īśvarādikartṛvāda*; Bh. 144_7-145_{18}) into English.[82]

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[79] It seems that Kairyū SHIMIZU has translated (parts of?) this chapter into Japanese, accompanied by textual notes. I have not seen this series of articles; see the entry SHIMIZU (1985) in the bibliography; cp. also the reference in SCHMITHAUSEN (1987b:605).

[80] It is somewhat unclear to what extent KAJIYAMA made use of a copy of the MS as well. I vaguely remember that the late Prof. KAJIYAMA mentioned his use of the MS when I was talking to him ten or twelve years ago, and Prof. SCHMITHAUSEN was so kind to tell me that he definitely gave Prof. KAJIYAMA some copies of the respective folios. However, more corrections to the edition could be added on the basis of the MS, and in at least one case KAJIYAMA even proposes an emendation which turns out to be wrong if one takes a look at the manuscript (*sa eca* in Bh. 31_{17} should be emended to *sa ca*, which is the manuscript reading, rather than to *sa eva*, which is KAYIJAMA's suggestion).

[81] Unfortunately, the second part of this article, viz. HAYASHIMA (1991b), was not available to me. –The way in which SHUKLA (1969) is cited in POTTER's bibliography (see n. 4) suggests that this publication contains an English translation of the *ātmavāda* section. However, it is rather a paraphrase than a translation. Cp. also HAKAMAYA, notes, where SHUKLA's treatment of this text is designated as an analysis.

[82] His translation is very good. Only in a few places does one gain the impression that CHEMPARATHY was not familiar with every feature of the idiom in which the *YoBh* is written. In n. 44b he suggests to emend *sa cet* to *sā cet* because a feminine pronoun is needed. However, *sa cet* has become petrified in this text and can even be understood as a single word meaning "if." On p. 95 (end of first paragraph), CHEMPARATHY translates: "… by whom this happens to them" instead of "… that is why these (living beings) think: …." (… | *yenaiṣām evaṃ bhavati…,* Bh. 144_{15}). – SCHMITHAUSEN (2000:254-259) has examined the refutation of the nihilist view (*nāstikavāda*; edited in Bh. 151_{19}-155_5) from the viewpoint

The only partial new edition of a large amount of text contained in Bh. that is available in published form and is based on the Sanskrit MS covers the *kleśa-saṃkleśa* section (AHN, 2003:56-87; = Bh. 160_{10}–170_{10}). This edition marks a tremendous progress[83] and shows clearly that BHATTACHARYA's pioneering work must be superseded by a better one. The Sanskrit text is also accompanied by an annotated German translation (ibid.:158-214). Another, unfortunately unpublished, new edition and German translation covers roughly the first half of the section on *karmasaṃkleśa* (= Bh. 170_{11}-182_{22}) contained in the chapter on the third to fifth *bhūmi*s (AYMORÉ, 1995). KRITZER (1999:83-86) cites and translates a relatively long passage from the *pratītyasamutpāda* section (Bh. 200_{6}-201_{13}) as well as many other shorter passages elsewhere in his monograph. KRITZER always compares the Tibetan and Chinese versions and suggests some emendations; he has, however, not made first-hand use of the MS. HARADA (2004) translates parts of the *pratītyasamutpāda* section as well (Bh. 198_{13}-203_{20} and $214_{6\text{-}14}$). He also gives a revised version of the Sanskrit text on the basis of Tibetan, Chinese, and the *Vastusaṃgrahaṇī* parallel (for which, see §2.5 and n. 201), but he obviously did not have access to the MS, either.

The text of the sixth *bhūmi*, the *Samāhitā Bhūmiḥ* (*YoBh* MS $63a_{6}$-$82b_{6}$), remained for a very long time nearly[84] completely unpublished. Most recently, a critical edition of the whole Sanskrit text has appeared (DELHEY, 2009).[85] The beginning of the text and several short passages from all over the chapter are translated into German.

2.1.2 The short *Asamāhitā Bhūmiḥ* (*YoBh* MS $82b_{6}$-$83a_{5}$) is extant in both the *ŚrBh* MS and the *YoBh* MS. A critical edition on the basis of both manuscripts is available (DELHEY, 2006:134-136).[86] Recently, the ŚRĀVAKABHŪMI STUDY GROUP (2007:275-280) published a revised version of its own earlier *Asamāhitā Bhūmiḥ* edition,[87] in which most, though not all, of the variants contained in the other edition mentioned above have been incorporated.[88] Translations of the

of higher textual criticism, but many remarks regarding different readings are also included in his discussion.

[83] To give just one example: Two very important definitions, namely, those of ignorance (*avidyā*) and doubt (*vicikitsā*), appear in a completely garbled form in Bh. while they appear correctly in the manuscript and in AHN's edition. See DELHEY (2007) for further details.

[84] A few very short citations can be found mainly in the works of Lambert SCHMITHAUSEN, including, among others, the famous "Initial Passage" of his monograph on *ālayavijñāna* (SCHMITHAUSEN, 1987b:276, n. 146).

[85] See Internet, URL: http://www.istb.univie.ac.at/wstb/WSTB_73_errata.pdf for a first errata slip. Moreover, it should be noted that TUCCI's photographs of the *YoBh* MS (see §.1.2) were not yet available when the final draft of this book was sent to the publishers.

[86] This publication contains a couple of mistakes which might create some confusion, though they do not concern the critical editions and translations themselves. The corrections have been included in the errata slip mentioned in n. 85.

[87] The first edition is contained in ŚRĀVAKABHŪMI STUDY GROUP (1992a). The *YoBh* MS has not been utilized in either edition.

[88] This happened in spite of the fact that the before-mentioned edition reached the members of the Study Group only shortly before they finalized their book draft.

chapter into German (DELHEY, 2006:140-144) and modern Japanese (ŚRĀVAKABHŪMI STUDY GROUP, 2007:275-280)[89] have been published.

2.1.3 Alex WAYMAN (1960:378-376) has edited the *Sacittikā* and *Acittikā Bhūmiḥ* on the basis of the *ŚrBh* MS.[90] This edition is superseded by Lambert SCHMITHAUSEN's (1987b:220-222) very reliable version, wherein all relevant textual materials, including the pertinent part of the *YoBh* MS ($83a_5$-$83b_5$), have been taken into account. WAYMAN (1984:329-330) has translated the chapter into English.

2.1.4.1 The *Śrutamayī Bhūmiḥ* (*YoBh* MS $83b_5$-$102b_4$) is divided into five sections, which have the five "branches of knowledge" (*vidyāsthāna*) as their subject-matter. The text of the whole chapter can be found in the *YoBh* MS, while in the *ŚrBh* MS section one dealing with the knowledge of Buddhist doctrine (*adhyātmavidyā*) is missing except for its end. The quite long part only preserved in the *YoBh* MS remains nearly completely unedited. A short passage from this part has been critically edited and discussed in SCHMITHAUSEN (2000:246-254)(= Q5536.$184a_6$-$185b_6$ = T1579.$345b_4$-c_{16}).[91] The end of section one has been edited critically and translated into Japanese, but only on the basis of the *ŚrBh* MS (ŚRĀVAKABHŪMI STUDY GROUP, 2007:281-305).[92] The same holds true for the very short second section, which deals with the art of healing (*cikitsāvidyā*) (ŚRĀVAKABHŪMI STUDY GROUP, 2007: 304-305).[93]

2.1.4.2 Quite in line with the extraordinarily great interest scholars have always taken in that section of this chapter which deals with the art of logical reasoning (*hetuvidyā*)[94], no fewer than four scholars have published editions of the Sanskrit text. However, none of these publications are based on both of the extant manuscripts. While PANDEY (1986:334-348) took the *YoBh* MS as his basis, SHUKLA (1991: Appendix III, pp. 14-25), YAITA (1992:511-546),[95] and WAYMAN (1999:3-41) relied on the *ŚrBh* MS. YAITA's edition additionally makes use of a very broad range of other textual materials.[96] Moreover, YAITA compensated for the fact that he did not use the *YoBh* MS to a certain extent by incorporating PANDEY's readings.[97] However, unfortunately PANDEY's edition contains numerous mis-

[89] Revised version of the pertinent passage in ŚRĀVAKABHŪMI STUDY GROUP (1992a).

[90] The Sanskrit text has been reproduced without alterations in WAYMAN (1984:327-328), where, however, the text-critical notes have been omitted.

[91] Very short citations from the manuscript can be found in some other publications, for instance, in the introduction of Jong-Nam CHOI's monograph on the seventh chapter of the *Xiǎnyáng lùn* (CHOI, 2001:40-41) and in SAKUMA (1990:147-148).

[92] Revised version of the pertinent parts in ŚRĀVAKABHŪMI STUDY GROUP (1992a and 1993).

[93] Revised version of the pertinent part in ŚRĀVAKABHŪMI STUDY GROUP (1993).

[94] See WAYMAN (1958:29) for some references to older literature on the subject.

[95] A recent revised version of this edition will be dealt with further below.

[96] He made full use of the Tibetan and the Chinese translations and also compared the citation of the *hetuvidyā* in the *Xiǎnyáng lùn*, which is only preserved in Xuánzàng's Chinese rendering. – Some corrections to YAITA's edition can be found in YAITA & TAKANO (1995:218).

[97] It should be noted that most of these readings are not included in his footnotes but in additional notes at the end of his edition, since PANDEY's article became accessible to

readings of his MS as well as misprints. In most cases, the Sanskrit text presented by YAITA is not affected by this problem, because YAITA only gives PANDEY's bad readings in the notes. There are, however, also cases where PANDEY's readings create more confusion.[98]

SHUKLA's edition, which was published roughly at the same time as YAITA's edition, is by far inferior in quality. SHUKLA obviously took only the (photographs of the) *ŚrBh* MS into account, without the help of *any* other relevant materials. Moreover, he very often deciphered his manuscript wrongly. WAYMAN (1999), who four decades earlier had been the first who cited parts of a Sanskrit MS while dealing with this section (WAYMAN, 1958), took, in addition to the ŚrBh MS, at least the Tibetan translation and the editions of PANDEY and YAITA into account. Nevertheless, his edition is of inferior quality when compared to YAITA's.[99] Finally, it is important to note that OBERHAMMER (1991-2006) contains numerous, sometimes very long citations from the *Hetuvidyā* accompanied by text-critical notes and German translations. In the second and the third volume, YAITA's readings are most often adopted; there are, however, in the two latter volumes as well as in the first one, quite a few places where different, and obviously often superior, readings are proposed.[100] Recently, the present writer has gained access to a book written by YAITA, which contains, among others, his *hetuvidyā* edition (YAITA, 2005:95-124). This revised version marks a certain progress regarding both the arrangement of the notes and the variants given or adopted as primary.[101] However, there are also several obvious mistakes (e.g., the two examples mentioned in the beginning of n. 99) that have not been corrected. Moreover, quite obviously YAITA

YAITA only very late in the process of preparing his article for publication (see YAITA, 1992:511; also cp. ibid.:576).

[98] See, e.g., §3.21 in YAITA's edition, where PANDEY's reading *tattvābhisaṃ**dhā**nato* (PANDEY, 1986:336, 2nd line from the bottom) has been adopted by YAITA, since the word has accidentally been omitted in his MS. The *YoBh* MS ($97a_2$), however, has definitely the reading *tattvābhisaṃ**bodha**nato*, which makes, of course, much more sense than PANDEY's reading.

[99] It is true that there are a few passages in which WAYMAN offers a better text than YAITA. By checking a few selected passages mainly from the beginning of the *Hetuvidyā*, I discovered two readings in WAYMAN's (and PANDEY's) text that almost certainly are correct and which can even be found in the *ŚrBh* MS. YAITA did not decipher his manuscript correctly in these two places. In YAITA ($1992{:}1^{*}_{9}$), *lokāśraviko* is certainly wrong for *lokānuśraviko*. As a matter of fact, the akṣara *nu*, which is missing in YAITA's and SHUKLA's editions, has been added in the margin of the *ŚrBh* MS. In YAITA ($1992{:}1^{*}_{13}$) *naṭā°* has to be changed to *naṭa°*. YAITA does, however, not fail to mention PANDEY's readings in his notes. Moreover, there are far more passages where it is WAYMAN who presents an ungrammatical or unidiomatic text or a reading that simply makes no sense, although PANDEY and especially YAITA had already chosen the right reading before him.

[100] OBERHAMMER states in the prefaces to the volumes (see, e.g., OBERHAMMER, 1991-2006: vol. 3, p. 10) that the text-critical remarks have been contributed by Lambert SCHMITHAUSEN.

[101] In this version, YAITA has rearranged his notes in such a way that now all of them can be found below the edited Sanskrit text. This is, of course, much more convenient than the earlier arrangement (for which cp. n. 97). Moreover, obviously he has added readings from the new edition by WAYMAN in his notes. The Sanskrit text itself seems to contain quite a few minor – and once in a while also major – corrections as well (including, of course, those which are contained in YAITA & TAKANO, 1995).

still has to rely on PANDEY's edition for variants from the *YoBh* Ms. The reference to OBERHAMMER (1991-2006)(see above) also remains valid.

The *hetuvidyā* has been translated into Hindi (PANDEY, 1986), modern Japanese (YAITA, 1992:547-576; revised version id. 2005:22-41), and English (WAYMAN, 1999:3-41). YAITA & TAKANO (1995) have published a trilingual index of this section.

2.1.4.3 The last two sections of the *Śrutamayī Bhūmiḥ*, which deal with the knowledge of language (*śabdavidyā*) and of various practical skills (*śilpakarmasthānavidyā*), respectively, have only been edited critically and translated into Japanese on the basis of the *ŚrBh* MS (ŚRĀVAKABHŪMI STUDY GROUP, 2007:306-313).[102]

2.1.5 The fairly long *Cintāmayī Bhūmiḥ* is completely preserved in the *YoBh* MS ($102b_4$-$139a_1$). And in the *ŚrBh* MS only the last 10-20% seem to be missing. However, fairly large parts have not yet been edited at all and only two of the existing partial editions[103] are based on both manuscripts. The text is divided into three sections. The first two sections of the text have been edited and translated into Japanese on the basis of the *ŚrBh* MS (ŚRĀVAKABHŪMI STUDY GROUP, 2007:315-336).[104] The third section, which is called "Analysis [of the meaning] of canonical texts" (*dharmapravicaya*), is much longer than the first two. Basically, it consists of three sets of verses, which are all accompanied by a commentary. The introduction of the third section and the *Paramārthagāthā* and its commentary have been edited and translated first in WAYMAN (1961:163-185). Later, WAYMAN presented a slightly corrected version (WAYMAN, 1984:333-352). SHUKLA (1991: pp. 26-29 of the appendices) edited merely the canonical verses. The only partial (verses 28-41 with commentary) edition and translation of this subsection on the basis of *both* manuscripts has been published by SCHMITHAUSEN (1987b:223-241).[105] The second set of verses, the *Ābhiprāyikārthagāthā*, has been edited by WAYMAN (1984: 354-357) and (partially) by SHUKLA (1991: Appendix IV, p. 29-31). Much progress has been made by a critical edition of the verses and the commentary that has been published by the ŚRĀVAKABHŪMI STUDY GROUP (2007:337-370; with accompanying Japanese translation).[106] However, none of the three editions takes the *YoBh* MS into account. WAYMAN (1984:357-366) has translated this second set of verses into English and summarized the commentary. The only complete edition of the third and longest set of verses, which is called

[102] These are revised versions of the pertinent parts in ŚRĀVAKABHŪMI STUDY GROUP (1993).

[103] Namely, SCHMITHAUSEN (1987b:223-241), and ENOMOTO (1989) (see below for some more details on these two editions). The beginning of the chapter is dealt with in SCHMITHAUSEN (2000:259-263); the discussion includes several citations of the Sanskrit text on the basis of both manuscripts.

[104] These are revised versions of the pertinent parts in ŚRĀVAKABHŪMI STUDY GROUP (1993).

[105] See SCHMITHAUSEN (1987b: n. 1394) for corrections regarding those verses which have not been included in his new edition. However, as SCHMITHAUSEN (ibid.) points out, the parts of the commentary not re-edited by him contain many more unacceptable readings than the verses. Therefore, a new edition of the entire commentary is certainly an important task for the future.

[106] This is a revised version of MAEDA (1991).

Śarīrārthagāthā, is ENOMOTO (1989).[107] It has been produced with much care and is based on both manuscripts. Unfortunately, the accompanying detailed commentary remains completely unedited, and a translation is not yet available of this section.[108]

2.1.6 The Sanskrit text of the *Bhāvanāmayī Bhūmiḥ* is only preserved in the *YoBh* MS ($139a_1$-$153a_3$) and has not been published so far. The original Sanskrit titles of its main sections are contained in a short article by SUGAWARA (1998) who is working on a critical edition of this chapter. For more details, see SUGAWARA's article in the present volume.[109]

2.1.7 WAYMAN (1961) was the first scholar who presented an analysis of the text of the *Śrāvakabhūmi* (Q5537, D4036) on the basis of the Sanskrit manuscript. He edited numerous passages of varying length from the codex and translated them into English.[110] His monograph represented, in spite of its many shortcomings, a truly pioneering effort.[111] The many deficiencies of the only complete edition of the *Śrāvakabhūmi* by Karunesh SHUKLA (1973) are well known.[112] The first half, that is, the first two *yogasthāna*s (Sh. 1-166 and 167-348, respectively), of this text is now available in far more reliable editions, which are also accompanied by Japanese translations (ŚRĀVAKABHŪMI STUDY GROUP, 1998 and 2007).[113] The partial editions of these chapters by some of SCHMITHAUSEN's pupils (SAKUMA, 1990 [= Sh. 192_{21}-202_2; $270_{15\text{-}20}$; 271_{15}-272_6; 283_2-284_3; $320_{3\text{-}5}$]), CHOI (2001 [= Sh. 14_1-15_8; 37_7-51_9; 58_5-60_{11}; 190, $_{8\text{-}21}$; 263_{13}-264_4; $265_{2\text{-}8}$; 270_{15}-272_{23}; 275_{23}-277_{23}]), MAITHRIMURTHI (1999 [= Sh. 207_7-210_2]) should, however, always be taken into consideration as well, although some of them appeared early enough to be taken

[107] Only one verse is given in SHUKLA (1991: appendices, p. 31); some verses are contained in SCHMITHAUSEN (1970:50-54, cp. also ibid.:114f.; and 1987a:382-387).

[108] ENOMOTO (1989:21) has stated his intention to translate the verses.

[109] Moreover, Alexander VON ROSPATT's article in the present volume deals with this chapter as well. KWON (2003) has obviously dealt extensively with this chapter in his Ph.D. dissertation. If I understand the pertinent sections of his summary correctly (the thesis itself was not available to me), he has appended a critical or collated edition of the Tibetan and Chinese texts of this chapter as well as a Japanese translation to his dissertation. He did seemingly not use the original Sanskrit text of the chapter.

[110] Chapter 5 (pp. 135-162), which contains an edition and translation of the section on the ascetic rules regarding the ingestion of food (*āhāra*), is reprinted in WAYMAN (1997:335-368) with apparently unchanged wording. The text has only been reformatted. Many passages from the *ŚrBh* have been translated or/and cited from the MS in other publications by WAYMAN, including passages which are not contained in WAYMAN (1961), see, e.g., WAYMAN (1978:31-42).

[111] On the whole, the reviewers received his monograph very well, although criticism was also voiced (see DELEANU, 2006:59f.). DE JONG (1976a) seems to regard WAYMAN's edition at least as superior to SHUKLA's text, although his review also contains some examples of mistakes in WAYMAN's book.

[112] See, e.g., DE JONG (1976a), SCHMITHAUSEN (1982a:457), and DELEANU (2006:60).

[113] These publications also supersede this group's own earlier editions published successively in the form of articles (ŚRĀVAKABHŪMI STUDY GROUP, 1981-1991 and 1994-2006, respectively), although SILK (2001:159f.) cites a passage in ŚRĀVAKABHŪMI STUDY GROUP (1998) where the earlier right reading has been replaced by a wrong one. At any rate, many true corrections have been entered in their revised editions in book-form.

into account by the members of the ŚRĀVAKABHŪMI STUDY GROUP.[114] The same, of course, holds true for the German translations[115] that accompany them. JOST (1990) represents another, though unpublished, partial edition of the *Śrāvakabhūmi* (= Sh. 291_5-307_5) produced at the University of Hamburg.

Up to now, only small parts of the third chapter have been edited again: SAKUMA (1990 [= Sh. 395_2-398_6; $402_{7\text{-}20}$; 404_4-405_9; 406_{13}-407_3; 432_4-433_{18}]); MAITHRIMURTHI (1999 [= Sh. 377_{10}-380_{15}; 426_{20}-429_9]). All these passages are accompanied by a German translation. It seems that very recently the ŚRĀVAKABHŪMI STUDY GROUP (2008, 2009) has started to systematically re-edit the third chapter.[116] It is finally important to note that SHUKLA (1973) has omitted one folio of Sanskrit text belonging to this section from his edition. It has to be inserted after Sh. 432_3. KIMURA (1992) represents the *editio princeps* of the missing folio.[117] MŌRI (1986) is a Japanese translation of the beginning of the third *yogasthāna*.[118]

Roughly one half of SHUKLA's text of the last and fourth *yogasthāna* has already been replaced by excellent new editions:[119] DELEANU (2006) has edited the first of the two sections of this chapter (= Sh. 437-470_6)[120] and translated it into English; parts of this section are also available in the earlier editions CHOI (2001 [= Sh. 439_4-445_{12}; 447_1-448_1; $449_{7\text{-}10}$]) and SAKUMA (1990 [= Sh. 449_{14}-455_3]), both accompanied by German translations.[121] SCHMITHAUSEN (1982a) has edited the last pages of the second section (= Sh. 506_{10}-511_6).

[114] The editions of the Study Group seem to exhibit at times a certain reluctance to apply the rules of textual criticism so rigorously that all obvious corruptions of the manuscript are eliminated. Therefore, the text of the strictly critical partial editions mentioned above is sometimes superior as compared to the two books mentioned above (see DELEANU, 2006:71 n. 60 for an example).

[115] CHOI translates, strictly speaking, these passages as they appear in the *Xiǎnyáng lùn*. See CHOI (2001:50) for a description of his exact procedure.

[116] Moreover, there are several publications in which text-critical notes regarding parts of this chapter are included. See especially SCHMITHAUSEN (1982b). – A pupil of David SHULMAN (Boaz AMICHAY) is at present also preparing a critical edition of the third *yogasthāna* and hopes to include the whole edition already in his Ph.D. thesis on which he is working (e-mail communication by Boaz AMICHAY, dated 27th November 2007).

[117] KIMURA gives the text without any critical apparatus, translation etc. He has announced that he intends to publish a more sophisticated edition sometime in the future (KIMURA, 1992:166). It is interesting to note that the *Śrāvakabhūmi* MS contains *two* copies of this text passage.

[118] The title of this article suggests that this was meant to be the beginning of a series of partial translations of this *yogasthāna*, but I was unable to find any further pertinent publications by him.

[119] Florin DELEANU has expressed his intention to publish the rest of the fourth *yogasthāna* in the years to come (DELEANU, 2002:69; DELEANU, 2006:647 n. 1). – For the time being, many text-critical notes regarding the hitherto not newly edited parts of this *yogasthāna* can be found in SCHMITHAUSEN (1982b). Moreover, VON ROSPATT (1995:219-248) cites and emends many passages corresponding to Sh. 475-489 in the notes to his translation of a section from the *Xiǎnyáng lùn* (T1602.548c_{18}-549b_{21}) which is partly based on this *ŚrBh* passage.

[120] Full-fledged critical editions of the corresponding passages in the Tibetan and Chinese translations accompany DELEANU's diplomatic and critical Sanskrit texts.

[121] Compare n. 115.

2.1.8 The short *Pratyekabuddhabhūmi* (*YoBh* MS $153a_4$-$154b_2$) is again preserved in two manuscripts. There are three editions of the Sanskrit text, but, like in the case of the *Hetuvidyā*, none of these is based on both codices. WAYMAN (1997:191-193)[122] and YONEZAWA (1998) rely on the *ŚrBh* MS,[123] while PANDEY (1987)[124] takes the *YoBh* MS as his basis. YONEZAWA, however, takes WAYMAN's and PANDEY's editions as well as the Tibetan and Chinese translations into consideration. YONEZAWA's edition is the most accurate. However, YONEZAWA has obviously only cited *some* of PANDEY's readings, although they are based on a different textual witness and are at times even superior to those adopted by YONEZAWA.[125] Three English translations of this *bhūmi* are available. KLOPPENBORG's (1974:126-129) rendering has for good reasons been severely criticized by DE JONG (1976b:323). WAYMAN's (1997:193-196) translation can hardly be considered better.[126] YONEZAWA's (1998:19-25) rendering is certainly much more reliable, although even his English text is at times misleading.[127]

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[122] The text presented by WAYMAN in this publication is, except for some very slight changes, obviously merely a reproduction of his own earlier edition WAYMAN (1960:376-375).

[123] YONEZAWA was, however, in contrast to WAYMAN able to use the new facsimile edition of the *Śrāvakabhūmi*.

[124] Unfortunately, I did not have access to PANDEY (2009). Judging from its title, this article might be a new edition or translation of this text.

[125] To give some examples: 1) The fifth and last subsection of the *Pratyekabuddhabhūmi* deals with the behavior of the *pratyekabuddha*s when they leave their hermitage to beg for alms and the like. According to YONEZAWA, this behavior is called *cāritra*. The word occurs twice in the Sanskrit text: once in the beginning of the *bhūmi* and once in the beginning of the subsection dealing with this term. Both times it occurs with the suffix *°taḥ* and both times it has only been gained by WAYMAN's emendations, which have been adopted by YONEZAWA. In the *ŚrBh* MS, the readings are *cāratataḥ* and *vihārataḥ* (the latter one has probably been erroneously inserted, because the immediately preceding subsection is designated with this term). PANDEY gives in both cases the reading *cārataḥ*, and at least in the first occurrence this is definitely the reading transmitted in the *YoBh* MS. *cārataḥ* is certainly the correct variant. *vihāra* and *cāra* as a pair of technical terms occur also in other places of the *YoBh*. 2) Section I, line 1: read *tat trilakṣaṇaṃ* instead of *tatra trilakṣaṇaṃ*. 3) Section V, line 4: read *praviśanti* instead of *praviśati*. – The colophon of this *bhūmi* has a different wording in both manuscripts. In this case, YONEZAWA mentions PANDEY's reading in a note. However, the colophon as it appears in the ŚrBh MS (*samāptā ca pratyekabuddhabhūmiḥ*) is certainly of very late origin: To begin with, it has obviously been added by a second hand. Moreover, such a wording with *ca* is in the *YoBh* normally used when a colophon follows on another one marking the end of the last subsection of a given section, as, e.g., seen at the end of the *Śrāvakabhūmi*. Obviously, a scribe felt the need to add the missing colophon and simply followed the pattern he found at the end of the immediately preceding *bhūmi*.

[126] To give just a few examples: 1) WAYMAN's rendering for *gotra* (which can be translated as "spiritual disposition" or the like) is "birthright" which is, to say the least, idiosyncratic. 2) WAYMAN translates *prāg evābhisaṃbodhāt* as "having previously been manifestly awakened." However, this does not make good sense in view of the fact that this paragraph is dealing with the *natural disposition* of the *pratyekabuddha*. We have to understand the expression as preposition *prāk* with ablative and translate this as "even before awakening" (cp. Tibetan: *mngon par byang chub pa'i snga rol nyid nas*; also cp. Chinese [T1579.477c_7] "… previously, when he had not yet attained that awakening …" [先未證得彼菩提時]). 3) WAYMAN translates *kalpaśataṃ buddhotpādam ārāgayati* as "For a

2.1.9.1 Regarding the *BoBh* (Q5538, D4037),[128] it should be noted that more textual witnesses are available for this chapter than for any other part of the *YoBh*. In addition to the Tibetan[129] and Chinese translations of the entire *YoBh* (see §1.1), there are two much earlier Chinese renderings of this *bhūmi* as a whole, namely the *Púsà dìchí jīng* (菩薩地持經; T1581) by Dharmakṣema[130] and the *Púsà shànjiè jīng* (菩薩善戒經; T1582, T1583)[131] by Guṇavarman[132] (431 CE).[133]

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thousand eons took pleasure in becoming a buddha." I cannot judge whether it is stylistically better in the English language to render the present verb form of the Sanskrit text as past tense. The subject of this English sentence has obviously erroneously been omitted, which might merely be a misprint. Instead of "thousand", however, one has of course to translate "hundred." But most important of all, it makes in the context of *YoBh* dogmatics no sense that a person who has the natural disposition to become a *pratyekabuddha* takes pleasure in becoming a *buddha*. *buddhotpāda* refers here as usual in Buddhist literature to the birth of *buddha*s. This enables the person destined to become a *pratyekabuddha* (in one of his future existences) to make progress on the way to salvation in their presence. Finally, *ārāgayati* has here, of course, the well known Buddhist Hybrid Sanskrit meaning "to get, attain, acquire" and does not mean "to take pleasure." As a matter of fact, *ārāgayati* can, to the best of my knowledge, never take the intransitive meaning "to take pleasure." It is true that *ārāgayati* can have the related meaning "to propritiate, gratify, please", but this alternative hardly makes sense in the present context.

[127] Examples: 1) *prāg evābhisaṃbodhāt* is rendered by him as "[From] the previous enlightenment …" (see n. 126). 2) *ārāgayati* is seemingly understood in a similar way as in WAYMAN's translation (see n. 126), but see YONEZAWA's note (YONEZAWA, 1998:21 n. 1) where he gives the correct interpretation of the whole sentence. 3) The relative clauses beginning with *yena* which are put after the main clause in section no. I rather have the function to give the consequence (cp. also Tibetan … *te/ des na* … and Chinese [T.1579.477c$_8$] 由此因緣) than the reason (see YONEZAWA's rendering "because …").

[128] The BoBh contains three parts which receive the name *yogasthāna* and are again subdivided into chapters (*paṭala*). The last chapter, the *Anukramapaṭala* (on which see below), which is added in some textual sources after the third *yogasthāna* is sometimes counted as a fourth *yogasthāna*. In the following pages, I adopt this division for purely practical purposes and use Roman numerals for the four parts and Arabic numerals for the chapters.

[129] It may be noted in passing that the *Bodhisattvabhūmi* section of the Tibetan *YoBh* translation has recently been separately published in Beijing. See WANGCHUK (2007:380 n.12) for more details and for the evaluation of this edition as having "no historical and philological value."

[130] Many scholars date this translation to 418 CE (e.g., DEMIÉVILLE, 1957:110; DELEANU, 2006:183). Note, however, that recently CHEN (2004) has dealt at length with the problem of when Dharmakṣema produced his translations. After a thorough-going discussion of the conflicting evidence of the Chinese sources, he arrives at the conclusion that Dharmakṣema's translation activity should rather be placed between 422 and 431 CE.

[131] Both texts are not only often referred to by the same name but do, as a matter of fact, represent the same translation (SUGAWARA, 1990:319 n.7). However, T1582 only contains the beginning of the *Śīlapaṭala*, while the text beginning from *BoBh*$_D$ 105$_4$ = *BoBh*$_W$ 152$_{18}$ has been extracted from T1582 and has been transmitted as a separate text (T1583; see SCHMITHAUSEN, 2007a:435 n. 36; cp. also SUGAWARA, 1990:319 n.7). Cp. also Hôbôgirin, fasc. 2, p. 145 on the latter text. See DELEANU (2006:231 n. 196) for a further reference on the relation between the two texts.

[132] The Chinese sources for Guṇavarman's biography have been dealt with at length in STACHE-ROSEN (1973).

[133] DEMIÉVILLE (1957:110). Guṇavarman's rendering is of rather poor quality (ibid.). Therefore, its helpfulness for lower textual criticism of the Sanskrit text is very limited.

Moreover, a partial *BoBh* commentary by Guṇaprabha (*Byang chub sems dpa'i sa'i 'grel pa*, Q5545, D4044)[134] and a complete one by *Sāgaramegha or *Samudramegha (*rNal 'byor spyod pa'i sa las byang chub sems dpa'i sa'i rnam par bshad pa*; Q5548, D4047) are preserved in Tibetan translation.[135] Even more sources are available for the *Śīlapaṭala* (see below). The main sources for the *BoBh* are, however, the four Sanskrit codices of the whole *bhūmi* already mentioned above (No.3-6 in §1.2), which have come down to us in varying degrees of completeness.[136]

There are three complete editions of the Sanskrit text. On HADANO (1975), see below (n. 161). WOGIHARA's (1930-1936) *editio princeps*[137] is based on the very old Cambridge MS and the very recent Kyoto MS. DUTT's (1966) new *BoBh*

Dharmakṣema's translation is much better, though it certainly cannot compare to Xuánzàng's exact and literal rendering (ibid.). Still, it should be utilized, since it predates the latter translation by more than two centuries; therefore, it has the potential to offer some clues regarding higher textual criticism. The same holds possibly good for Gunavarman's rendering which exhibits major differences as compared to all other versions. Most notably, this rendering has *sūtra* format; accordingly, it has an introduction and conclusion to the text that are typical for this literary genre and cannot be found in the other versions. The introduction has been translated into French in PYTHON (1973:141-153). It is in my opinion very likely that this peculiarity of Guṇavarman's version is the result of a secondary change; this was seemingly already the opinion of DEMIÉVILLE (1957:110). However, SUEKI (1980) has cited many instances of other peculiarities (in particular, missing items and text portions) in Guṇavarman's version from all over the text of the *BoBh* and suggested that his translation might represent the oldest version of the *BoBh*. DELEANU (2006:230, n. 191), also refers to SUEKI's study; however, if I have understood him correctly, he is somewhat more cautious in this regard and suggests that the matter should be investigated in more detail.

[134] On this commentary, see also below (n. 153).

[135] See DELEANU (2006:248f.) for more details on these commentaries. On *Sāgaramegha's commentary, see also below (§2.1.9.1).

[136] It should be noted that at least until World War II there seemingly was a fifth manuscript of the *BoBh*, which had been brought to Japan. See UI (1961:VIf.). Cp. *Buddhist Text Information* 5, p. 1, where a letter written by Akira YUYAMA is cited: "... In his 'Introductory Remarks' [...] Ui mentions the so-called Kimura MS destroyed by air raids". Cp. also SUGAWARA (1990:326f.) and TAKAHASHI (2005:10 n. 33). There seems to be no reason to doubt that the Kimura MS has indeed been destroyed during the war. However, if I have understood the above-mentioned Japanese sources correctly, this manuscript was only a Devanagari transcription of yet another *BoBh* MS. KIMURA seems to have transcribed the latter MS into Devanagari while being in Calcutta. SUGAWARA (1990:326f.) probably refers to the latter MS when he states that it is unclear whether the "Calcutta MS" is still extant. Therefore, there seems to be a possibility that there is yet another *BoBh* MS in Calcutta, and it would certainly be interesting to investigate this matter a little bit further.

[137] Strictly speaking, it is the first edition of the whole text. Two chapters, namely, the *Vihārapaṭala* (II.4) and the *Bhūmipaṭala* (III.3) had already been edited earlier on the basis of WOGIHARA's second transcript of the Cambridge MS and the Tibetan and Chinese translations in RAHDER (1926b: appendix, 1-28). The edition in RAHDER (1926a: appendix, 1-28) is identical (YUYAMA, 1996:266f., n. 9). According to RAHDER (1926b: appendix, 28), WOGIHARA's second transcript was often very difficult to decipher. Other scholars, esp. Louis DE LA VALLÉE POUSSIN (e.g., in DE LA VALLÉE POUSSIN, 1928, where he quotes passages from the *Tattvārthapaṭala* [= *BoBh*$_W$ 45_{22}-48_{13} and 48_{23}-50_7]), also made use of this transcript quite often before WOGIHARA's edition became available.

edition is mainly based on the fairly complete and worthwhile[138] Patna MS.[139] Thanks to the different manuscript basis, DUTT was able to fill the gaps that remained in WOGIHARA's Sanskrit text, since both the MSS available to WOGIHARA were incomplete, but DUTT's edition is of rather mediocre quality.[140] This is also the reason why WOGIHARA's *editio princeps*, which had been produced with more care and philological acumen, is still widely used. Quite a lot of other partial new editions have been produced during recent decades. Many of these publications made, among others, use of the fourth *BoBh* manuscript, the National Archives MS (No. 5 in §1.2), which was not yet available in the times of WOGIHARA and DUTT. It is important to note that recently TAKAHASHI (2005a:10f., cp. 76) has pointed out that the Kyoto MS is a mere apograph of the National Archives MS, since it uses symbols denoting lost *akṣara*s whenever in the latter manuscript some text is lost due to damage of the manuscript. In the long run, the Kyoto MS can possibly be disregarded in critical editions of the *BoBh*.[141] As regards the relationship between the remaining manuscripts, it should be noted that the Patna MS and the National Archives MS often agree in their readings, while the Cambridge MS has different variants (TAKAHASHI 2005a:11).

There seem to be no complete translations of this *bhūmi* into a modern – or, at any rate, into a Western – language.[142] UI (1961:1-312), however, provides a Japanese translation of numerous selected passages from all over the text. The same publication by UI (1961) also contains a Sanskrit-Chinese index of the

[138] DE JONG (1987:164) asserts that the readings of this MS are often superior to those found in the Cambridge MS and the Kyoto MS.

[139] See WANGCHUK (2007:364) for further details regarding the materials utilized by DUTT.

[140] See DE JONG (1987:164f.). Cp. also WANGCHUK's (2007:364f.) observations regarding the *Cittotpādapaṭala* and SUGAWARA (1990: 327).

[141] However, it might be too early to eliminate the Kyoto MS as a textual witness. To begin with, it is very well possible that more *akṣara*s or even folios of the National Archives MS were preserved earlier when the Kyoto MS was written. And even the possibility that the scribe of the Kyoto MS consulted a second manuscript in parts which have not been scrutinized up till now cannot be excluded, although this is quite unlikely. In the colophon, the scribe of the Kyoto MS only mentions one manuscript as basis of his own copy.

[142] An English translation of the entire *BoBh* has recently been declared to be in preparation in the preface to a translation of the *Mahāyānasūtrālaṃkāra* (THURMAN et al., 2004:viii-ix). The *BoBh* is already sometimes referred to in the notes to the *Mahāyānasūtrālaṃkāra* translation, but unfortunately more than once in such a way that the meaning of the Sanskrit text is seriously distorted, although the respective passages referred to are perfectly intelligible and unambiguous (see, e.g., THURMAN et al., 2004:270 n. 68; ibid.:303 n. 32). Hopefully, the *BoBh* translation will, if it appears some time in the future, exhibit a better understanding of the language and teachings of this part of the *YoBh* than these references. In his Ph.D. thesis, which is entirely devoted to the *BoBh*, MULLENS (1994:31 and 286 n. 68) probably refers to (an earlier incarnation of) the same draft translation when he states that he has in most chapters used an incomplete rendering of the *BoBh* handed over to him by Prof. THURMAN "as primary source" (!) for his (relatively numerous) citations from this text. MULLENS' translations of the original Sanskrit text are very often inaccurate; at times they even go completely astray; cp. e.g. MULLENS' (1994:81) rendering of the third condition or motive for the generation of the resolve to become a buddha (*cittotpāda*) with WANGCHUK'S (2007:80) perfectly correct translation. MULLENS' Ph.D. thesis is certainly interesting and has its merits; it is a pity that it suffers from basic methodological and philological flaws.

BoBh.[143] The annotated summary of the *BoBh* by BENDALL & DE LA VALLÉE POUSSIN (1905, 1906, 1911) is still useful. It covers, however only the chapters I.1-8 of the text.

2.1.9.2 The very beginning of the first chapter of the text (I.1) has only been transmitted in the Patna MS; therefore, it is not contained in WOGIHARA's edition. After Dutt's first edition of this passage, ROTH (1975-1976) published a new version (= *BoBh*$_D$ 1_1-2_3) and translated this short section.[144] The *Cittotpādapaṭala* (I.2) has been critically edited in WANGCHUK (2007).[145] The first three chapters of the *BoBh* have been translated in SŌMA (1986b = I.1-2; 1987 = I.3). The *Tattvārthapaṭala* (I.4) has been critically edited in TAKAHASHI (2005a:83-117). If I am not mistaken, TAKAHASHI's *BoBh* edition is the only one that is based on all four *BoBh* MSS. The chapter has been translated into modern Japanese in SŌMA (1986a) and TAKAHASHI (2005a:151-179). A partial, yet very fine translation for a wider audience (preceded by introductory explanations) of the *Tattvārthapaṭala* has been published by FRAUWALLNER (1969:264-279). The unsatisfactory character of the complete English translation of the same chapter published by WILLIS (1979:67-175) has already been described elsewhere.[146] YAITA (2010) has published a translation of the *Prabhāvapaṭala* (I.5) which is also accompanied by a new critical edition. A new edition (accompanied by a German translation) of the *Bodhipaṭala* (I.7) is contained in an unpublished M.A. thesis by NAKAMURA (2004).[147] Regarding the *Balagotrapaṭala* (I.8), LEUMANN's (1931) partial edition

[143] Cp. also SILK (2001:162f.) on this index and see also the discussion of indices of the *YoBh* in §2.0 above.

[144] ROTH's edition contains quite a few substantial improvements. However, it is not completely free from (minor) mistakes: folio $1b_1$: *pratiṣṭā* might very well be the MS reading; it should, however, have been corrected to *pratiṣṭhā*; $1b_1$f.: read *tatrādhāraḥ* (= MS); $1b_6$: read *bodhipakṣyeṣu dharmmeṣu* (= MS) instead of *bodhipakṣyeṣu*; $2a_1$: read *samāśraye 'pi* (= MS) instad of *samāśraye*; $2a_5$: read *yathā gotram* instead of *yathā-gotram*. One might also discuss the division into paragraphs and the punctuation in a couple of places. The English translation is at times helpful, but cannot be considered to be a definitive one. The late Dr. ROTH was an admirable and versatile indologist, but certainly no expert in Yogācāra Buddhism.

[145] The editions of the Sanskrit and Tibetan texts in the appendices are not accompanied by an English translation. However, significant parts of the chapter have been translated at the appropriate parts of WANGCHUK's study on the *bodhicitta* in the main part of his book. A complete annotated translation of the chapter is contained in his M.A. thesis (WANGCHUK, 2002:27-70).

[146] DE JONG (1987:166) states that it "abounds in elementary errors," thereby summarizing the findings of his own detailed review of WILLIS' book (DE JONG, 1985). – There seems to be an apparently partial reprint of her translation in KOLLER (1991:308-330).

[147] Ayako NAKAMURA is at present working on a Ph.D. thesis on the nature of Enlightenment (*bodhi*) in the early Yogācāra School wherein, among others, a revised version of this edition will be included.

of the Sanskrit text must – for completeness' sake – also be listed here.[148] The *Dānapaṭala* (I.9) has been critically edited and translated in YAITA (2008).[149]

2.1.9.3 The fairly long *Śīlapaṭala* (I.10) has arguably been the most popular and influential part of the *BoBh* in East Asian Buddhism and perhaps also in Indo-Tibetan Buddhism. Accordingly, there are quite a few additional sources available for this chapter, which became one of the most important classical sources for Mahāyāna ethics.

To begin with, in addition to the translations by Xuánzàng (T1579), Dharmakṣema (T1581), and Guṇavarman (T1582) already mentioned above (§1.1 and §2.1.9.1), there are five Chinese texts that are counted as translations of this chapter:[150] The *Púsà jiè jiémó wén* (菩薩戒羯磨文; T1499), two texts entitled *Púsà jièběn* (菩薩戒本; T1500, T1501), the *Yōupósè wǔjiè wēiyí jīng* (優婆塞五戒威儀經; T1503) and, finally, the *Púsà shànjiè jīng* (菩薩善戒經; T1583). The reason why we have such a wealth of short Chinese texts dealing with this chapter is certainly a practical one: The *Śīlapaṭala* serves as a manual for the Bodhisattva precepts and the so-called Bodhisattva ordination. As a matter of fact, most of the mentioned texts simply seem to be extracts from the three translations that contain the whole *BoBh*. T1583, for which Guṇavarman is given as the translator, has already been dealt with above.[151] T1499 (= T1579.514b_{14}-515c_{28}) and T1501 (= T1579.515$a_{17\text{-}22}$; T1579.515b_{21}-521a_{16}) are (as it seems, slightly modified) extracts from Xuánzàng's translation of the *Śīlapaṭala*. T1500 (= T1581.913b-917a) agrees literally with Dharmakṣema's translation of the entire *BoBh*. The translation T1503 is ascribed to Guṇavarman, but this ascription has been contested (see LUNG-LIEN, 1972:241). Only the first half of this text contains passages corresponding to the *Śīlapaṭala* (T1503.1116c-1119b = T1579.515b-521a). It is true that these short texts certainly are interesting in themselves and have been very important for the history of East Asian Buddhism. Yet, at least those texts that agree more or less literally with the three Chinese translations of the entire *BoBh* are of very limited value for lower textual criticism of the Sanskrit text with which we are mainly concerned in the present article. It would nevertheless be interesting to know whether really all of the above texts have been secondarily created on Chinese soil as has been suggested above or whether at least one or two of them are based on Indian models of such brief manuals.[152] At any rate, it should be noted that DUTT (1931) has published an edition of a Sanskrit manuscript that forms a *Bodhisattvapratimokṣa-*

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[148] It gives the same text as WOGIHARA (1930-1936:95_1-110_{13}). LEUMANN simply presents the text more clearly by adding paragraph numbers, different punctuation marks, and the like.

[149] YAITA has placed his text-critical notes below his Japanese translation rather than below the Sanskrit text. This is a quite unusual and inconvenient way of arrangement. Luckily, YAITA has at least cross-referenced his translation with the pages and lines of his Sanskrit text. YAITA's edition is based on the Tibetan and Xuánzàng's Chinese translation, the two previous editions by WOGIHARA and DUTT, the Cambridge MS, the Patna MS, and the Kyoto MS.

[150] For general information in Western languages on these texts, see LUNG-LIEN (1972) and Hôbôgirin, fasc. 2, pp. 142-146.

[151] See especially n. 131.

[152] The East Asian secondary literature on these texts and other important Chinese sources for the Bodhisattva precepts is extraordinarily rich. I frankly confess that I feel at present unable to give an overview of this research.

sūtra. A high percentage of the first part (DUTT, 1931: 269-277) of this text agrees almost literally with passages in the *Śīlapaṭala* (*BoBh*$_W$ 152-155 = *BoBh*$_D$ 105-106).

There are also two commentaries that are exclusively devoted to this chapter of the *BoBh* preserved in Tibetan translation, namely the *Byang chub sems dpa'i tshul khrims kyi le'u bshad pa* by Guṇaprabha (Q5546, D4045)[153] and the more extensive *Byang chub sems dpa'i tshul khrims kyi le'u'i rgya cher 'grel pa* by Jinaputra (Q5547, D4046), which seems to be a sub-commentary based on Guṇaprabha's earlier text (TATZ, 1986:29; DELEANU, 2006:249). It should be noted that the pertinent section in *Sāgaramegha's *BoBh* commentary is more or less identical with Jinaputra's text.[154] Candragomin's *Bodhisattvasaṃvaraviṃśikā* (preserved in Tibetan: Q5582, D4081),[155] a versified summary of the Bodhisattva ordination and precepts,[156] and its commentaries by Śāntarakṣita (Q5583, D4082)[157] and Bodhibhadra (Q5584, D4083)[158] are also based on this chapter of the *BoBh* (see SUGAWARA, 1990:320 n. 8, and TATZ, 1986:29f.). Śāntarakṣita's commentary has even been characterized as being "virtually a copy of the passages of the *Bbh* [TATZ's abbreviation for *BoBh*] that are summarized by Candragomin" (TATZ, 1986:29).[159]

Finally, it is also interesting to note that there is a paraphrasis of the greater part of this chapter in a Khotanese book that was for the first time edited by LEUMANN (1933-1936) and that is nowadays usually called the *Book of Zambasta*.[160] This text, which obviously enjoyed a great popularity in Khotan (EMMERICK, 1992:40), should perhaps not be dated before the 7th century (ibid.).

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[153] The *BoBh* commentary by the same author mentioned above covers only the text of the *Gotrapaṭala* through the *Dānapaṭala* (SUGAWARA, 1990:320 n.8). The latter section immediately precedes the *Śīlapaṭala*. Therefore, the two works might form one set (DELEANU, 2006:248).

[154] See TATZ (1986:29) and SUGAWARA (1990:320 n. 8 with reference to FUJITA). – For some more information on these commentaries, cp. DELEANU (2006:248f.).

[155] KANŌ (2009a:983; 2009b:383) has recently noted that the first two verses are preserved in a fragmentary Sanskrit manuscript. See ibid. for the wording of these verses. – Critical editions of Candragomin's text are contained in TATZ (1978:545-549) and FUJITA (2002:210-207). English translations are included in TATZ (1978:265-268), TATZ (1983, together with a Tibetan commentary) and TATZ (1985).

[156] For the present purposes, it is not necessary to deal with the thorny issue of Candragomin's identity, dates, and authentic works. See HAHN (1999:xxxix-liii) and, for many further references to the debate on Candragomin, also VERHAGEN (1994:185).

[157] A Sanskrit fragment of this commentary has been found in Tibet (see LINDTNER, 1991:651, Cat. Beijing no. 10; and, especially, KANŌ, 2009a:983 and KANŌ, 2009b:383; for a facsimile edition of the extant folio, see ibid.:399). Critical editions of the Tibetan text are contained in TATZ (1978:550-602, see ibid.:268-440 for a richly annotated translation) and FUJITA (2002:206-164).

[158] For a critical edition of this commentary, see FUJITA (2002:163-84).

[159] A Sanskrit fragment of this commentary has been found in Tibet (see LINDTNER, 1991:651, Cat. Beijing no. 10; and, especially, KANŌ, 2009a:983 and KANŌ, 2009b:383; for a facsimile edition of the extant folio, see ibid.:399).

[160] The paraphrase and its German translation can be found on pp. 144-164 of LEUMANN's posthumously published book. For a new edition accompanied by an English translation, see EMMERICK (1968:164-185). For further literature on the *Book of Zambasta*, see EMMERICK (1968:ix; 1990; and 1992:39-41).

In recent decades, a whole series of partial editions of the *BoBh* has been published in Japan.[161] In these publications, the Sanskrit and Tibetan texts as well as all three Chinese *BoBh* translations texts are very conveniently presented synoptically sentence by sentence. One of these books is devoted to an edition of the *Śīlapaṭala* (HADANO et al., 1993). The Sanskrit text of this chapter is based on three of the four manuscripts, on both previous editions, on the Tibetan and Chinese translations, and on other secondary materials. The great merits of this edition are obvious.[162] One can, however, entertain some methodological doubts regarding the decision to give the Cambridge MS a privileged status in the Sanskrit edition. This has, among other problems, resulted in leaving many scribal mistakes and idiosyncrasies in the text.[163] Moreover, it was certainly not a very good idea to disregard the National Archives MS in favor of the Kyoto MS.[164]

The *Śīlapaṭala* has been translated into English by TATZ (1986:47-89)[165] and into modern Japanese by FUJITA (1989; 1990; 1991).[166] LEUMANN (1933-1936:368-384) contains an analysis of nearly the entire chapter and an abbreviated translation of selected parts.[167]

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[161] HADANO et al. (1993), ISODA et al. (1995), FURUSAKA (2007). – I have not seen HADANO (1975). It seems to be a preliminary, not officially published version of the new edition of the *whole BoBh*, which circulated only in a few copies. Cp. SILK (2001:157, n. 30), TAKAHASHI (2005a:6, n. 19), and SUGAWARA (1990:327) for this item. From the latter publication, it becomes clear that this preliminary edition was already very similar as described below for the edition of the *Śīlapaṭala* (TAKAHASHI's description of the contents of HADANO 1975 is, however, somewhat different from the one given by SUGAWARA). SUGAWARA also states that it constitutes an "almost perfect laborious task."

[162] It should also be noted that variant readings are given not only for the Sanskrit text but also for the other versions. Moreover, the corresponding parts of *Sāgaramegha's commentary (on which see §2.1.9.1 and the present paragraph above) are edited on facing pages. However, not only in terms of the quantity of utilized materials but also in terms of quality, this edition seems to be extra-ordinarily good.

[163] Very often in these cases, the "Classical Sanskrit" reading is given in the notes, thereby creating the impression that the reading adopted in the text is "Buddhist Hybrid Sanskrit." But the language of the *YoBh*, and even of the *Bodhisattvabhūmi*, is certainly far less hybrid than the editors seem to assume (see §2.0).

[164] The National Archives MS has been checked but has not been utilized for corrections because of its similarity with the Kyoto MS (HADANO et al., 1993:xii). See the remarks on the relationship of these two codices above (§2.1.9.1). – These editions are by the way quite expensive; I therefore doubt that they will gain wide currency in the Western libraries.

[165] According to DE JONG'S detailed review (1989), the translation is very useful, since TATZ in general understands the text correctly, although his rendering regrettably also suffers from many minor blemishes. I completely agree with DE JONG's balanced judgment.

[166] It should be noted that Kōkan FUJITA during roughly the last three decades has published many more contributions relating to the *Śīlapaṭala* and its later adaptations in Indo-Tibetan tradition than have been mentioned here. Recently, he has (in accordance with the Japanese tradition of writing one's doctoral dissertation when one is already a senior scholar) also submitted a Ph.D. thesis on this topic (FUJITA, 2001).

[167] Recently, SPARHAM (2009) has translated small parts of the chapter into English. The translation has been produced for a lay audience and for undergraduate students rather than for academic specialists in Indian or Buddhist studies. Still, it is deplorable that this contribution is seriously flawed. To give just two examples: 1) In the beginning, SPARHAM (2009:405) translates the enumeration of nine different kinds of *śīla* into English

2.1.9.4 Much less material is available for the next chapters. MARKERT-BRAHAM (2005) has edited and translated the *Kṣāntipaṭala* (I.11) within the framework of her M.A. thesis. The *Dhyānapaṭala* (I.13) has been translated into French by DEMIÉVILLE (1957). The Sanskrit fragment *SHT* III 964 (No.7 in §1.2) contains text from the beginning of the *Pūjāsevāpramāṇapaṭala* (I.16).[168] MAITHRIMURTHI (1999:305-316) has edited and translated the second half of this chapter (*BoBh*$_{D}$ 166_{1}-170_{17} = *BoBh*$_{W}$ 241_{15}-249_{6}). LAMOTTE (1976:1857-1859) has translated the greater part of the short but important section on *dhāraṇī* (*BoBh*$_{D}$ 185_{5}-186_{10} = *BoBh*$_{W}$ 272_{12}-274_{7}) found in the *Bodhipakṣyapaṭala* (I.17). FURUSAKA (2007) and ISODA & FURUSAKA (1995) are synoptical editions of the last chapter of the first *yogasthāna* (I.18) and of the second to fourth *yogasthāna*s of the *BoBh* (II-IV), respectively.[169] The old partial editions (II.4, III.3) by Johannes RAHDER have already been mentioned above (n. 137). HARADA (2010) has started to translate the *Vihārapaṭala* (II.4). The Japanese title of this publication contains the information that the Sanskrit text is given as well. Three very short passages from the third *yogasthāna* (III.3 and III.6) have been edited and translated in SAKUMA (1990:149-152). Translations of the *Upapattipaṭala* and the *Parigraha-paṭala* (III.1-2; FURUSAKA, 1985:93-99) are available. NASU (2010) has just begun to publish a translation of the section on the Ten Powers of a Buddha (*daśa tathāgatabalāni*) in the *Pratiṣṭhāpaṭala* (III.6). The *Anukramapaṭala* (IV) has been rendered into modern Japanese (FURUSAKA, 1996:118-123) as well. The last-mentioned chapter is missing in some of the textual sources, namely in the two old Chinese *BoBh* translations and in all MSS except the Cambridge MS. It has been argued that this chapter represents a secondary addition to the *BoBh* (DUTT, 1966:3 and 6-7; FURUSAKA, 1996).[170]

(BoBh$_{D}$ $95_{6\text{-}8}$ = BoBh$_{W}$ $137_{9\text{-}13}$). However, he obviously did not recognize that his translation only contains eight of these nine kinds. 2) Later in his rendering (SPARHAM, 2009:407), we read "… and [in the presence of] the single member of the highest sangha who constitutes [the necessary quorum] …" This is obviously his translation of Sanskrit *ekāṃsam uttarāsaṅgaṃ kṛtvā* (!) in *BoBh*$_{D}$ 105_{13}= *BoBh*$_{W}$ $153_{5\text{-}6}$, a well known phrase which means "having put the upper robe over one shoulder."

[168] The fragment has been identified by Noritoshi ARAMAKI (see WALDSCHMIDT et al., 1966ff., vol. V; 1985:271). The two pages A and B of the fragmentary folio must obviously be read in reverse order and seem to correspond to *BoBh*$_{D}$ 159_{23}-161_{1} = *BoBh*$_{W}$ 232_{2}-233_{16}; in WALDSCHMIDT et al. (1966ff., ibid.), however, the reference is to *BoBh*$_{D}$ 159_{24}-160_{15}.

[169] For general information on these two books, see the remarks on the synoptical *Śīlapaṭala* edition above. As regards ISODA & FURUSAKA (1995), it should be noted that it is at present not available to me. I have, however, seen this edition some years ago during a stay in Japan. In FURUSAKA (2007), the tendency to leave omnipresent scribal mistakes like the omission of a *visarga* or *anusvāra* in the text is perhaps even stronger than in the *Śīlapaṭala* edition. Moreover, in this particular edition there seem to be very many places where other clearly secondary readings have been given preference to the correct one, e.g., sentence no. 47 *jñena* for BoBh$_{W}$ 288_{9} *jñānena*, no. 50 *°prayogo* for BoBh$_{W}$ 288_{23} *°prayoga°*, no. 59 *°prasaṃyukta* for BoBh$_{W}$ $289_{9\text{-}10}$ *°pratisaṃyukta*, no. 96 *sarvasadharmeṣu* for BoBh$_{W}$ 294_{1} *sarveṣu dharmeṣu* (the textual sources mentioned by FURUSAKA in his note can also be interpreted as pointing to an original reading *sarvadharmeṣu*).

[170] It is also interesting to note that *Sāgaramegha's commentary simply cites the whole chapter without commenting on it. The Tibetan translation of the *BoBh* does contain this chapter; however, immediately before it commences, the *BoBh* is – in both Q and D – stated to have been completed (*rdzogs so*). Both these facts make it likely that the chapter

2.1.10 The Sanskrit text of the *Sopadhikā Bhūmiḥ* (*YoBh* MS $154b_2$-$156a_1$) and the *Nirupadhikā Bhūmiḥ* (*YoBh* MS $156a_1$-156b) is only preserved in the *YoBh* MS.[171] A very fine edition has been published (SCHMITHAUSEN, 1991).[172]

B. The Four *Saṃgrahaṇī* Sections

2.2.0 The *Viniścayasaṃgrahaṇī* ("Collection of Clarifications;" Q5539, D4038) constitutes the second part of the *YoBh*. It represents the result of an attempt to compile all available additional materials that are more or less related to the subject-matter treated in the corresponding sections of the Basic Section into one volume.[173] Therefore, it is somewhat misleading to designate this part as a commentary on the Basic Section, as it still is often done in secondary literature. More than 90% of the *Viniścayasaṃgrahaṇī* are only available in Tibetan and Chinese translations (but see now n. 44). Only a few sections or passages of this part of the *YoBh* are already available in critical editions and translations.

2.2.1.1 The first chapter of the *Viniścayasaṃgrahaṇī* deals with the first two of the seventeen *bhūmi*s. Roughly the first half (Q5539.zi.$1a_1$-$60b_7$ = T1579.579a-601a) is also preserved in a 6th-century Chinese translation by Paramārtha, namely the *Juédìngzàng lùn* (決定藏論; T1584). UI (1930: 543-707) has provided a very useful synoptical edition of the two Chinese versions. This chapter starts with the so-called "*ālayavijñāna Treatise*," which has received quite a lot of attention in scholarship. The first portion of this treatise is preserved in Sanskrit, since it is cited in the *Abhidharmasamuccayabhāṣya* (*ASBh* 11_{16}-13_{20} = Q5539.zi.$2b_2$-$4a_4$ = T1579.579a_{14}-c_{22}). HAKAMAYA (1978) has critically edited this citation together with relevant Tibetan and Chinese texts. In a subsequent publication (HAKAMAYA, 1979), the same scholar has prepared a synoptical critical edition of the Tibetan and Chinese texts of the other parts of the *ālayavijñāna Treatise* (Q5539.zi.$4a_5$-$10b_6$ = T1579.579c_{23}-$582a_{12}$).[174] Both editions are accompanied by annotated Japanese translations. SCHMITHAUSEN has discussed this section at length (see SCHMITHAUSEN, 1987b:671f.). GRIFFITHS (1986:129-138) has translated and annotated the first portion mentioned above; he has also given the Sanskrit text with some very slight emendations derived from HAKAMAYA's (1978) edition.[175] WALDRON (2003:178-189) has recently published an English translation of the remaining portions of the treatise.[176]

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is a commentarial appendix and that the transmitters of the text were well aware of this character. The version contained in *Sāgaramegha's commentary represents, by the way, the same translation as that one contained in the Tibetan *BoBh*.

[171] The folios containing these *bhūmi*s are partly broken at the margins. Therefore, small parts of the text are lost in the Sanskrit original.

[172] A very small section had been edited and translated in SAKUMA (1990:153-154). Earlier on, SCHMITHAUSEN (1969b) had cited and discussed various passages from the MS.

[173] See SCHMITHAUSEN (1969a:813-816); cp. also SCHMITHAUSEN (1969b:17-37, esp. 18f.). As regards the structure of this part of the *YoBh*, compare the remarks in §0.4.

[174] Small parts have also been edited and translated in SAKUMA (1990:155-161 = Q5539.zi.9$a_{3f.}$ = T1579.581$b_{22f.}$ = T1584.1021$a_{28f.}$; and Q5539.zi.9a_8-$10a_3$ = T1579.581$c_{3\text{-}22}$ = T1584.1021$b_{8\text{-}24}$).

[175] See SAKUMA (1996:7-8) for some further corrections of the Sanskrit text.

[176] See SCHMITHAUSEN (1987b:300 n. 226) for some more details regarding this treatise and the pertinent publications (up to 1986).

2.2.1.2 Regarding the other portions of this first chapter of the *Viniścayasaṃgrahaṇī*, it should be noted that the long Sanskrit fragment mentioned above (no. 8 in §1.2) belongs to these parts (= Q5539.zi.31a_5-59b_2 = T1579.589b_{19}-600c_{10}). It has not been published yet.[177] The Tibetan translation of yet another portion of this chapter (Q5539.zi.65a_3-68b_7 = T1579.602a_9-604b_9) dealing with spiritual defilements (*kleṣa*) has been critically edited and rendered into German by AHN (2003:88-95 and 215-230, respectively). KRITZER (1999:225-281) discusses at length two other sections of this chapter, which concern the *cittaviprayuktāḥ saṃskārāḥ* (Q5539.zi.21b_1-29b_1 = T1579.585c_9-588c_9; and Q5539.zi.76a_5-78a_3 = T1579.607a_{23}-608a_6) and cites (with text-critical remarks) many short passages contained therein. Another, rather tiny section from this chapter (Q5539.zi.30a_5-30b_7 = T1579.589a_9-b_2) can be found in SAKUMA (1990:161-165, edition and German translation).

2.2.2 Regarding the second chapter of the *Viniścayasaṃgrahaṇī*, the critical edition (AHN, 2003:96-155) and annotated German translation (ibid.:231-372) of two further sections on spiritual defilements (Q5539.zi.112b_2-137b_1 = T.1579.621a_{26}-630a_5) is especially noteworthy.[178] A very short passage from another part of this chapter (Q5539.zi.152$a_{4\text{-}6}$ = T1579.635$c_{6\text{-}11}$) can be found in SAKUMA (1990:171-173).

Towards the end of this chapter (Q5539.zi.158a_4-173a_5 = T1579.638a_{19}-644a_6) the royal ethical code is dealt with. The greater part of this section (Q5539.zi.158a_4-168a_1 = T1579.638a_{19}-642a_5; Q5539.zi.169a_5-173a_5 = T1579.642b_{20}-644a_6) has in China also been transmitted as an independent text, the *Wángfǎ zhènglǐ lùn* (王法正理論; T1615), which is said to be a translation by Xuánzàng. As a matter of fact, both Chinese versions agree literally with each other, apart from some minor variants (ZIMMERMANN, 2006:230 n. 52) – at least if one disregards the fact that one portion in the middle (Q5539.zi.168a_1-169a_5 = T1579.642a_6-b_{19}) is missing in T1615. JAN (1984) has summarized the whole section as it appears in the Chinese *YoBh* and translated parts thereof; on the same occasion, he pointed out its importance as an authoritative Buddhist text on kingship. Furthermore, JAN (1984:222-223) suggests that the independent text simply came into being, because Xuánzàng during the year 649 CE made an extract from his own earlier translation of the *YoBh* in order to influence the new Chinese emperor.

There are, however, some interesting further problems involved in this section of the *YoBh* that are quite typical for the heterogeneous character of the work as a whole. JAN (1984:229-230) has already noted that the section under consideration also contains elements "which are not directly related to the ideal of kingship." It seems, however, – after an admittedly cursory examination – that they rather have *no connection* with such a topic at all. This might also be the reason why the passage already mentioned above (Q5539.zi.168a_1-169a_5 = T1579.642a_6-b_{19}) is missing in the separate treatise T1615. It is dealing with different kinds of suffering or unsatisfactoriness (*duḥkha*). However, the next section of the *YoBh* (Q5539.zi.169a_5-173a_5 = T1579.642b_{20}-644a_6) – which does appear in T1615 as well – also contains quite a lot of shorter passages that seem to be completely unrelated to the

[177] Kazunobu MATSUDA (1988:19), who discovered this fragment, has stated his intention to publish it. A few passages are cited in MATSUDA (1988), VON ROSPATT (1995, see his *index locorum* s.v. *Viniścayasaṃgrahaṇī*), and KRITZER (2005:5, 187, 189).

[178] Two small portions of this section are already contained in SAKUMA (1990:165-171).

subject-matter. Only the first section (Q5539.zi.158a_4-168a_1 = T1579.638a_{19}-642a_5) is a neatly arranged tract on kingship. It consists in a quotation of a dialogue between the Buddha and a certain king.

There is yet another Chinese text that corresponds partly to the *YoBh* section under consideration, namely, the *Fó wéi yōutián wáng shuō* (*wáng fǎzhèng lùn*) *jīng* [佛爲優塡王說(王法政論)經; T524], which has been transmitted as a *sūtra* and is said to be a translation by the famous Tantric Buddhist master Amoghavajra (8th century). YŪKI (1962:65) has stated that there likewise only are minor differences between this *sūtra* and T1615. It is true that the similarities are great, not only regarding the contents but also the Chinese wording. The agreement is, however, clearly not as strong as between the *YoBh* and T1615. Moreover, a major difference between T1615 and Amoghavajra's text consists in the fact that the latter only contains the first section mentioned above (Q5539.zi.158a_4-168a_1 = T1579. 638a_{19}-642a_5). This restriction results in a much more satisfactory text in terms of coherence. The last lines of the text have, by the way, no correspondence in the parallel texts dealt with above. These additions are, interestingly enough, Tantric in nature. This *sūtra* and its relation to the *YoBh* section dealt with here and to the text T1615 has, as it seems, for a long time not received as much attention in the secondary literature as it deserves. Recently, however, MAEDA (2007) has dealt with all these materials. His article contains, among others, a partial critical edition of the Tibetan text of this *YoBh* section accompanied by a Japanese translation and a comparison with the pertinent Chinese sources.[179]

2.2.3 The **Samāhitabhūmiviniścaya* has seemingly not received very much attention till now. A synoptical edition and annotated German translation of the **Asamāhitabhūmiviniścaya* is available (DELHEY, 2006:136-140 and 144-150, respectively).

2.2.4 No editions or translations of large amounts of text regarding the next chapters up to and including the **Śrāvakabhūmiviniścaya* are known to me. However, some very short passages from the **Bhāvanāmayībhūmiviniścaya* (Q5539.zi.236b_1-237a_1 = T1579.669$a_{8\text{-}21}$; and Q5539.zi.237$a_{4\text{-}5}$ = T1579.669a_{29}-b_3) as well as two tiny pieces from the **Śrāvakabhūmiviniścaya* (Q5539.zi.242b_8-243a_5 =T1579.671$b_{14\text{-}21}$; and Q5539.zi.255a_7-255b_2 = T1579.676$b_{9\text{-}16}$) have been edited and translated in SAKUMA (1990:173-182). The *Viniścayasaṃgrahaṇī* section on the *Pratyekabuddhabhūmi* consists merely of the brief remark by the compiler that he was unable to find additional materials on this topic.

2.2.5.0 The situation is quite different as regards the **Bodhisattvabhūmi-viniścaya*, which is the longest chapter of the *Viniścayasaṃgrahaṇī*. Obviously, the compiler has tried to arrange his materials in accordance with the chapter division of the *Bodhisattvabhūmi*. Sometimes (like in the case of the *Tattvārthapaṭala*, see below), though not very often, he even states that he has not found any further materials on a certain *paṭala*, thereby marking the transition to another subsection. WANGCHUK (2007:263-266) has translated and edited a short section from the beginning of this chapter (Q5539.zi.300a_7-300b_8).

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[179] Since this publication came to my attention only very recently, I had no opportunity to study it in any detail. Moreover, another short article on this topic by the same author (MAEDA, 2005) has not been accessible to me.

2.2.5.1 The subchapter **Tattvārthapaṭalaviniścaya* has because of its relevance for understanding the dogmatics and philosophy of early Yogācāra Buddhism aroused the interest of many scholars. KRAMER (2005) has devoted a whole monograph to the first part of this subchapter, namely the section on the five categories of reality (*vastu*) (Q5539.zi.302b_1-'i.19b_6 = T1579.695c_{26}-703a_{25}), including a critical edition of the Tibetan text on the basis of all five textual witnesses and an annotated German translation.[180] WILLIS (1976:186-257) has edited and translated selected passages of the second part of the **Tattvārthapaṭalaviniścaya*. Her edition, however, is hardly more than a transcription of the Peking block-print; emendations have only very rarely been suggested. TAKAHASHI's recent monograph (2005a) contains a critical edition (ibid.:119-149) and Japanese translation (ibid.:181-212) of selected passages from both parts of this subchapter.

2.2.5.2 SAKUMA (1990:190-201) has edited and translated a section on the nature of the awakening of a buddha (*mahābodhi*; Q5539.'i.30a_6-31b_5 = T1579. 707a_5-b_{23}). Another, relatively long section (Q5539.'i.40a_1-43a_5 = T1579. 710c_{29}-712a_{17}) is cited completely, though in a piecemeal fashion, in one of Tsong kha pa's works. See TATZ (1986:132-136) for a translation of the passage containing the quotation.

2.2.5.3 Later in the **Bodhisattvabhūmiviniścaya*, nearly the entire *Saṃdhinirmocanasūtra*[181] is cited, only interrupted by an introductory sentence at the beginning of each chapter (Q5539.'i.47b_7-108b_8 = T1579.713c_{28}-736c_{12}). The single folio fragment of the *Viniścayasaṃgrahaṇī* mentioned above (no. 9a in §1.2) belongs to this part of the chapter (Q5539.'i.87b_7-92a_3 = T1579.728c_{16}-730b_{21} = *Saṃdh* VIII.39-IX.6).[182] The fragment has been published in facsimile and the passage belonging to *Saṃdh* IX has been edited (in transcription and as a critical edition) and translated into Japanese (MATSUDA, 1995). A very tiny part of the citation in the *YoBh* (Q5539.'i.100b_8-101a_4 = T1579.733$c_{19\text{-}24}$) has been edited and translated in SAKUMA (1990:201-203).

Many more materials and modern publications are available. It is true that they usually refer mainly or exclusively to the *Saṃdh* transmitted as an independent work. However, it goes without saying that they are relevant for the study of the citation in the *YoBh* as well. Therefore, some bibliographical notes are certainly useful. It should, however, be noted that no claim is made here to give an exhaustive account of relevant materials.[183] Quite a few Sanskrit fragments of the *sūtra* in

[180] A small section was already contained in SAKUMA (1990:183-190).

[181] Only the introduction (LAMOTTE, 1935:31-34) and the concluding sentence of the *sūtra* (ibid.:165-166) are missing from this citation.

[182] MATSUDA (1995:62 n. 11); location of the passage in the Peking *bKa' 'gyur*: Q774.(*ñu*).42a_5-46a_1 (MATSUDA & STEINKELLNER, 1991:141).

[183] For some older pertinent Japanese publications which will not be mentioned here, see YAMADA (1959:198). See also POWERS (1991) and the monographs by the same author mentioned below for further references, but note that the bibliographical details given there are at times unreliable. Regarding HAKAMAYA'S pertinent publications, see SUEKI (2008:38 [§B185]). Compare also MATSUDA's contribution in the present volume for more details on the textual witnesses of the *Saṃdh*.

the form of Central Asian manuscripts and citations are known.[184] There is a Tibetan translation of the *sūtra* contained in the *bka' 'gyur* (Q774, D106).[185] Large fragments of another, earlier rendering have been unearthed in Dūnhuáng. HAKAMAYA (1984, 1986, 1987a, 1987b) has undertaken a comparative study of the two translations and edited them synoptically on facing pages.[186] There are several (partial and complete) Chinese translations of the *sūtra* (T675-T679), including a complete translation produced by Xuánzàng (T676).[187] LAMOTTE (1935) has edited the Tibetan translation of this *sūtra* as contained in the *bKa' 'gyur* and translated it into French. NOZAWA (1957) has inserted the text of *Saṃdh* VIII at the appropriate places of his critical edition of a commentary on this chapter (for which see below). YOSHIMURA (1959) is a hand-written synoptical edition of the Tibetan text of *Saṃdh* VIII and the corresponding portion in Xuánzàng's Chinese translation. Both versions contain some text-critical notes. POWERS (1995) gives the Tibetan text of the entire *sūtra*; it is, however, merely reproduced from the Derge block print (see ibid.:XXI).[188] LAMOTTE's edition is based on only one textual witness of the Tibetan translation of the *sūtra*;[189] his (relatively few) variants are derived from the commentaries and Chinese versions. As is well known, nowadays we have – in contrast to LAMOTTE – access to many different textual witnesses of the Tibetan *bKa' 'gyur*. Moreover, LAMOTTE did not take the Tibetan (or Chinese) text contained in the *YoBh* into account, either.[190] Furthermore, it must be noted that according to recent research (POWERS, 1993b; KATO, 2006) the later Tibetan translation contained in the different *bKa' 'gyur* editions is

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[184] Central Asian Fragments: *SHT* III 923, *SHT* III 981. Noteworthy fragments in the form of citations can be found in the *Triṃśikābhāṣya* (LÉVI, 1925:33_{25}-34_{5} = new edition by BUESCHER, 2007:*33_{17}-34_{4} [from *Saṃdh* V]); moreover, one verse (TUCCI, 1971:1 [from *Saṃdh* III]) and one sentence (TUCCI, 1971:22 [from *Saṃdh* VII.15]) are found in *Bhāvanākrama* III; further, another sentence (from *Saṃdh* VIII.7) occurs in the *Jñānaśrīmitranibandhāvalī* (see SCHMITHAUSEN, 2005:14 n. 13).

[185] For a comprehensive listing of other textual witnesses for this Tibetan translation, consult the online database *Resources for Kanjur Studies* (URL: http://www.istb.univie.ac.at/kanjur/).

[186] These articles seem to have been reprinted in HAKAMAYA (2008).

[187] For more information on these texts, see, e.g., LAMOTTE (1935:9-11) and Yūki (1962:19-22).

[188] POWERS (ibid.) also states that his translation is based on this block print, since the Derge edition "is highly esteemed by Tibetan scholars." Immediately before, POWERS (ibid.:XX) states that "[i]n my studies, I have consulted ten different Tibetan editions […]." It is true that the volume is obviously meant to be a popular edition for a rather wide public. Nevertheless, I wonder whether one does such an important and difficult text any favor when one deliberately decides to disregard nine textual witnesses in editing and translating it. Cp. also n.192.

[189] There can be no doubt that LAMOTTE's edition is based on the Narthang block print (as it has also been stated in HAKAMAYA, 1984:2 n. 6), although LAMOTTE does not explicitly refer to his source text in this way. Strangely, in his review of LAMOTTE's book, WARE (1937:124) gives a list of variant readings which according to him are derived from the Narthang edition. I have not investigated this matter any further.

[190] LAMOTTE was, however, seemingly aware of the fact that the *Saṃdh* is extensively quoted in the *YoBh*, since he cites a long passage from an earlier publication by OBERMILLER, wherein this information is given (LAMOTTE 1935:16). – LAMOTTE's edition is, by the way, also accompanied by extensive reconstructions into Sanskrit. It is only natural that nowadays many of these Sanskrit equivalents can be corrected.

not only different from the older Tibetan translation from Dūnhuáng (on which see above) but has itself been transmitted through two clearly distinguishable recensions. The differences between the two versions are so great that they seemingly may even be labeled as two separate translations. Finally, one can hardly overstate the importance of text-critical problems and the attempt to reconstruct the lost Sanskrit wording for the philosophical interpretation of this *sūtra* (as an illustration of this point, the reader may be referred to SCHMITHAUSEN, 1984). Therefore, it is certainly good news that in Japan work on a new critical edition of the *Saṃdh* on a very broad textual basis is in progress (see KATO, 2006:94).[191] Recently, three complete English translations of the *sūtra* have been published. POWERS (1995) translated the Tibetan text; KEENAN (2000) rendered Xuánzàng's Chinese text into English. Another English translation by CLEARY (1995) is seemingly also based on Xuánzàng's version. All three monographs are obviously rather written for a general audience than for the specialists.[192] The same holds true for a recent French translation of the Tibetan version (CORNU, 2005). An excellent partial German translation (*Saṃdh* VI and parts of *Saṃdh* VII) with introductory explanations is available in FRAUWALLNER (1969:279-295), which likewise was written for a wider educated audience. HAKAMAYA (1994:75-225) provides a Japanese translation of *Saṃdh* VI and VII, accompanied by very extensive comments. NOZAWA (1957) has translated *Saṃdh* VIII into Japanese.[193]

It is a matter of debate how many of the *Saṃdh* commentaries preserved in Tibetan originated in India. Regarding a very short commentary ascribed to Asaṅga (Q5481, D3981), its Indian origin has, to the best of my knowledge, not been questioned. This does, however, not hold true for the ascription of this text to Asaṅga.[194] LAMOTTE (1935) has transliterated and translated parts of this text; POWERS (1992a) has rendered it into English. STEINKELLNER (1989:231-233) argued that Jñānagarbha's commentary (Q5535, D4033) on *Saṃdh* VIII (i.e., the *Maitreyaparivarta,* Tib. *Byams pa'i le'u*) has probably been written by a Tibetan (who has variably been referred to under his Sanskrit monastic name Jñānagarbha as well as under the Tibetan names Ye shes snying po and Shes rab snying po).[195]

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[191] POWERS (1993a:27 n. 59) has earlier announced a critical edition of the Tibetan translation, which he characterized as "forthcoming" and "completed" (POWERS, 1993b:203, cp. also 222 n.36) but seemingly this work has not been published till now.

[192] POWERS' translation has been very critically reviewed by TILLEMANS (1997). TILLEMANS points out that POWERS' translation tends to be unreliable in many places. One of the reasons for these shortcomings is the insufficient use of important primary sources and earlier modern translations.

[193] Regarding translations into Japanese, see also the reference to HAKAMAYA's book in n. 183.

[194] See WAYMAN (1961:34f.), who mainly refers to a statement by Tsong kha pa. However, more recently, POWERS (1992a:13-22) has dealt with this problem at length and comes to the conclusion that there is no cogent reason to reject the authorship of Asaṅga.

[195] If I understand POWERS (1998:3-9; very similarly already in POWERS, 1992a:56-63) correctly, he does not think that the evidence provided by STEINKELLNER is conclusive, although it seems that he also does not want to exclude the possibility that STEINKELLNER's hypothesis is right. At any rate, the only counter-evidence which POWERS seems to adduce (at least in the passages of his books specified above; compare the end of this note) is the fact that *dGe lugs* masters have identified the author with the Indian Madhyamaka master Jñānagarbha. In my opinion, the arguments put forward by STEINKELLNER are considerably stronger than this rather late traditional ascription. Regarding the question

The text has been edited by NOZAWA (1957) and POWERS (1998); both scholars have also provided translations of this commentary (NOZAWA, 1957; POWERS, 1992a and 1998).[196] A very extensive *Saṃdh* commentary (Q5517, D4016) contained in the *bstan 'gyur* was – as is well known – written by the Korean Woncheuk (圓測 Yuáncè, 613-696 CE) and translated into Tibetan from the original Chinese by 'Gos Chos grub (a.k.a. Fǎchéng 法成, ca. 755-849)(see, e.g., STEINKELLNER, 1989:233-235; POWERS, 1992b), and is therefore not of Indian origin. The *'Phags pa dgongs pa nges par 'grel pa'i mdo'i rnam par bshad pa* (Q5845, D4358) is quite obviously a Tibetan composition.[197] NOZAWA (1957) has translated the portion which deals with *Saṃdh* VIII into Japanese.

2.2.5.4 For two passages from the later sections of the **Bodhisattvabhūmi-viniścaya*, see WANGCHUK (2007:140-142 = Q5539.'i.127b_3-129b_2) and – again a very tiny piece – SAKUMA (1990:203-204 = Q5539.'i.134b_8-135a_1 = T1579.746c_{14-18}). These three passages belong to a long section (Q5539.'i.115a_1-136b_7 = T1579. 738c_{28}-747b_{25}) that seems to be inspired by the *Kāśyapaparivarta*. At any rate, the section is definitely very closely related to a commentary on that *mahāyānasūtra* ascribed to Sthiramati (Q5510, D4009; T1523).[198]

2.2.6 The last chapter of the *Viniścayasaṃgrahaṇī* contains additional material on the last two items of the set of 17 *bhūmi*s and deals with *nirvāṇa*. SCHMIT-HAUSEN (1969b) has published a critical edition of the Tibetan text together with a heavily annotated German translation and analysis of this chapter. In the edition, not only all four textual witnesses for the Tibetan rendering known at that time but also the secondary Mongolian translation have been collated, and in the translation not only Xuánzàng's Chinese rendering but also an East Asian commentary (T1828) have been taken into account.

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whether the ideas put forward in this work are reconcilable with a Madhyamaka viewpoint, see POWERS' discussion (ibid.) and his references to earlier contributions by other scholars who, unlike POWERS, deny this possibility. Elsewhere, POWERS (1992a:5 n.1) leaves the question whether the Indian master Jñānagarbha is the real author of the work completely undecided, instead claiming that the style and syntax of the commentary "clearly mark it as an Indian text." He does, however, not give any examples to illustrate his point.

[196] POWERS' second translation contains obviously only very minor changes as compared to his first one. This even holds good for his notes. – POWERS (1998) has been very harshly criticized in the review by WEDEMEYER (2003) to which the reader may be referred, although the present author does not subscribe to every point of criticism adduced there.

[197] For a discussion of the question of who exactly the author of this Tibetan text was, see STEINKELLNER (1989:237-241). STEINKELLNER comes to the conclusion that probably the Tibetan translator Klu rgyal mtshan rather than Byang chub rdzu 'phrul (who can be identified with the king Khri srong lde btsan) authored this work.

[198] See POTTER (2003:526-532) and, more importantly, SILK'S (2009) article on this fascinating subject. The latter contribution contains two useful tables regarding the correspondences between the two texts, a summary and discussion of Japanese scholarship on this topic, and many further references.

2.3 The **Vivaraṇasaṃgrahaṇī* or (somewhat more likely) **Vyākhyā(na)saṃgrahaṇī*[199] (Q5543, D4042) is a short manual of exegetical hermeneutics and can therefore be regarded as an early forerunner of Vasubandhu's *Vyākhyāyukti* (Q5562, D4061, critical edition by LEE, 2001). According to MUKAI (1996:578), a glance at the table of contents of this part of the *YoBh* strongly suggests that Vasubandhu was acquainted with this text when he wrote his own manual. While the *Vyākhyāyukti* has become quite popular in Buddhological research during the last decade, this part of the *YoBh* has seemingly not yet received very much attention. It has, however, been recognized that a close comparison of the two works is desirable (HORIUCHI, 2008:1130 n.3). No Sanskrit fragments of this part of the *YoBh* are known to be extant. For a survey of the structure and contents of this chapter with references to the Tibetan block print edition of Peking, to the Taishō edition of the Chinese translation, and to the parallel chapter in the *Xiǎnyáng lùn*, see MUKAI (1996:575-573).

2.4 MUKAI's publication (1996: 572-569) also contains a synopsis of the *Paryāyasaṃgrahaṇī*. The *Paryāyasaṃgrahaṇī* (Q5542, D4041) deals with canonical sets of synonyms (*paryāya*) presented in such a manner that the individual words are differentiated from one another by assigning a distinct meaning to each. The single folio Sanskrit fragment of this part of the *YoBh*[200] (= Q5542.47b_7-49b_7 = T1579.768c_{20}-769c_9) amounts roughly to 5-10% of the whole text of this section. The folio has already been edited diplomatically and critically by MATSUDA (1994).

2.5 The *Vastusaṃgrahaṇī* consists – at least according to the Chinese version – of a scholastic and systematic treatment of each of the three baskets of the Buddhist canon. There seem to be no manuscript or manuscript fragment of this part of the *YoBh*.

The first section (Q5540 = D4039 = T1579.772b-868b) deals with the Basket of Sermons (*sūtrapiṭaka*) and can be regarded as a kind of systematic commentary on the **Saṃyuktāgama*. One passage of this part of the *Vastusaṃgrahaṇī* (Q5540. 285a_3-287b_6 = T1579.827c_3-828c_{12}) has also been incorporated into the *Savitarkādibhūmi* of the Basic Section (Bh. 198_{17}-203_5) and can therefore be regarded as the only passage of the *Vastusaṃgrahaṇī* that has been preserved in Sanskrit.[201] A concordance of the Peking, Derge, and Taishō editions and of the *sūtra*s of the *Saṃyuktāgama*, on which this first part of the *Vastusaṃgrahaṇī* comments, can be found in MUKAI (1985:27-41).

[199] The Tibetan title is *Rnam par bshad pa bsdu ba*. The original Sanskrit title is not preserved (SCHMITHAUSEN, 1969b:18). MUKAI (1996:579-578) has given several reasons why **Vyākhyā(na)saṃgrahaṇī* seems to be the more probable reconstruction. See ibid.: 569 n. 1 for further references.

[200] See §1.2, no. 9b.

[201] See, e.g., KRITZER (1999:157). KRITZER also discusses the difficult question of the direction in which the borrowing of the text passage took place (ibid.:158f.).

The second section of the Chinese *Vastusaṃgrahaṇī* (T1579.868b-878a_{24}) has the *vinaya* as its subject-matter. In the transmitted Tibetan translation, this section forms a separate part of the *YoBh*, which is called **Vinayasaṃgrahaṇī* (Q5541 = D4040). There can hardly be any doubt that this is a secondary development (see, e.g., DELEANU, 2006:46f.). Another, more substantial difference between the two translations consists in the fact that the Tibetan **Vinayasaṃgrahaṇī* contains a treatment of the topic in verses (Q5541.1a_1-5a_8) that is followed by a more detailed exposition of the same content in prose. The verses are missing in the corresponding section of the Chinese *Vastusaṃgrahaṇī* (KRITZER, 2005:XVIf.). Finally, there are also deviations at the end of the prose section: The definitions contained in T1579.877$c_{2\text{-}17}$ are in the Tibetan rendering (Q5541.26b_7-27a_2) only represented by a short general remark. T1579.877c_{18}-878a_{24} is obviously missing completely in the Tibetan translation (see KRITZER, 2005:XVI).

The same complexity applies to the entire third part of the *Vastusaṃgrahaṇī*, which deals with *mātṛkā*[202] (T1579.878a_{25}-881c_2). MUKAI (1985:4-8) has discussed this textual problem at length. He has pointed out that the absence of the third part in the Tibetan translation is inconsistent from a structural point of view, since there are at least two passages in the *YoBh* – one of them being the beginning of the *Vastusaṃgrahaṇī* itself – which clearly suggest that this text should contain all three parts. KRITZER (1999:157 n. 412) suggests that the third part is a later addition to the *Vastusaṃgrahaṇī.* However, what he probably intends with this statement is that it was added later during the compilation process of the *YoBh* rather than after the final redaction.

Partial critical editions of the *Vastusaṃgrahaṇī* seem to be extremely rare. SAKUMA (1990:204-208) contains the edition and translation of two short passages from its first part (Q5540.221$a_{2\text{-}5}$ = T1579.802$a_{5\text{-}12}$; and Q5540.312$b_{2\text{-}5}$ = T1579. 839a_{25}-b_4).

Concluding Remarks

3.1 Far more than 80% of the extant Sanskrit text of the *YoBh* is already available in edited form.[203] If one, however, considers that most manuscripts had already been discovered by the late 1930s and that the *YoBh* is one of the historically most important treatises of Indian Buddhism, this is certainly not a very good quota. The most urgent task in *YoBh* studies is to prepare editions of the remaining sections.

Regarding those parts of the text that already are available in one or more editions, the situation is more complex. It has, hopefully, become clear that they vary widely in quality. Some editions are only based on a minimal amount of textual sources and are, above that, very unreliable regarding the readings of the MS on which they rely. Some of these especially poor editions have already been replaced by better ones. But much work still remains to be done. This especially holds true for those sections of the *ŚrBh* that are still only available in SHUKLA's version and for parts of the *Paramārthagāthā* and its commentary. A new edition

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[202] The Mūlasarvāstivādin, and consequently also the authors of the *YoBh*, used the term *mātṛkā* (originally designating the exegetical lists that formed the basis for the Abhidharma) rather than the designation Abhidharma(piṭaka) in the threefold classification of the Buddhist teaching (see SCHMITHAUSEN, 1970:96).

[203] In this estimate, I disregard the news on additional manuscript leaves of the *Viniścayasaṃgrahaṇī* which are communicated in n. 44.

of more sections of the first five *bhūmi*s would certainly also be very useful. Regarding the passages of the *ŚrBh* MS that have counterparts in the *YoBh* MS and which have been edited by members of the ŚRĀVAKABHŪMI STUDY GROUP merely on the basis of the first-mentioned codex, it is certainly desirable that variant readings from the latter MS are communicated and emendations are suggested. It makes a huge difference whether one uses one fairly old Sanskrit manuscript or two of them, the more so since the *ŚrBh* MS contains relatively many mistakes.

Regarding the parts that are only preserved in Tibetan and Chinese, we also need far more critical editions, especially of the Tibetan text. The editions available so far cover only a small percentage of the whole texts. For faster results, editions based on only two Tibetan textual witnesses – each representing one of the two lines of canonical transmission of this translation –, and on the Chinese translation seem acceptable.[204] Synoptical editions of the Tibetan and Chinese text would, of course, also be very helpful. They facilitate the task of making conjectures regarding the lost Sanskrit original even when one of the translations is faulty or based on a faulty Sanskrit manuscript.[205]

3.2 Regarding translations into modern languages, the state of the field is certainly worse than in the case of Sanskrit editions. There are only a few good renderings available and most of them only cover small amounts of text. The situation becomes far worse, if one is not able or willing to study the translations into German and modern Japanese. At any rate, we need far more annotated translations on strict scholarly principles in order to solve, or at least to discuss, the

[204] For a survey of the Tibetan textual witnesses, cp. n. 30. – One might, of course, argue that it is for methodological reasons necessary to collate all five textual witnesses. However, if one is mainly interested in the ancient Indian original of the *YoBh*, it is certainly more important to consult the Chinese translation than to collate all Tibetan textual witnesses in trying to come as close as possible to the wording and meaning of the lost Sanskrit text. As a matter of fact, *all* Tibetan textual witnesses share a significant common stock of corruptions. In view of the history of *bstan 'gyur* transmission, this fact can hardly be considered surprising. The Chinese text can be helpful in detecting and eliminating such early corruptions in the process of the tramsmission of the Tibetan text. This method can, of course, only prove fruitful when one is aware of all the possible methodological pitfalls. In editing the Tibetan text, one must carefully resist the temptation to correct the text when it is equally possible that the Tibetan translators relied on a faulty Sanskrit text or did not understand the Indian original properly. There are often cases where it is very difficult to say which of the three possibilities is the right one. Moreover, in passages where the Chinese text itself is suspicious of being corrupt, it might be very difficult or simply impossible to draw safe conclusions from it for the constitution of the Tibetan text. Finally, the Chinese translation can only be helpful in recovering the Tibetan *urtext* when one assumes that the text transmission of the Tibetan translation has not been contaminated by Xuánzàng's version. I see, however, no indications for such an influence. – It is possible that Dūnhuáng manuscripts of the Tibetan translation can solve some of these problems in much easier ways. I have not yet checked such fragments in any detail. However, it does not seem that the fragments which are already known to exist, cover, taken together, a significant part of the text of the *YoBh*. For references to pertinent publications, see n. 30.

[205] In this connection, projects like the *Yogācārabhūmi* database (see n. 72) are especially interesting.

many problems regarding the syntax, meaning, and textual history of the respective passages.

3.3 It should be stressed once again that we are dealing here with one of the most influential *śāstra*s in Buddhist history, a text that induced Xuánzàng, the arguably most eminent pilgrim in world history, to make the long and dangerous journey to India. Much progress in creating basic research tools has been made during recent decades. Nevertheless, huge gaps are remaining in this regard. The *YoBh* certainly deserves to fill them.

Abbreviations and Sigla

ASBh	Nathmal TATIA, ed.: *Abhidharmasamuccaya-Bhāṣyam*, Tibetan Sanskrit Works Series 17, Patna: K.P. Jayaswal Research Institute, 1976.
Bh.	the *YoBh* text contained in BHATTACHARYA, 1957.
BoBh	*Bodhisattvabhūmi.*
BoBh$_{D}$	DUTT's (1966) edition of the *BoBh.*
BoBh$_{W}$	WOGIHARA's (1930-1936) edition of the *BoBh.*
Cat. Beijing	Sen WANG's catalog of the 259 Sanskrit manuscripts once kept in the Palace of Culture of the Nationalities in Beijing (reproduced in HU-VON HINÜBER, 2006:297-334).
D	Derge block-print of the Tibetan Canon. Text numbers according to: *A Complete Catalogue of the Tibetan Buddhist Canons (Bkaḥ-ḥgyur and Bstan-ḥgyur)*, edited by Hakuju UI et al., Sendai: Tōhoku Imperial University, 1934.
G	the Ganden manuscript *bsTan 'gyur* (a.k.a. the "Golden Tanjur"). Text numbers according to: Shin'ichiro MIYAKE, "Comparative Table of the Golden Manuscript Tenjur in dGa'-ldan Monastery with the Peking Edition of Tenjur" in (*Ōtani Daigaku*) *Shinshū Sōgō Kenyujō Kenkyū Kiyō* (真宗総合研究所研究紀要)(*Annual Memoirs of the Otani University Shin Buddhist Comprehensive Research Institute*) 17 (n.d.[2000 according to SUEKI, 2008: §D.054]), pp. 1-65.
HAKAMAYA, notes	Noriaki HAKAMAYA's bibliographical notes on Yogācāra texts in the beginnings of the volumes of the following publication: *Deruge ban chibetto daizōkyō: ronsho bu, yuishiki bu* (デルゲ版チベット大蔵経: 論疏部, 唯識部)(*sde dge Tibetan Tripiṭaka Bstan 'gyur — preserved at the Faculty of Letters, University of Tokyo: Sems-tsam section*), 16 vols., ed. by Jikidō TAKASAKI (高崎直道), Zuihō YAMAGUCHI (山口瑞鳳), and Noriaki HAKAMAYA (袴谷憲昭), Tokyo: Sekai Seiten Kankō Kyōkai, 1979-1981.
Hôbôgirin	法寶義林 (*Hôbôgirin: Dictionaire encyclopédique du Bouddhisme d'après les sources chinoises et japonaises*), ed. by Sylvain LÉVI et al., Tokyo: Maison Franco-Japonaise, 1929ff.
IBK	*Indogaku Bukkyōgaku Kenkyū* (印度学仏教学研究)(*Journal of Indian and Buddhist Studies*).
NGMPP	Nepalese-German Manuscript Preservation Project. Title list: *Preliminary List of Manuscripts, Blockprints and Historical Documents Microfilmed by the NGMPP.* Part I (excluding Tibetan Material and Historical Documents). CD-ROM. Version 1.0. University of Hamburg, Asia-Africa Institute, Department of Indian and Tibetan Studies, 2003. Cp. now also the online title list (accessible from the URL: http://www.uni-hamburg.de/ngmcp/indexe.html), which already contains catalog entries for many MSS.
Q	the Peking block-print of the Tibetan Canon as reproduced in *The Tibetan Tripiṭaka (Peking Edition)*, edited by Daisetz T. SUZUKI, Tokyo, Kyoto: Tibetan Tripiṭaka Research Institute, 1955-1958. Text numbers according to the accompanying *Catalogue & Index* (1961).
Saṃdh	*Saṃdhinirmocanasūtra.* References to this text are given according to chapter and paragraph numbers in LAMOTTE's (1935) edition.
Sh.	SHUKLA 1973.
SHT	the Sanskrit manuscript fragments from the German Turfan collection as cataloged in WALDSCHMIDT (1965ff.).
SWTF	*Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden und der kanonischen Literatur der Sarvāstivāda-Schule*, ed. by Heinz

	BECHERT et al., Göttingen: Vandenhoeck & Ruprecht, 1994ff. [Single fascicles of vol. 1 had already appeared before 1994.]
T	*Taishō Shinshū Daizōkyo* (大正新修大藏經)(*The Tripitaka in Chinese*), edited by Junjirō TAKAKUSU (高楠順次郎) and Kaikyō WATANABE (渡邊海旭), 85 vols., Tokyo: Taishō Issaikyō Kankōkai, 1924-1932.
TSN	*Taishō Daigaku Sōgō Bukkyō Kenkyūsho Nenpō* (大正大学綜合佛教研究所年報)(*Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University*).
Xiǎnyáng lùn	*Xiǎnyáng shèngjiào lùn* (顯揚聖教論; T1602)
YoBh	*Yogācārabhūmi*
ZT	Zhōnghuá Canon (Tibetan bstan 'gyur). Zhōngguó zàngxué yánjiū zhōngxīn "Dàzàngjīng" duìkān jú (中国藏学研究中心《大藏经》对勘局)(Tripiṭaka Collation Bureau of China Tibetology Centre), *Zhōnghuá dàzàngjīng, dānzhū ěr* (*duìkān běn*)(*Zàngwén*)(中华大藏经　丹珠尔（对勘本）（藏文)[The Great Canon of China, Tanjur, (collated edition)(in Tibetan language)], Beijing: Zhōngguó zàngxué chūbǎnshè (中国藏学出版社), 1994ff.

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Ālayavijñāna as Keystone Dharma: The *Ālaya* Treatise of the *Yogācarabhūmi*

Willliam S. WALDRON

The *Ālaya Treatise* – an abbreviation of SCHMITHAUSEN's longer term for one short section of the *Yogācarabhūmi-Viniṣcayasaṃgrahaṇī*[1] – is remarkable for its presentation of *ālayavijñāna*. Neither its earliest mention, nor its lengthiest exposition, what the *Ālaya Treatise* provides rather is the most *systematically* Abhidharmic treatment of *ālayavijñāna* in Indian Yogācāra literature. The *Treatise* analyzes *ālayavijñāna* in terms of standard Abhidharma categories – its cognitive objects (*ālambana*), associated mental factors (*caitta*), and simultaneous (*sahabhū*) and reciprocal conditions (*anyonyapratyaya*) – while placing all this in the larger context of the ongoing perpetuation (*pravṛtti*) and eventual cessation (*nivṛtti*) of *ālayavijñāna* as a *saṃsāric* process.[2]

The significance of treating *ālayavijñāna* in such thoroughly Abhidharmic terms, in effect the significance of the *Ālaya Treatise* itself, is not patently obvious. It can only be appreciated in its larger historical and doctrinal context, i.e., in relation to problems that contemporaneous Abhidharma schools faced in trying to explain the continuity of *saṃsāric* existence, particularly the continuity of karmic potential and the latent afflictions as well as the gradual nature of the path to liberation, solely in terms of momentary factors (*dharma*s). Since *ālayavijñāna* is thought to participate in both temporal dimensions – the momentary, dharmic dimension as well as one's continuing *saṃsāric* existence – it could be seen as the keystone *dharma*, the *dharma* that bridges the Abhidharmic analyses of mind in terms of momentary *dharma*s, on the one hand, with the wider, indispensible dimension of *saṃsāric* existence (and its cessation), on the other.

With this new *dharma* in place, the *Ālaya Treatise* of the *Yogācarabhūmi* is able to develop a dynamic model of mind whose explanatory power is larger than the sum of its parts, providing a more thoroughly-going constructivist theory of cognition than Indian Buddhist thought had hitherto seen.

To demonstrate these twin theses – that the *ālayavijñāna* in the *Ālaya Treatise* both responds to and yet transcends its originating Abhidharmic context – we need to examine the text in some detail, first its overall structure, then its specific content. Only then might we comment on the dharmic nature of *ālayavijñāna*.

Ālayavijñāna as Core Component of *Saṃsāric* Existence: The *Ālaya Treatise* as a whole

The larger, *saṃsāric* role that *ālayavijñāna* plays in the *Ālaya Treatise* is evident in its basic structure. The first and larger part of the *Treatise*, the *Pravṛtti Portion*,[3] depicts how *ālayavijñāna* arises with and is perpetuated (*pravṛtti*) by various conditions, i.e., with its own cognitive objects and associated mental factors, and by other simultaneous and mutually conditioning influences. In this respect, *ālayavijñāna* represents the continuity of the mental stream (*cittasantāna*) as the essential element of *saṃsāric* existence, corresponding to that aspect of cognitive awareness (*vijñāna*) which earlier Buddhist traditions also considered to persist uninterruptedly from one lifetime to another for as long as *saṃsāra* lasts. Conversely, the second part of the text, the *Nivṛtti Portion*,[4] discusses the eventual cessation (*nivṛtti*) of *ālayavijñāna* far along the Buddhist path; this, too, corresponds to the cessation of *vijñāna* posited by

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[1] See SCHMITHAUSEN (1987.I:10). In SCHMITHAUSEN's usage, the *Ālaya Treatise* includes the short *Proof Portion* as well as the *Pravṛtti* and *Nivṛtti Portions*. Since we will not discuss the *Proof Portion*, '*Ālaya Treatise*' will refer here only to these latter two portions.

[2] Since this portion of the *Yogācarabhūmi* is extant only in Tibetan and Chinese, *all* the Sanskrit terms are reconstructions, based mostly on HAKAMAYA (1979) and SCHMITHAUSEN (1987). We have therefore dispensed with the usual asterisk for reconstructions.

[3] *Pravṛtti Portion:* D4038.zhi.3b_7-7a_1; T1579.580a_2-581a_{24}; T1584.1019a_{29}-1020a_{13}. We have followed the outline from HAKAMAYA (1979), with some slight modification, for ease of reference both to his and SCHMITHAUSEN's work (1987).

[4] *Nivṛtti Portion:* D4038.zhi.7a_1-8b_7; T1579.581a_{24}-582a_3; T1584.1020a_{13}-c_3.

other schools. In sum, the perpetuation and cessation of the form of *vijñāna* that Yogācārins came to call '*ālaya*' is effectively equated in the *Ālaya Treatise* with the perpetuation and cessation of *saṃsāric* existence itself. *Ālayavijñāna* represents *saṃsāric* existence *par excellence.*

But how does the *Ālaya Treatise* reconcile this continuing, *saṃsāric* aspect of *ālayavijñāna* with the standard Abhidharmic analyses of mind exclusively in terms of momentary factors? For, insofar as *ālayavijñāna* is a form of *vijñāna* it ought – in Abhidharmic terms – only occur from moment to moment in dependence upon equally momentary causal factors. The *Pravṛtti Portion* of the *Treatise* sets out to answer this question in specifically Abhidharmic terms. And in doing so it constructs a new model of mind, one that also provides at the same time a strongly constructivist theory of cognition.

Ālayavijñāna as Keystone Dharma for the Yogācāra Theory of Cognition: The *Pravṛtti Portion*

The *Pravṛtti Portion* is divided into four sections, each of which explains how *ālayavijñāna* arises (or is perpetuated; *pravṛtti*) in conjunction with specific concomitant or causal conditions. *Ālayavijñāna* arises 1) with its own cognitive objects (*ālambana*); 2) in relation to the mental factors with which it is conjoined or associated (*saṃprayoga*); 3) through its mutual conditioning relationship (*anyonyapratyayatā*) with other forms of cognitive awareness (*pravṛttivijñāna*); and 4) with mental processes that arise simultaneously (*sahabhū*) with it. Together, these constitute, *in systematic Abhidharmic terms*, the causal conditions that influence the continual arising, the perpetuation, of the form of cognitive awareness that Yogācārins call '*ālaya*' *vijñāna*, the 'home' or 'store-house' consciousness.[5]

1. The first section sets forth the various 'objects' (*ālambana*) with which *ālayavijñāna* arises (*ālambanapravṛttivyavasthāna*).[6]

> Briefly, *ālayavijñāna* arises by means of a twofold objective support:
> (1) by the perception of the inner substratum (*adhyātmam upādānavijñapti*); and
> (2) by the perception of the external, shared world whose aspects are not clearly delineated (*bahirdhā-aparicchinnākāra-bhājana-vijñapti*).[7]

This section begins describing the cognitive dimension of *ālayavijñāna*, that is, *ālayavijñāna* as a form of cognitive awareness (*vijñāna*) in its own right. Accordingly, it follows the traditional formulation for the arising of a moment of cognitive awareness, i.e., it arises or occurs in dependence upon various conditions. As with earlier Buddhist analyses of mind, *ālayavijñāna* here is *not* a cognitive faculty that actively *cognizes* objects, nor is it the subject of cognition as opposed to its object. In standard Abhidharmic modes of analyzing cognitive processes, *vijñāna* is a resultant *dharma* (*vipāka*) that automatically arises when specific objects impinge upon their correlative faculties. For example, when a round red object impinges upon an unimpaired visual faculty (which is not color-blind), triggering a conceptual schema concerning round objects, then a mental cognitive awareness that one 'sees a red ball' also occurs. This awareness is the *result* of the interaction of that object with its correlative faculties. The awareness itself is neither the faculty nor the agent of those cognitive processes. It doesn't act, it arises.

Similarly, Yogācārins maintain that another mode of cognitive awareness (*vijñāna*), which they call '*ālaya*,' occurs with the coming together of the "perception of the external shared world" and the "inner substratum." In what sense, though, are these conditions correlative to each other? First, the text explains that the inner substratum (*adhyātman-upādāna*) is twofold, it consists of: 1) the "material sense faculties along with their bases" (*sādhiṣṭhānam indriyarūpam*), as well as 2) the "impressions of

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[5] *Ālaya* is a nominal form composed of the prefix *ā*, "near to, towards" plus the verbal root *lī*, "to cling or press closely, stick or adhere to, to lie, recline, alight or settle upon, hide or cower down in, disappear, vanish." It has the derivative senses of 'home,' 'base,' or 'store,' along with the affective sense of 'clinging.' No English word combines all these.

[6] Section 1: D4038.zhi.3b$_7$-4b$_2$; T1579.580a$_{2\text{-}28}$; T1584.1019a$_{29}$-b$_{16}$.

[7] D4038.zhi.3b$_7$. (1.b)A. *mdor bsdu na kun gzhi rnam par shes pa ni dmigs pa rnam pa gnyis kyis 'jug ste / nang gi len pa rnam par rig pa dang / phyi rol gyi snod rnam pa yongs su ma chad pa rnam par rig pas so*. This passage is paralleled in the *Triṃśikābhāṣya* (LÉVI, 1925:19$_{5f.}$): *ālayavijñānaṃ dvidhā pravartate/ adhyātmam upādānavijñaptito bahirdhā 'paricchinnākārabhājanavijñaptitaś ca*.

attachment to the falsely discriminated" (*parikalpita-svabhāva-abhiniveṣa-vāsanā*).[8] That is, the 'inner' conditions that correlate with a perception of the "external shared world" are *all* the sense faculties as well as the various cognitive predispositions to partition the world into discrete and apparently real entities, i.e., the "falsely discriminated." Thus, based upon this full bodily consciousness accompanied by cognitive schemas, a mode of awareness arises with an indistinct perception of the external world as its object. And since humans as a species have similar faculties and similar predispositions that enable similar perceptions, this 'world' that we indistinctly perceive is largely similar or 'shared' (*bhājanaloka*). As the text states, "the continuous, uninterrupted perception of the continuity of the shared world [is] *based upon* that very *ālayavijñāna* which has the inner substratum as an object."[9] 'External' perception depends upon 'inner' capacities.

As a condition for the arising of *ālayavijñāna* (i.e., '*ālambanapravṛtti*'), however, this object is both effectively outside our immediate awareness and yet more or less constant. First, the text says these objects are "subtle" (*sūkṣma*), "difficult to discern" (*duṣpariccheda*), "not clearly delineated" (*apariccinnākāra*);[10] they are, in short, subliminal. This subliminal perception of the surrounding, shared world is also continuous: it is "always there, not sometimes this and sometimes that."[11] That is, our faculties and cognitive predispositions are always engaged with "the external, shared world whose aspects are not delineated" in such a way as to continuously give rise to forms of subliminal awareness. For example, we are continuously aware, albeit only vaguely, of our bodies in relation to the surrounding world, a sense we now call proprioception. Since we always exist in relation to an 'external' world, *ālaya* awareness is said to "continuously arise in a stream of moments," although, the text warns, this does not mean that "it is singular (*ekatva*) or eternal."[12] Like a stream, it is a process that *occurs* uninterruptedly as long as its enabling conditions persist.

In sum, this section outlines a mode of subliminal cognitive awareness (*ālayavijñāna*) that continuously occurs in dependence upon the interaction between our embodied sensory and mental faculties and the surrounding world – a world whose aspects are, however, not clearly discernible. In this analysis of "the arising of *ālayavijñāna* by means of its objects," the text closely follows the basic mode of Abhidharmic analysis: *ālayavijñāna* arises moment to moment in dependence upon the concomitance of specific, correlative conditions, the same kind of conditions that give rise to other, more standard forms of cognitive awareness (*vijñāna*). The only departure from standard models so far is that these processes are subliminal, "hard to discern."

2. The second section of the *Ālaya Treatise*[13] further describes the cognitive aspects of *ālayavijñāna* by noting the equally subliminal mental factors that are associated with (*saṃprayoga*) this subliminal awareness. This prominently includes the list of mental factors (*caitta*) that are thought to characterize each and every moment of conscious mind (*citta*) in the Yogācāra system (*citta-saṃprayukta-sarvatraga*): attention (*manaskāra*), sensation or contact (*sparśa*), feeling (*vedanā*), apperception (*saṃjñā*) and intention (*cetanā*).[14] Only here, as we might expect, the mental processes accompanying *ālayavijñāna* are also said to be "subtle and hard to perceive even for worldly sages."[15] They are, moreover, hedonically neutral (neither pleasurable nor painful) and, since they are results, not causes, of actions, they are also karmically indeterminate (*avyākṛta*), i.e., they do not cause new karma.

[8] D4038.zhi.3b$_{7}$-4a$_{1}$. (1.b)A.1. *de la nang gi len pa ni kun brtags pa'i ngo bo nyid la mngon par zhen pa'i bag chags dang rten dang dbang po'i gzugs so.*

[9] D4038.zhi.4a$_{1\text{-}2}$. (1.b)A.2. *de la phyi rol gyi snod rnam pa yongs su ma bcad pa rnam par rig pa ni kun gzhi rnam par shes pa nang gi len pa'i dmigs pa gang yin pa de nyid la brten nas/ rtag tu rgyun mi 'chad par 'jig rten dang snod kyi rgyun rnam par rig pa ste.*

[10] D4038.zhi.4a$_{3\text{-}4}$. (1.b)B.1 *dmigs pa de ni 'jig rten gyi mkhas pa rnams kyis kyang yongs su gcad par dga' ba'i phyir phra ba yin no.* Translation: "The object is subtle because it is difficult to discern even by worldly sages."

[11] D4038.zhi.4a$_{4}$. (1.b)B.2. *dmigs pa de ni rtag tu yod pa yin te/ lan 'ga' gzhan du 'gyur la/ lan 'ga' gzhan du 'gyur ba ma yin no*.

[12] D4038.zhi.4a$_{5}$ (1.b)B.3. *kun gzhi rnam par shes pa de ni dmigs pa la skad cig pa yin par blta bar bya ste/ skad cig pa'i rgyun gyi rgyud kyis 'jug pa yin gyi/ gcig pa nyid ni ma yin no*. The last phrase, "not eternal," is added in Xuánzàng's Chinese translation only: T1579.580a$_{18}$: 非一非常 *fēi yī fēi cháng*.

[13] Section 2: D4038.zhi.4b$_{2\text{-}7}$; T1579.580a$_{29}$-b$_{8}$; T1584.1019b$_{16\text{-}22}$.

[14] For more on these *caitta*s, see the article by KRAMER in the present volume.

[15] D4038.zhi.4b$_{3}$. (2.b)B.(2). *'jig rten gyi mkhas pa rnams kyis kyang rtog par dka' ba'i phyir phra ba.*

Therefore they do not interfere with the karmic and hedonic nature of supraliminal cognitive processes, and so may occur simultaneously with all types of mental processes – a point we shall return to below.

3. The dynamism of this model of mind is most clearly evident in the third section of the *Pravṛtti Portion*,[16] which presents the ongoing, mutually causal relationship between the *sub*liminal *ālaya* awareness and the *supra*liminal forms of cognitive awareness (*pravṛttivijñāna*). It is in this section that we most clearly see the *Ālaya Treatise*'s theory of cognition as a continuous, constructive process – a theory that is itself based upon the innovative Yogācāra response to the problem of the continuity of karmic potential in terms of momentary *dharma*s.

The text describes how *ālayavijñāna* arises in terms of mutual or reciprocal causality (*anyonya-pratyayatā-pravṛtti-vyavasthāna*). It first states that *ālayavijñāna* provides the seed and the support for the traditional six forms of 'arising' or 'functioning' *vijñāna* (*pravṛttivijñāna*) to occur. 'Being a seed' here means that the causal potential for these forms of *vijñāna* to occur (since *vijñāna* is a result, a *vipāka*) persists or is 'stored in' *ālayavijñāna* waiting, as it were, to come to fruition. This function of 'storing seeds' is not only central to the notion of *ālayavijñāna*, the 'store-house' consciousness, but initiates one of Yogācāra's main innovations to Abhidharmic thought. This requires some explanation.

Seeds and the Problem of Karmic Potential in Abhidharma[17]

All Buddhist schools posit a causal relation between actions and their results, that is, the 'law' of karma. These results often occur long after their instigating causes, traditionally even after many lifetimes. Hence, all Buddhist schools accepted the idea that the *potential* for karmic results (*upacita*) must persist in some fashion throughout this intervening period (*AKBh ad* IV 120). Most also considered this potential to be closely related to *vijñāna*, the only one of the five components (*skandha*) of human existence that continues from one lifetime to the next. But the crucial question is: what exactly is the relation between this karmic potentiality and the ongoing stream of mind? For once Abhidharma thinkers held that all phenomena (*dharma*s) are momentary (*AKBh ad* IV 2b-3b) and that only present *dharma*s are truly real (since the past is gone and the future has not yet come), they found it difficult to explain how these karmic potentials could exist moment-to-moment until they come to fruition. After all, if they were not present in each and every moment, how could they possibly exist? (*AKBh ad* V 25b) And if they were present, why wouldn't we be experiencing them in each moment?

As is well known, the *Abhidharmakośa* records many of the debates between the Sarvāstivādins and the Sautrāntikas concerning just this question. To address it, the Sarvāstivādins posited a new, *ad hoc dharma*, 'possession' (*prāpti*), to denote the karmic potentials in one's mind stream (*cittasantāna*). But they considered this 'possession' to persist outside of, or apart from, our moment-to-moment mental processes; its precise relation to such processes was not explicitly prescribed. The Sarvāstivādins thus never fully integrated this new *dharma*, 'possession,' into their elaborate analyses of mind and mental processes in terms of momentary *dharma*s.[18] The Sautrāntikas agreed that karmic potential could not be related to standard Abhidharmic analyses of momentary mental processes, but they argued that this was because such potentials were not really *dharma*s at all, but merely nominal entities (*prajñaptisat*) best designated by the admittedly conventional metaphor of seeds (*bīja*).[19] In short, neither of these schools successfully integrated the ongoing influences of past actions, of past karma, into their analyses of

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[16] Section 3: D4038.zhi.4b_7-5a_7; T1579.580$b_{9\text{-}29}$; T1584.1019b_{22}-c_6.

[17] The problems concerning the continuity of karmic potential, as well as of the latent afflictions and the gradual nature of the path – the three major conundrums in Abhidharma thought – have been traced from early Buddhism into Abhidharma and Yogācāra in my work, WALDRON (2003:55-80).

[18] 'Possession' (*prāpti*) is considered 'dissociated from mind' (*cittaviprayukta*). It has no direct influence upon manifest cognitive processes and is therefore karmically neutral (*avyākṛta*). *AKBh* II 35a-b (SHASTRI, 1981:209): *viprayuktās tu saṃskārāḥ prāptyaprāpti*. "Possession and non-possession are however karmic formations dissociated [from mind]."

[19] *AKBh ad* II 36d (SHASTRI, 1981:217). "What is called a seed? Any psycho-physical organism (*nāma-rūpa*) that is capable of producing a fruit, either mediately or immediately, through a specific modification of the mental stream." (*kiṃ punar idaṃ bījaṃ nāma? yan nāmarūpaṃ phalotpattau samarthaṃ sākṣāt pāramparyeṇa vā; santatipariṇāma-viśeṣāt*). In his commentary on the *Abhidharmakośa*, Yaśomitra warns that a 'seed' is simply a nominal entity. *Vyākhyā ad AKBh* II 36 (SHASTRI, 1981:219). "Power, seed, and impression have the same sense. The seed is a specific power… What is called a seed doesn't really exist at all, because it is nominally existent" (*śakti bījaṃ vāsanā iti eka ayam arthaḥ …śaktiviśeṣa eva bījam. na bījaṃ nāma kiñcit asti, prajñaptisattvāt*).

moment-to-moment mental processes. This was a glaring omission for traditions that so intently analyzed the relation between actions, their results, and the effect of these results on our subsequent actions.

The concept of *ālayavijñāna* as described in the *Ālaya Treatise* presents a solution to this conundrum. *Ālayavijñāna* refers to a distinct kind of subliminal mental process which "continuously arises in a stream of moments" in constant dependence upon its own conditions: its distinct cognitive objects, distinct concomitant mental factors, etc. It thus follows the strictures of Abhidharmic analyses in terms of moment-to-moment arising of mental processes, yet it also persists uninterruptedly throughout one's entire lifetime and into the next. Moreover, this mode of awareness, along with its concomitant factors, is subliminal, "subtle," "difficult to discern." Hence, the 'seeds' – ultimately a metaphor for karmic potentiality – could readily persist in relation to the ongoing stream of *ālayavijñāna* without contradicting the karmic or hedonic nature of supraliminal cognitive processes (and their concomitants). *Ālayavijñāna* is therefore a most appropriate medium for 'storing' the potentiality of karmic actions until they eventually come to fruition – serving, again, as the key *dharma* that holds the two temporal dimensions of karma together. But unlike either the Sarvāstivādin notion of 'possession' or the Sautrāntika metaphor of seeds, *ālayavijñāna* is actually integrated into the analysis of moment-to-moment mental processes; indeed, this integration constitutes the core contribution of the *Ālaya Treatise*.

To return to the text, the *Ālaya Treatise* declares:

> *Ālayavijñāna* functions as the condition (*pratyaya*) for [the forms of] active cognitive awareness (*pravṛttivijñāna*) in two ways: by being their seed (*bījabhāva*), and by providing their support (*āśrayakara*).[20]

The text states here that the ongoing and underlying mental processes that comprise *ālayavijñāna* also continuously condition the arising of supraliminal cognitive processes, first by 'storing' the specific causal conditions, the seeds, for these resultant processes to arise, and second by serving as a basal consciousness, the most basic level of embodied, sentient awareness. In this way,

> when there is *ālayavijñāna*, which is the support of the mind (*manas*) and mental cognitive awareness (*manovijñāna*) [as well as of the other five groups of sensory cognitive awareness], then mind and mental cognitive awareness [etc.] will also arise, but not when there is no [*ālayavijñāna*].[21]

This is the first half of the mutual conditionality (*anyonyapratyayatā*) between the *sub*liminal *ālayavijñāna* and the *supra*liminal forms of cognitive awareness (*pravṛttivijñāna*).

Conversely, "the forms of supraliminal cognitive awareness function as the condition of *ālayavijñāna* in two ways: by nurturing (or fattening, *paripuṣṭi*) the seeds in this life,"[22] and by causing *ālayavijñāna* to persist on into the next life. "Nurturing seeds in this life" means that the kinds of actions beings perform, whether karmically positive, negative, or neutral, continuously reinforce the conditions for similar actions to occur again through the process of "infusing impressions (*vāsanā bhāvayati*) into *ālayavijñāna*." As a consequence, these behaviors "will arise successively more well-nurtured, well-tempered, and distinct."[23]

In short, the text depicts an ongoing feedback process between the underlying awareness of *ālayavijñāna*, which supports the manifest forms of cognitive awareness, and the effects that these manifest forms of cognitive awareness (by their accompanying karmic behavior) have on that supporting *ālayavijñāna*; as the text states, the two kinds of *vijñāna* mutually condition each other. This process is apparent in the gradual acquisition of skills or habits, where repetition leads to routinization, refinement,

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[20] D4038.zhi.4b$_7$. (3.b) A. *'di la kun gzhi rnam par shes pa ni rnam pa gnyis kyis 'jug pa'i rnam par shes pa'i rkyen gyi bya ba byed de / sa bon gyi gnos po dang rten byed pas so.*

[21] D4038.zhi.5a$_{2\text{-}3}$. (3.b)A.2.). *yid dang yid kyi rnam par shes pa'i gnas kun gzhi rnam par shes pa yod na / yid dang yid kyi rnam par shes pa yang 'byung bar 'gyur gyi med na ni ma yin no.*

[22] D4038.zhi.5a$_3$. (3.b)B. *de la 'jug pa'i rnam par shes pa ni rnam pa gnyis kyis kun gzhi rnam par shes pa'i rkyen gyi bya ba byed de / tshe 'di la sa bon yongs su brtas par byed pa dang.*

[23] D4038.zhi.5a$_{4\text{-}6}$. (3.b)B.1. *de la tshe 'di la sa bon yongs su brtas par byed pa ni/ ji lta ji ltar kun gzhi rnam par shes pa la brten pa 'jug pa'i rnam par shes pa dge ba dang/ mi dge ba dang/ lung du ma bstan pa 'byung bar 'gyur ba de lta de ltar rang gi rten la rten de dang lhan cig skye ba dang 'gag pas bag chags sgo bar byed do// rgyu de dang rkyen des na 'jug pa'i rnam par shes pa rnams kyang phyir zhing phyir zhing dge ba la sogs pa'i dngos pos shin tu brtas pa dang/ shin tu sbyangs pa dang/ shin tu 'od gsal ba dag tu 'byung bar 'gyur ro.*

and habituation, both physiological and psychological. This process was difficult to explain in standard Abhidharma systems in which only present *dharma*s were real and the effects of past experience were largely consigned to *ad hoc* categories. A model of mind based on multiple, simultaneous and interactive processes, however, more easily explains the process of gradual change in *dharmic* terms.

This process occurs simultaneously as well as sequentially, since both levels of awareness are "arising and ceasing simultaneously" (*lhan cig skye ba dang 'gag pas*) with each other. Even the perception of a simple object, such as a red ball, requires the coordinated activity of both conscious and unconscious processes such as attention, an unimpaired visual faculty, and cognitive predispositions that include the concept 'ball,' etc. – most of which occur outside our immediate awareness.

And since many of the manifest cognitive processes that are thought to occur in every moment of mind, such as feeling (*vedanā*), are themselves the result of previous causal conditions, there are very few moments in which seeds are *not* coming into fruition, just as there are very few moments in which seeds or impressions (*vāsanā*) are *not* being 'infused' into *ālayavijñāna* through one's intentional actions. In sum, the mutual conditionality (*anyonyapratyayatā*) between *ālayavijñāna* and *pravṛttivijñāna* is a continuous, accumulative, and constructive process. This is a dynamic constructivist theory of cognition – in which the way that objects appear is 'constructed' or determined by our capacities to perceive and conceive them, while these capacities themselves only develop through recurrent cognitive experience – that goes well beyond the Abhidharma context in which it originated.

The text stated that it is the karmically positive, negative, or neutral actions that seed and infuse *ālayavijñāna*. It did not, however, indicate what instigates those actions, that is, what makes them *karmically* effective. But for Buddhists, the conative or volitional dimensions of behavior are even more important than the cognitive dimensions. The *Ālaya Treatise* thus proceeds to discuss these as well.

4. The next section of the *Ālaya Treatise*[24] discusses the processes that arise simultaneously with *ālayavijñāna* (*sahabhū-pravṛtti-vyavasthāna*), clearly establishing its status as a distinct stream of mind, while introducing another distinctive kind of process called 'mentation' (*manas*) – a continuous, yet subliminal sense of self-centeredness. This is the second innovative concept in Yogācāra cognitive theory.

The text states that *ālayavijñāna* (which is both hedonically neutral and karmically indeterminate, *avyākṛta*), can occur simultaneously with all manner of manifest mental processes:

> In this way, *ālayavijñāna* arises and functions concurrently with the [forms of] active cognitive awareness. It also arises and functions concurrently with [their] incidental (*āgantuka*) feelings, as well as with [their] incidental skillful, unskillful, and indeterminate mental factors (*caitasika-dharma*).
>
> But it is not said to be conjoined (*saṃprayukta*) with them. Why is that? Because it arises with a different object (*asamālambana*).[25]

Since *ālayavijñāna* has its own accompanying conditions, associated (*saṃprayukta*) mental factors, and cognitive objects, it constitutes a distinctive stream of mind in its own right.

But even before stating that *ālayavijñāna* could arise simultaneously with the traditional six forms of active cognitive awareness, the section introduces its new notion of *manas*:

> Sometimes *ālayavijñāna* arises concurrently (*saha pravartate*) with just one of the [forms of] active cognitive awareness, for example, with mentation (*manas*).
>
> In this way, the mentation (*manas*) – whose mode (*ākāra*) is conceiving (*manyanā*) "I-making" (*ahaṃkāra*) and the conceit "I am" (*asmimāna*) – always arises and functions simultaneously with *ālayavijñāna* in states with mental activity (*sacittaka*) and even in states lacking mental activity (*acittaka*).
>
> That [mentation] has the mode of taking *ālayavijñāna* as [its] object and conceiving [it] as "I am [this]" (*asmīti*) and "[this is] I" (*aham iti*).[26]

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[24] Section 4: D4038.zhi.5a$_{7}$-7a$_{1}$; T1579.580b$_{29}$-581a$_{24}$; T1584.1019c$_{6}$-1020a$_{13}$.

[25] D4038.zhi.6a$_{4-5}$. (4.b)B.1. *de ltar na kun gzhi rnam par shes pa ni 'jug pa'i rnam par shes pa rnam dang yang lhan cig 'byung zhing 'jug go// glo bur gyi tshor ba rnams dang/ glo bur gyi chos dge ba dang/ mi dge ba dang/ lung du ma bstan pa rnams dang yang lhan cig 'byung zhing 'jug ste/ de ni de dag dang mtshungs par ldan pa yin par ni mi brjod do// de ci'i phyir zhe na/ dmigs pa mi mtshungs pa la 'jug pa'i phyir te.*

[26] D4038.zhi.6a$_{4-5}$. (4.b)A.1.(*a*) *kun gzhi rnam par shes pa ni (a) res 'ga' ni 'jug pa'i rnam par shes pa gcig kho na dang lhan cig tu 'jug ste / 'di lta ste yid dang ngo // 'di ltar ngar 'dzin pa dang/ nga'o snyam pa'i nga rgyal dang/ rlom pa'i rnam pa can gyi yid gang yin pa de ni sems yod pa dang/ sems med pa'i gnas skabs dag na yang dus*

There are several remarkable points in this passage. First, the text states that there is a kind of continuous mental process – occurring in nearly all states of mind – that is preoccupied with the notion or sense of self, a process it calls 'mentation.' And this process "always arises and functions simultaneously with *ālayavijñāna,*" which serves as the object of its self-conceiving. From what we have seen of the *ālayavijñāna* in the *Ālaya Treatise* this should not be surprising. For while it is often difficult to clearly identify the referent of our sense of self, it is surely related to the processes associated with *ālayavijñāna*: the continuity of our bodily experience, the persistence of our implicit cognitive schemas, and the ongoing effects of our various behavior patterns, all of which exhibit considerable continuity and consistency. For most people, this sense of self never fully disappears, though it is usually implicit rather than explicit, lurking about in the shadows as it were. As the text observes, this mentation "always arises… even in states lacking mental activity," such as in deep meditation (*nirodhasamāpatti*). Like *ālayavijñāna* itself, this mentation, and the afflictive tendencies associated with it, are both constant yet subliminal.

There are significant, systemic *Abhidharmic* reasons why the Yogācārins formulated our underlying sense of self in this way. This, too, requires some explanation.

Mentation (*manas*) and the Continuity of Latent Afflictions

The second major conundrum created by Abhidharma theory was the continuity of the *kleśa*s, the afflictive emotions and attitudes that make actions *karmically* deleterious. Since, like karmic potential, the *kleśa*s were also thought to persist through various states of mind until very advanced stages along the path, Abhidharmic theory had a similarly difficult time accounting for their continuity within a theory in which only present *dharma*s are real. For if the *kleśa*s were present and active in each and every moment, then karmically skillful states could never arise and liberation would be impossible. But if they were not present, they would not be fully 'real.' As with karmic potential, the Sarvāstivādins and Sautrāntikas also used the concept of 'possession'[27] and the metaphor of seeds,[28] respectively, to represent the afflictions in an inert or latent state outside of or separate from the moment-to-moment processes of mind. But here, too, they failed to integrate these concepts into their sophisticated analyses of mind and mental processes, resorting instead to factors effectively outside that analysis. And here, too, Yogācārins posited a more *systemic* solution. Addressing this problem the same way they addressed the problem of the continuity of karmic potential, the Yogācārins posited a subliminal stream of afflictive dispositions that continuously arises simultaneously with, *but not contradictory to*, supraliminal mental processes.

This is clearly stated later in this section:

> The mentation (*manas*) which was explained above always arises and functions concurrently with *ālayavijñāna*.
>
> One should know that until that [mentation] is completely destroyed [it] is always associated with the four afflictions (*kleśa*) which by nature arise innately (*sahaja*) and concurrently: a view of self-existence (*satkāyadṛṣṭi*), the conceit "I am" (*asmimāna*), self-love (*ātmasneha*), and ignorance (*avidyā*).
>
> One should see that these afflictions arise without impeding (*avirodha*) the [karmic quality of] skillfulness (*kuśala*), etc., in states of meditative collectedness (*samāhita*) or non-collectedness, and are obscured-indeterminate (*nivṛtāvyakṛta*).[29]

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rtag tu kun gzhi rnam par shes pa dang lhan cig 'byung zhing 'jug ste/ de ni kun gzhi rnam par shes pa la nga'o snyam pa dang/ bdag go snyam du dmigs shing rlom pa'i rnam pa can yin no. SCHMITHAUSEN (1987.I:149) notes that this passage has "good chances of being the oldest occurrence of the new *manas*."

[27] "The term 'latent affliction' is a figure of speech in the discourses for [the dharma] 'possession.'" *AKBh* V *ad* 1d-2a (SHASTRI, 1981:762): *aupacāriko vā sūtre 'nuśayaśabdaḥ prāptau.*

[28] *AKBh ad* V 1d-2a (SHASTRI, 1981:763): "What is called a 'seed-state'? It is the capacity (*śakti*) of an individual for an affliction to arise born from a [previous] affliction." *ko 'yaṃ bījabhāvo nāma? ātmabhāvasya kleśajā kleśotpādanaśaktiḥ.*

[29] D4038.zhi.6b$_{5-7}$ (4.b)B.4. *gang sngar bstan pa'i yid gang yin pa de ni dus rtag tu kun gzhi rnam par shes pa dang lhan cig 'byung zhing 'jug ste/ de ni yang dag par ma bcom gyi bar du dus rtag pa kho nar lhan cig skyes pa'i rang bzhin 'dra ba'i kun nas nyon mongs pa rnam pa bzhi po 'jig tshogs la lta ba'i kun nas nyon mongs pa dang/ nga'o snyam pa'i nga rgyal gyi kun nas nyon mongs pa dang/ bdag la chags pa'i kun nas nyon mongs pa dang/ ma rig pa'i kun nas nyon mongs pa dang mtshungs par ldan pa yin par blta bar bya'o// kun nas nyon mongs pa rnam pa*

Although the afflictions of self-view, etc., arise simultaneously with both *ālayavijñāna* and the six forms of *pravṛttivijñāna* in every state of mind until far along the path, they are not directed toward the same objects as the supraliminal states of mind and thus do not interfere with their karmic quality.[30] This concept of mentation (which the *Mahāyānasamgraha* and later Yogācāra texts will amend as 'afflictive mentation,' *kliṣṭamanas*) constitutes a more systemic, a more '*dharmic*,' response to this problem than any of the other Abhidharma schools. For the latent afflictions, ignorance, self-view, etc., are now systematically integrated into its comprehensive model of mind.

But how, then, do actions become afflicted so they actually do lead to karmic entanglement? This requires some connection between the latent (and neutral) afflictions associated with mentation (*manas*) and the active afflictions that actually affect manifest mental and physical processes. The *Ālaya Treatise* suggests that the way we usually conceive things is intimately connected to this underlying sense of self:

> Mental-cognitive awareness (*manovijñāna*) is said to be *based on* mentation because as long as mentation has not ceased then [mental-cognitive awareness] is not freed from the bondage of perception (*vijñapti*) in regard to phenomena (*nimitta*); but if [mentation] has ceased, then [mental-cognitive awareness] will be freed.[31]

As long as this mentation, with its accompanying ignorance, self-view, and sense of "I am" persists ("until it is completely destroyed"), so long will mental cognitive awareness (*manovijñāna*) be bound to cognize phenomena (*nimitta*) in relation to this sense of self. In other words, to the extent that our mental processes are accompanied by this deep-seated, unconscious self-centeredness, then no moments of mind will ever be entirely free from conceiving things in terms of subject and object, self and other, etc., inviting all the erroneous and afflictive actions such self-centeredness entails.

This section of the text does not, however, specify the circumstances in which these latent afflictions actually would (or would not) instigate afflictive actions, that is, karma. That question is not directly raised by the theoretical themes of the *Pravṛtti Portion*, but it does relate to the practical concerns of the Buddhist path, the theme of the *Nivṛtti Portion*, the closing section of the *Ālaya Treatise*.

Nivṛtti Portion

In contrast to the momentary arising or perpetuation (*pravṛtti*) of the cognitive dimensions of *ālayavijñāna* in the *Pravṛtti Portion*, the *Nivṛtti Portion* discusses its cessation (*nivṛtti*) in the long-term, *saṃsāric* dimension. *Ālayavijñāna* is virtually equated here with the roots of the defilements (*saṃkleśamūla*) and the mass of accumulated karmic seeds, appropriations (*upādāna*), and spiritual corruptions (*dauṣṭhulya*) that bind beings in the vicious cycle of death and rebirth. As such, it comprises those very processes – *kleśa* and karma – that effectively constitute *saṃsāric* existence and whose cessation (*nivṛtti*) therefore is tantamount to liberation. What is significant here *Abhidharmically* is that the concept of *ālayavijñāna* also addresses the third major conundrum created by Abhidharmic analysis in terms of momentary *dharma*s: how can one account for progress along the path – which is a gradual process involving differing and often mutually contradictory factors, skillful and unskillful, etc. – if only present *dharma*s are real? And if *ālayavijñāna* were indeed nothing but the root of the defilements, then – since it is the basis for all manifest mental processes – how could skillful states (*kuśala*) ever arise?

The short answer is that despite its close association with the 'seeds' of defiled *dharma*s and the afflictive processes called mentation (*manas*), *ālayavijñāna* itself is karmically neutral (*avyākṛta*). Hence, it presents no inherent impediment to the presence or cultivation of skillful seeds. As the text states,

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bzhi po de dag kyang mnyam par bzhag pa dang/ mnyam par ma bzhag pa'i sa la dge ba la sogs pa dag la 'gal ba med par 'jug pa dang/ bsgribs la lung du ma bstan pa yin par blta bar bya'o.

[30] A similar discussion occurs in the *Abhidharmakośa* regarding the difference between merely innate (*sahajā*) self-view, which presumably exists in animals and is karmically neutral (*avyākṛta*), and a self-view that is deliberate or conceptual (*vikalpitā*) and is karmically unskillful (*akuśala*). (*ad* V 19; SHASTRI, 1981:794: *sahajā satkāyadṛṣṭir avyākṛta… vikalpitā tvakuśaleti*). The concern here is finding the best model for the persistence of innate afflictions.

[31] D4038.zhi.5b$_4$. (4.b)A.2. *yid kyi rnam par shes pa de ni yid la brten pa zhes bya ste/ rgyu mtshan gi yid ma 'gags na rnam par rig pa'i 'ching ba mi 'grol la/ 'gags na ni de 'grol ba'i phyir ro.*

ālayavijñāna also "holds the seeds of the skillful roots conducive to liberation (*mokṣabhāgīya*) and conducive to penetrating insight (*nirvedhabhāgīya*)."[32]

And just as the two-tier model of mind allows Yogācārins to more adequately analyze how karmic habits become "successively more well-nurtured, well-tempered, and distinct," so too does this model allow for a more adequate analysis of the gradual nature of purification along the Buddhist path:

> If these [skillful roots] do occur, other mundane skillful roots will become very clear, and therefore they will have greater capacity (*sāmarthyavattara*) to uphold their own seeds and will have greater strength towards [their own future] realization through having nurtured [those very] seeds. Skillful *dharma*s from those seeds will in turn become clearer, and subsequently more desirable and more pleasant results (*vipāka*) will also be realized.[33]

In this way, although "the *ālayavijñāna* is the root of the defilements," it nevertheless eventually "ceases through the cultivation of skillful *dharma*s (*kuśaladharmabhāvanā*)."[34] Serious practitioners will come to "personally realize that they are bound by the external bond of objective phenomena (*nimittabandhana*) and by the internal bonds of spiritual corruption (*dauṣṭhulya*),"[35] which occurs once they have attained deep understanding of the Four Truths (*satyābhisamaya*) and reached the Fully Determined Stage (*saṃyaktaniyāma*) of the Disciple (*śravaka*) or Bodhisattva. Until then, of course, the processes referred to by the term *ālayavijñāna* remain "subtle and hard to perceive even for the wise."

Once the skillful *dharma*s leading to "the wisdom (*jñāna*) which takes true reality (*tathatā*) as its object"[36] have been assiduously cultivated, then the very basis of *saṃsāric* consciousness, *ālayavijñāna*, will also be completely abandoned (*prahīṇa*), along with all the defilements associated with it. At this point, the text claims, the latent afflictions will no longer have the power to instigate karmically efficacious actions so that "only the mere conditions of physical life remain,"[37] free from compulsive drives or aims, ever mindful, responsive, and aware.

Conclusion

What, then, may we say about *ālayavijñāna* based upon this text? First, as we have seen, the *Ālaya Treatise* analyzes *ālayavijñāna* in a systematically Abhidharmic fashion, as a *dharma* that arises from moment-to-moment in dependence upon specific conditions. Furthermore, it analyzes it as a form of *vijñāna* that arises with the same conditions other forms of *vijñāna* do, i.e., in dependence upon sense faculties, cognitive dispositions, and objects. The main difference from traditional forms of *vijñāna* is that '*ālaya*' *vijñāna* arises conditioned by *all* the sense faculties, by potent cognitive dispositions such as the "impressions of attachment to the falsely discriminated," and by an unusual object, the indistinct shared world that is subliminal, subtle, and "hard to discern" – as are, of course, the mental factors (*caitta*) with which *ālayavijñāna* is conjoined. In sum, *ālayavijñāna* arises as a distinct mental stream, similar to but separate from the traditional six forms of *vijñāna*. So far, it seems a standard, if strange, kind of *dharma*.

Moreover, as a distinct stream of mental processes, *ālayavijñāna* is said to arise simultaneously with the traditional six *vijñāna*s, constantly interacting with them in a mutually conditioning relationship that suggests a more robust cognitive theory than previous Abhidharmic analyses had heretofore provided. For, in addition to the standard *supra*liminal conditions for *vijñāna* to arise – attention, a sense faculty, and an object – we now also find several simultaneous *sub*liminal conditions – the embodied and implicit cognitive schemas, an indistinct external world, and, most importantly, the 'seeds' or causal antecedents for the appearance of such cognitions.

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[32] D4038.zhi.7a$_7$-b$_3$. (5.b) B.1 *kun gzhi rnam par shes pa thar pa'i cha dang mthun pa dang / nges par 'byed pa'i cha dang mthun pa'i dge ba'i rtsa ba rnam kyi sa bon yongs su 'dzin pa gang yin pa.*

[33] D4038.zhi.7b$_{1-3}$. (5.b) B.1 *de byung na de las gzhan pa 'jig rten pa'i dge ba'i rtsa ba rnams ni ches 'od gsal bar 'gyur zhing/ des na de dag rang gi sa bon yongs su bzung ba la ches mthu dang ldan pa dang sa bon yongs su brtas pas bsgrub pa la ches stobs dang ldan par 'gyur ro// sa bon de las dge ba'i chos de dag kyang ches 'od gsal bar 'grub pa dang/ phyi ma la yang rnam par smin pa ches sdug pa dang/ ches 'dod pa 'grub par 'gyur ro.*

[34] D4038.zhi.7b$_5$. (5.b)B.1. *de ltar na kun nas nyon mongs pa'i rtsa ba kun gzhi rnam par shes pa de ni 'di ltar dge ba'i chos bsgoms pas rnam par ldog par rig par bya'o.*

[35] D4038.zhi.8a$_{1-2}$ (5.b)B.2. *de nang gi so so'i bdag nyid la phyi rol gyi mtshan ma'i 'ching ba dang / nang gi gnas ngan len gyi 'chings bas bdag nyid bcings pa rtog par byed do.*

[36] D4038.zhi.8a$_3$. *de bzhin nyid la dmigs pa'i shes pa.*

[37] D4038.zhi.8b$_2$. (5.b)C.3. *srog gi rkyen du gyur pa tsam kun tu gnas*

The simultaneity of these momentary processes is crucial, for it expresses *in dharmic terms* the multiple, yet implicit conditions necessary for ordinary cognitive process to occur – the physiological schemas (*saṃskārāḥ*) necessary for the sense faculties to even receive and process sense impressions, the conceptual schemas (*saṃskārāḥ*) necessary for these to make any sense, and the causal conditions (*bīja*) for them to arise in the first place. All of these support the strongly constructivist quality of this cognitive theory. As the text says, the six *pravṛttivijñāna*s arise *based upon ālayavijñāna*, which "supports" them through its close relation with the sense faculties, the impressions of the "falsely discriminated," and the sheer potentiality for them to occur.

The dynamic nature of this mutually conditioning relationship is central to its larger explanatory aim: by analyzing behavior in terms of the constant interaction between discrete, yet interdependent, streams of mind, with all their attendant conditions, we can better explain how habits are made and unmade *in dharmic terms*. Bad habits become "well-nurtured, well-tempered, and distinct," while skillful habits "become very clear" leading to "more desirable and more pleasant results."

It is the potent combination of all these characteristics – the moment-to-moment continuity of the accumulating results of past actions that persist subliminally yet simultaneously interacting with supraliminal cognitive processes – that make the *Ālaya Treatise*'s *ālayavijñāna* such a keystone *dharma*. For it bridges the past, present, and future in explicitly *dharmic* terms in the three arenas that standard Abhidharmic theory found so problematic: the continuity of karmic potential, the continuity of the afflictions, and the gradual nature of progress along the path. All three of these were essential to the Indian Buddhist worldview, but all three were equally awkward and for the same reason: Abhidharmic theory based on momentary *dharmas* could not explain their continuity in a *dharmically* consistent fashion. This invited a series of *ad hoc* solutions poorly integrated into the Abhidharma system.[38] Whatever its own limitations, the concept of *ālayavijñāna* did provide a comparatively parsimonious model for addressing these crucial conundrums.

But one must wonder to what extent this presentation of *ālayavijñāna* exceeds the spirit of Abhidharma, not in its innovative cognitive theory but in transgressing its methodological intent. As PIATIGORSKY (1988:202, n. 17) observes, "the Abhidhamma does not deal with what is non-conscious, because the Abhidhamma is a 'theory of consciousness,' and the rest simply does not exist in the sense of the Abhidhamma." In this sense, designating subliminal awareness as a distinct *dharma* demonstrates the limits of *dharmic* analysis as much as 'possession' or the metaphor of seeds do For the notion of *ālayavijñāna* is, at bottom, built on the metaphor of seeds – or more precisely, on the concept of potentiality – whether in terms of karma, *kleśa,* or one's evolving habits. And potentiality is not an empirical as much as a conjectural or theoretical concept, based not so much on the observable regularities of one's behavior as on the arguable need for systemic coherence. While few would question the claim that diverse kinds of mental processes occur outside our conscious awareness, many would contest the specifics or significance of their particulars. Nor it is clear that all such processes are best subsumed under a single category. Since the conditions for the arising of *ālayavijñāna* are so various, the functions *ālayavijñāna* plays are equally variegated. If the *Ālaya Treatise* illustrates anything, it is that *ālayavijñāna* arises at the vortex of numerous, multi-faceted processes. In this respect, it seems misleading to consider *ālayavijñāna* a single, substantive term. This has led to considerable confusion.

However unorthodox a *dharma* it may be, *ālayavijñāna* in the *Ālaya Treatise* is nevertheless, first and foremost, a dependently arisen form of awareness. The thoroughly Abhidharmic mode of its analysis – the specific concepts, their systemic relations, the very syntax of dependent arising – evinces the pre-eminence of *dharmic* discourse throughout. These characteristics, and the problems to which they are obviously addressed, not only bespeak a deep commitment to *dharmic* analysis, but to the value of its systemic coherence as well. For early Yogācārins at least, the *dharmic* analysis of *ālayavijñāna* surely supersedes the mere metaphor of 'storing seeds,' a metaphor whose precise sense is nearly always glossed in terms of *dharma*s – never the other way around.

Conversely, when the conventional metaphor of storing seeds is allowed to supersede *dharmic* analyses of *ālayavijñāna* (inverting the conventional and ultimate discourses, in Abhidharmic terms), then the notion of *ālayavijñāna* takes on a decidedly idealistic air, as if it literally and unilaterally "brought

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[38] As CONZE (1973:138) observed years ago: "the dogmatic assertion of instantaneousness could be made credible only by introducing a number of pseudo-permanencies." He failed to appreciate *ālayavijñāna*'s contribution to these problems.

forth the animate and inanimate worlds"[39] (rather than, for example, referring to the potentiality for such experiences to arise depending upon multiple, requisite conditions). There are plenty of passages in Yogācāra texts that, at first reading, invite this latter interpretation. But to sustain it, one would have to studiously ignore the *Ālaya Treatise* of the *Yogācarabhūmi*.

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[39] D4038.zhi.7$a_{2\text{-}3}$. (5.b)A.1,2. *kun gzhi rnam par shes pa ni / mdor na kun nas nyon mongs pa thams cad kyi rtsa ba yin no / 'di ltar (1.) de ni sems can gyi 'jig rten 'grub pa'i rtsa ba yin te .... snod kyi 'jig rten 'grub pa'i rtsa ba yang yin te.* "*Ālayavijñāna* is, in short, the root of all defiled [*dharma*s]. Accordingly, it is the root of the coming about of the animate world (**sattva-loka*)…. as well as the root of the coming about of the common [inanimate] world (**bhājana-loka*)."

The Contribution of the *Yogācārabhūmi* to the System of the Two Hindrances

A. Charles MULLER

> I offer homage to those purified wholly or in part[1] through the nature of consciousness-only. I now elaborate their teachings to bring benefit and joy to all sentient beings. Thus I write this treatise for those who are perplexed in regard to the two kinds of emptiness, so that they can produce correct understanding, and so that this understanding can eliminate the two heavy hindrances. The two hindrances arise concurrently based on attachment to self and *dharma*s. If you realize the two kinds of emptiness, these hindrances will directly be eliminated. Once the hindrances are eliminated you can attain the two excellent realizations (of liberation and enlightenment). Based on the cutting off of the continuity of rebirth in the form of the afflictive hindrances, one realizes true liberation. Based on the elimination of the obstructions to understanding, one attains great enlightenment.
>
> Opening passage of the *Chéng wéishì lùn* (T1585.1$_{a7\text{-}12}$)

1. Preliminary Comments

Among the contributors to this volume, my way of entry into the field of Yogācāra Studies was probably somewhat unusual, as I entered in the process of researching the two hindrances – which I first came upon in a text associated with early Chinese Chán – the East Asian apocryphon, *Sūtra of Perfect Enlightenment* (*Yuánjué jīng* 圓覺經). I did, however, at that time already have a deep curiosity regarding Yogācāra, along with my main early focus on Korean Seon Buddhism, and so, in 1997, when I was invited to assist in a project aiming at the translation of the entirety of Wonhyo's (元曉, 617-686) extant writings by dealing with his landmark work, the *Doctrine of the Two Hindrances* (*Ijang ui* 二障義),[2] I was thrust rather suddenly into the central nexus of Yogācāra/Tathāgatagarbha soteriological discourse. Over a period of about twelve years, a steadily clearer map of this system has gradually taken form in my mind, and I have continued to spend a large portion of my time since then researching the two hindrances theory, both in connection with the *Ijang ui* and in connection with other relevant works.

Regarding the scope of the present paper: since (1) I am preparing to deal with the broader topic of the symbiotic development of hindrance theory in Tathāgatagarbha and Yogācāra, along with Tiāntāi and Chán interpretations in a longer forthcoming work,[3] and since (2) the focus of this present volume is on Yogācāra

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[1] I.e., Buddhas and bodhisattvas.

[2] This translation and study of the *Ijangui* was published in the volume *Wŏnhyo's Philosophy of Mind* (University of Hawai'i Press, 2012).

[3] A volume edited by Chen-kuo LIN on the influence of Indian thought on sixth-seventh century Chinese Buddhism.

and the *Yogācārabhūmiśāstra*, and since (3) there is more than enough to say about the hindrances in their formative Yogācāra aspect alone, I will not pursue in this paper any detailed discussion on Tathāgatagarbha and later East Asian models of affliction and nescience beyond that of basic introductory comments.

Before entering the main part of this discussion, I would like to clarify that my choice of rendering of the term *zhàng* (障) with the English word *hindrance* has specific reasons. One often sees this term rendered in scholarly works and in translations (especially from Tibetan, it seems) as "two veils," or "two obscurations," etc., apparently as an attempt to provide an appropriate English equivalent for the Sanskrit *āvaraṇa*, which literally has these connotations.[4] However, the actual application of the term in Yogācāra, as well as other soteriological systems, extends far beyond the cognitive connotations indicated by such words as *veil* and *obscuration*. Especially in the case of afflictive hindrances, what is being indicated most of the time is the notion of "binding" (*bandhana*, *saṃyojana*; Ch. *fú* 縛, *jì* 繫), or debilitation, rigidity (*dauṣṭhulya*, Ch. *cūzhòng*; 麁重), etc. In the case of the afflictions, we are dealing only tangentially with problems of cognitive distortion that might be interpreted by *veil,* etc. And in the case of cognitive hindrances, although the meaning of *veil* can more readily be applied, these hindrances include the aspect of debilitation, and so the applicability of such a rendering even in the case of the cognitive hindrances can be misleading. These hindrances are not merely "sky-flowers" or a distorting prism – they represent the whole gamut of negative emotions, concepts, and habits that keep us bound in cyclic existence. Of course, rather than *hindrance*, one might well choose from other synonyms that broadly express the same meaning, such as "impediment," "obstruction," etc. But in my work on this topic, especially when comparing the Yogācāra hindrances with those from other systems, it is helpful to have a couple of other synonyms available in the case where one is dealing in a comparative manner with analogous concepts. Thus, I have been keeping "obstructions" aside for that purpose, and using "hindrances" as my primary translation term.

As we have seen in the epigram, the opening passage of the *Chéng wéishì lùn* (成唯識論, henceforth *CWSL*) raises the matter of the two hindrances with such prominence that one who did not know better, might well, upon reading that passage, assume that the investigation of the hindrances constitutes the primary object of the entire Yogācāra (or "consciousness-only") project. Yet the content of the *CWSL*'s actual discussion of the hindrances amounts to little more than a brief summary, filling about one Taishō register at best. Even if compact, this is at least a focused discussion, reflecting a crystallization of thinking on this system. The case of the *Yogācārabhūmiśāstra* (hereafter *YBh*) is, when considering the size of the text, far worse, since its discussions of the hindrances form a far smaller portion (not much more than the entire amount found in the *CWSL*) of the work as a whole. The treatment of the hindrances in the *YBh* is also often unsystematic, as they can sometimes be seen mixed in with older Abhidharmic models of tripartite hindrances, as well as various other arrays of hindrances that are not related to the fully matured two-hindrance structure.

So if the discussion of the hindrances does not constitute a major portion of the Yogācāra discourse, why is it that such a seminal text as the *CWSL* invokes them in

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[4] The literal meaning of the Sanskrit word is "cover, obstruction, shield" or the "act of covering, concealing, hiding." The Tibetan translation of the term is *sgrib pa*, which literally means "cover, wrapping, concealment, veil, lid."

such a prominent manner in its opening passage? One way of answering this question is to observe that even though there is not that much discussion of the hindrances under their exact names, one can say that from a soteriological standpoint, the ultimate aim of all Yogācāra practices is that of the rectification of the affective and cognitive habits that keep us bound in saṃsāra, and keep us unable to see things the way they actually are. From that perspective it might be asserted that just about everything written in Yogācāra texts addresses issues that ultimately tie into the hindrances.

Aside from the above-mentioned treatise by Wonhyo, the most extensive and in-depth discussion of the two hindrances in their fully systematized Yogācāra sense (at least where they are overtly labeled as such) in an extant canonical work is that found in the *Fódìjīng lùn* (佛地經論, **Buddhabhūmisūtraśāstra = FDJL*). But again, the total discussion of the hindrances in that text amounts to little more than a Taishō page.[5] Other sources, such as the *Saṃdhinirmocanasūtra* (*Sṃdh*) are even skimpier, basically containing less information than the *YBh*, and nothing as systematic as the *CWSL*.

On the other hand, there is the *Madhyāntavibhāga* (*MVbh*), the second chapter of which – as is well known to students of Yogācāra – is entitled "The Hindrances."[6] While this chapter invokes the names of the afflictive and cognitive hindrances at its beginning and end, the discussion that ensues in between, while listing a fascinating array of obstructions to enlightenment and liberation (focusing much on daily life situations, such as where one lives, what one does, with whom one associates, and so forth), does not make any serious attempt toward aligning itself with the model taking form in the *Sṃdh*, *YBh*, and other mainstream Yogācāra texts.[7] With this paucity of sustained systematic discussion of the hindrances in the primary Yogācāra texts, on what basis could Wonhyo write a treatise of twenty-five pages in classical Chinese (which amounts to a 200-page translation in English)?

The answer to that question lies in understanding differences in level of textual mastery, background, and approach. When we modern scholars begin to dig into a topic such as that of the two hindrances, most of us are going to start by searching for related terminology in the digitized canons – in the present case, the East Asian canon. The availability of these digitized canons provides us with a remarkable advantage in the task of locating all kinds of philological data. We can see clearly which texts use certain forms of terminology, and we can analyze their relationships with each other far more rapidly than our counterparts could in earlier generations. Thus, we can readily compare the treatment of hindrance-related dis-

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[5] Discussions of the hindrances are found on at T1530, pages 310, 312, and especially 323. These closely correlate to the passages on the hindrances found in the *CWSL*. By comparison, Huìyuǎn's (慧遠, 523-592) discussion of the hindrances in his commentary to the *Awakening of Mahāyāna Faith* covers three full pages in Taishō (T1843.188b-191a).

[6] See in Xuánzàng's translation, *Biàn zhōngbiān lùn* (辯中邊論), at T1600.466b_{27}, and Paramārtha's translation, *Zhōngbiān fēnbié lùn* (中邊分別論), at T1599.453b_{11}.

[7] Interestingly, Wonhyo *does* cite from the *MVbh* in his treatise on the hindrances, but instead of the second chapter on the hindrances, he utilizes the first chapter on the selflessness of persons. Concerning the chapter on the hindrances: it is not that there is no relationship whatsoever between the hindrances presented there and those seen in the matured format of the two hindrances under discussion in this paper, but a thorough examination of the text with the purpose of making correlations would be necessary. Hopefully a future project.

course in the major Yogācāra texts, as well as Tathāgatagarbha, Tiāntāi, etc., as needed.

But Wonhyo's project was not simply aimed at discussing the explicit occurrences of such terms as "cognitive hindrances" (智障 *zhì zhàng*), "hindrances of/by the known" (所知障 *suǒzhī zhàng*), "afflictive hindrances" (煩惱障 *fánnǎo zhàng*) and so forth in the canon. He was seeking a comprehensive understanding of the differences between the views of the hindrances as found in the Yogācāra system (mainly as represented in the new translations by Xuánzàng 玄奘, 602-664) compared to that which had developed in the family of texts we now categorize as being of the Tathāgatagarbha family, and which he saw as reaching their culmination of development in the *Awakening of Mahāyāna Faith* (大乘起信論 *Dàshèng qǐxìn lùn* = *AMF*).[8] In the process, he ended up creating a comprehensive and detailed map of the soteriological systems of both the Yogācāra and Tathāgatagarbha traditions, along with explanations of their differences and their areas of overlap. Wonhyo systematized the gamut of connotations of affliction and cognitive distortion within these two systems: what they are, where they come from, their differences in type, quality, strength, embeddedness; in what layers of consciousness they operate and reside; by what practices, and on what level of wisdom they are to be removed; what kinds of bad effects they generate, and so on. In doing this, he utilized over fifty texts, many of which do not even contain the word *hindrance*, but which nonetheless contain relevant discussions about the factors that obstruct liberation and bodhi, along with their removal.

Among the 50-odd texts cited by Wonhyo in carrying out this exhaustive inquiry, he relies, far more than any other text, on the *YBh* – not only when dealing with the Yogācāra hindrances proper, but often when dealing with the Tathāgatagarbha hindrances as well. This is actually not surprising, since, after all, what other text contains as detailed an explanation, along with definition of terminology, for karmic activity, distinctions in the activities of mental functions, layers of consciousness, seeds and their permeations, path theory, and meditation practices, to the extent of the *YBh*?

2. Review of General Hindrance Theory

The two hindrances are the afflictive hindrances (*kleśa-āvaraṇa*, 煩惱障 *fánnǎo zhàng*) and the cognitive hindrances (*jñeya-āvaraṇa*, also interpreted as "hindrances of the knowable"). Xuánzàng rendered the latter term as *suǒzhī zhàng* (所知障), with the earlier rendering (in both Yogācāra and Tathāgatagarbha works) being *zhī zhàng* (智障). These two broad categories can be seen as a way of articulating what Buddhism takes to be the basic problems of the human condition: (1) that we suffer from a wide range of emotive imbalances, such as anger, jealousy, pride, lust, dishonesty, and so forth, which are able to take form based on the fact that (2) we live in a state of continuous misapprehension of reality, reifying and

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[8] In rendering the title of the *Dàshèng qixin lùn* as *Awakening of Mahāyāna Faith*, as opposed to HAKEDA's "Awakening of Faith in Mahāyāna" I am following the argument made by Sung Bae PARK in Chapter Four of his book *Buddhist Faith and Sudden Enlightenment*. There he argues that the inner discourse of the text itself, along with the basic understanding of the meaning of *mahāyāna* in the East Asian Buddhist tradition does not work according to a Western theological "faith in..." subject-object construction, but according to an indigenous East Asian essence-function model. Thus, *mahāyāna* should not be interpreted as a noun-object, but as a modifier, which characterizes the *type* of faith.

attaching to conceptual constructs that assume our own existence to be as an autonomous "self," along with the assumed intrinsic, "as-is" reality of the objects that surround us.[9]

It can be argued that long before the hindrances were distinguished by this kind of technical terminology, the earliest Buddhist thinkers already understood that the obstructions to enlightenment and liberation could be distinguished into afflictive and cognitive categories, as is reflected in the structure of their antidotes. For example, we could take the divisions of the eightfold path and distinguish Right View as being primarily directed at cognitive problems. Six of the seven remaining branches could be seen as directed primarily at addressing afflictive problems, with various aspects of Right Thinking falling on both sides.

Although the explicit division of all mental disturbances along the general lines of afflictive vs. cognitive is generally associated with Mahāyāna Yogācāra and Tathāgatagarbha, we find a precursory structure in Abhidharma texts, where the afflictive hindrances are established in contrast to the hindrances to liberation (解脫障 *jiětuō zhàng*, *vimuktyāvaraṇa*). In this case, the afflictive hindrances (煩惱障) refer to the manifestly active afflictions that serve to obstruct the production of undefiled wisdom, and thus obstruct attainment of liberation through wisdom (慧解脫 *huì jiětuō*, *prajñāvimukta*). However, even if one overcomes these hindrances and is able to attain liberation through wisdom, one may still be obstructed by the subtler hindrances to liberation, which impede the attainment of the concentration of total cessation (滅盡定 *mièjìn ding*, *nirodhasamāpatti*). Thus, the latter type (also known as the "cessation hindrances" 定障 *ding zhàng*, *samāpattyāvaraṇa*) are said to impede both types of liberation (俱解脫, *jù jiětuō*, *ubhayatobhāgavimukta*). The prior are seen as being constituted by defiled ignorance (染污無知 *rǎnwū wúzhī*, *kliṣṭājñāna*), and the latter by undefiled ignorance (不染污無知 *bù rǎnwū wúzhī*, *akliṣṭājñāna*). In the *Abhidharma-mahāvibhāṣā-śāstra* (*Āpídámó dà pípóshā lùn* 阿毘達磨大毘婆沙論), the first two of the four kinds of correct elimination (四正斷, *sì zhèngduàn*, *catvāri samyakprahāṇāni*) remove the first kind of hindrance and the second two remove the second kind of hindrance (T1545.724b_{29}).

Articulated in detail in Yogācāra works, the term *afflictive hindrances* refers most directly to all the mental factors (心所 *xīnsuǒ*, *caitta/caitasika*) that are of unwholesome (不善 *bùshàn*, *akuśala*) quality, which bring suffering and anxiety to sentient beings. Included here are the factors enumerated in such categories as the six fundamental afflictions (六煩惱 *liù fánnǎo*, *ṣaḍ kleśāḥ*) and the twenty derivative afflictions (隨煩惱 *suí fánnǎo*, *upakleśa*), along with their further derivatives.[10] In the most standard Yogācāra definition (as one will find in the *YBh*, *CWSL*, etc.), the afflictive hindrances are said to have their origin in the view of the reality of a self (身見 *shēnjiàn*, 我執 *wǒzhí*, *ātmadṛṣṭi*, etc.). They are said to operate within the first seven "forthcoming consciousnesses" (轉識 *zhuǎnshì*, *pravṛttivijñāna*) and can be eliminated by the gradual practices of the *śrāvaka*s and *pratyekabuddha*s.

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[9] One aspect of the hindrances that holds true throughout the various Buddhist subsystems in which they are used, is that the cognitive hindrances are always seen to be prior to, more subtle than, and serving as the basis for the afflictive hindrances. This reflects the basic Buddhist view that the sources of human problems are, to begin with, epistemological. See Dan LUSTHAUS' *Buddhist Phenomenology* (2002), Chapter Eleven, "The Privileging of Prajñā."

[10] For a comparative study of these mental factors in various Abhidharma and Yogācāra works, see the article by Jowita KRAMER in the present volume.

The cognitive hindrances are derived from the fundamental error of understanding phenomena (*dharma*s) to have their own intrinsic reality (法執 *fǎzhí*). They are conceptual errors, the most subtle of which are contained in the *ālayavijñāna* (阿賴耶識 *ālàiyé shì*) and can only be permanently eliminated by bodhisattvas who have a thoroughgoing awakening to emptiness. They serve as the basis for the afflictive hindrances. The five paths of Yogācāra practice (唯識修道五位 *wéishì xiūdào wǔwèi*) are distinguished in terms of the bodhisattva's ability to quell and eliminate the active manifest forms, seed forms, and karmic impressions of these two kinds of hindrances. In Yogācāra, these two kinds of hindrances are further subdivided into those that are produced by discrimination (分別障 *fēnbié zhàng*) and those that are innate (俱生障 *jùshēng zhàng*), with the former residing in the mental region of waking consciousness (i.e., the first six consciousnesses, 六識 *liùshì*, *ṣaḍvijñāna*) and the latter residing in the subconscious region of the mind – the *manas* (末那識 *mònàshì*) and the *ālayavijñāna*.

While one might easily get the impression from standard reference works that the doctrine of the two hindrances is fundamentally a Yogācāra construction, it did not develop only in the Yogācāra system, as texts from the Tathāgatagarbha family contain roughly parallel discussions from an early date.[11] In a very general sense, the two hindrances serve the same role in both Yogācāra and Tathāgatagarbha of distinguishing between affective and cognitive problems. Both systems also agree that, generally speaking, the afflictive hindrances can be remedied by the practices of Hīnayāna adherents, whereas cognitive hindrances only can be removed by the compassion and insight into emptiness possessed by bodhisattvas. Nonetheless, the radical differences in approach to be seen between these two systems on other issues also show themselves in the way they understand the problem of the hindrances.

3. Non-Yogācāric Interpretations of the Hindrances

It is the Korean monk Wonhyo (元曉, 617-686) who discovered and analyzed the difference in the respective interpretations given to the two hindrances by the Yogācāra and Tathāgatagarbha textual families, which he encountered as a problem in the course of composing his commentaries to the *AMF*. In explicating the *AMF*, Wonhyo was forced to come to grips with a teaching of two obstructions (二礙 *èrài*, i.e. 煩惱礙 *fánnǎo zhàng* and 智礙 *zhī zhàng*), which at first glance seems to be roughly equivalent to the standard Yogācāra model, but which, when examined more closely, turns out to be based on a radically different under-

[11] In fact, in my early work on this topic, I had been making the mistaken assumption that the system of the two hindrances was primarily a Yogācāra creation, which was then subsequently adopted by other Buddhist traditions, including Tathāgatagarbha, Tiāntāi, Huáyán, Chán, and so forth. (I wrote from this kind of perspective in my 2004 article in *JIABS*, entitled "The Yogācāra Hindrances and their Reinterpretations in East Asia," as well as a few other articles published between 2002-2007.) My subsequent work on the topic has led me to realize that the hindrances are far from being a distinctly Yogācāra creation. They were a pan-Mahāyāna phenomenon that began to appear in Tathāgatagarbha texts at just about the same time they begin to appear in Yogācāra, receiving an important – if not major – part of their development in the Tathāgatagarbha environment with a great deal of cross-fertilization going on during this process. I discuss the influence of Tathāgatagarbha notions of the two hindrances on Yogācāra in some detail in the introduction to my translation of Wonhyo's *System of the Two Hindrances*.

standing of the process by which the mind departs from its innately possessed pristine awareness.

Without going into too much detail on this point, the most fundamental difference seen in the afflictive obstructions in the *AMF* is the fact they are defined as "the inability to perceive thusness" (T1666.577c_{21}), which means that they include a markedly cognitive dimension, in addition to constituting basic emotive turbulence. According to Wonhyo, the *AMF*'s interpretation of the afflictive obstructions subsumes everything contained in *both* hindrances in the standard Yogācāra explanation. The cognitive obstructions in the *AMF* are also interpreted differently from the Yogācāra model, in that as the basis of the *AMF*'s definition of *nescience* (無明 *wúmíng*, *avidyā*), they refer specifically to the inability to properly discriminate objective phenomena. Thus, it is the bodhisattva's "conventional spontaneous karmic cognition" (世間自然業智 *shìjiān zìrányè zhì*) – utilized in teaching others – that is obstructed. Spurred by the desire to clarify the structure of the hindrances, first separately within the respective Yogācāra and Tathāgatagarbha systems, and then to attempt to reconcile these with each other, Wonhyo wrote the *Ijang ui*. In this work, borrowing extensively from a prior commentary on the *AMF* done by Huìyuǎn (慧遠, 523-592), Wonhyo traces a current going to the *Awakening of Faith* from earlier Tathāgatagarbha texts such as the *Śrīmālāsūtra* (勝鬘經 *Shèngmán jīng*, T353) and *Běnyè jīng* (本業經, T1485), which based the explanation of affliction and ignorance on the framework of the four/five entrenchments (四住地惑 *sì zhùdì huò*・五住地惑 *wǔ zhùdì huò*). Wonhyo labels the *AMF*'s interpretation of the hindrances as the "abstruse" interpretation (隱密門 *yǐnmì mén*), and the standard Yogācāra explanation as the "standard" interpretation (顯了門 *xiǎnliǎo mén*).[12]

Tiāntāi masters such as Zhìyǐ (智顗, 538-597) and Zhànrán (湛然, 711-782) were also quite interested in the theory of the hindrances and incorporated it into their own three truths system, which during the process introduced new thought-provoking insights into their meanings. In Zhìyǐ's time, it was too early for him to have been exposed to the kind of clear differentiation of two streams of hindrance-thought that had been made apparent to Wonhyo. So, it is not surprising that we can see, on one hand, where his definitions of the hindrances appear to be derived

[12] There is an understanding held by some Korean (especially Hwaeom/AMF) scholars that Wonhyo's classification of the Yogācāra hindrances as "standard" and the Tathāgatagarbha hindrances as "abstruse" constitutes a value judgment on his part, indicating a preference for the Tathāgatagarbha tradition. But I see neither the need nor any clear justification to read it in this way. While it is true that Wonhyo could be called a "Tathāgatagarbhan" who greatly respected the *AMF*, a number of aspects of the content of the *Ijang ui* and his oeuvre as a whole tend to work against this position. Firstly, his career-long project of *hwajaeng* (和諍), in which the various doctrinal forms of Mahāyāna were shown to be mutually complementary in their role of taking a place in the larger whole, goes directly against the practice of doctrinal classification (判教, Kor. *pangyo*, Ch. *pànjiào*) that was used for this kind of privileging of certain doctrines. Wonhyo himself was not affiliated with any particular school, and thus had no sectarian claims at stake. Secondly, aside from this distinction made between esoteric and exoteric, there is no other language in the *Ijang ui* that lends itself toward indicating any kind of preference. I think it is fine to simply take these labels of "standard" and "abstruse" at face value: The Yogācāra explanation fits into a nice, rather neatly structured system, extending from its roots to its branches. The *AMF*'s system, on the other hand, is somewhat convoluted and paradoxical, and relatively difficult to digest, thus *neyārtha* ('of expedient meaning').

from the sources in the Tathāgatagarbha tradition, by virtue of references to the four and five entrenchments (四・五住地惑 *sì/wǔ zhùdì huò*). On the other hand, he utilizes the Yogācāra classification of hindrances removed in the path of insight (見所斷煩惱 *jiàn suǒduàn fánnǎo*, *darśanaprahātavya*) and hindrances removed in the path of cultivation (修所斷煩惱 *xiū suǒduàn fánnǎo*, *bhāvanāprahātavya*), in the form of conceptual errors (見惑 *jiànhuò*) and embedded errors (修惑 *xiūhuò*) (also known as 'perceptive errors', 思惑 *sīhuò*). He understands these two classes taken together, *jiànsīhuò* (見思惑), to be equivalent to the Yogācāra afflictive hindrances (煩惱障 *fánnǎo zhàng*), with the mental disturbances of innumerable details (塵沙惑 *chénshāhuò*) and delusion taken together (無知惑 *wúzhīhuò*) to be equivalent in meaning to the undefiled nescience 不染污無知 taught in Abhidharma, and to the cognitive hindrances (所知障/智障). He also adds nuance by distinguishing the cognitive hindrances into the dimensions of principle (理智障 *lǐzhì zhàng*) (resembling the *AMF*'s afflictive hindrances) and phenomena (事智障 *shìzhì zhàng*) (resembling the *AMF*'s cognitive hindrances).[13]

It would seem that Zhànrán (711-782), whose period of activity in the mid-eighth century comes well after that of Xuánzàng (玄奘, 602-664), Kuījī (窺基, 632-682), Wonhyo, and Fǎzàng (法藏, 643-712), would certainly have had the opportunity to be exposed to the Yogācāra/Tathāgatagarbha bifurcation identified by Wonhyo. However, I have not yet had the opportunity to conduct a sufficiently careful study of the works of either Zhìyǐ or Zhànrán, so for now I would like to limit the discussion to this basic introduction. I hope to have the opportunity to provide a detailed analysis of the Tiāntāi positions on the hindrances in the near future.

The hindrances also appear in later East Asian works connected with the Chán and Huáyán schools (especially in China and Korea),[14] and these tend to be in a rather generalized format that does not show recognition of the clear distinctions elucidated by Wonhyo.[15] In the Hossō tradition of Japan, which was a direct inheritor of the Xuánzàng-Kuījī transmission based primarily on the *CWSL*, the

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[13] Zhìyǐ's most thorough discussion of the hindrances is found in his *Móhē zhǐguān* (摩訶止觀), at T1911.85b$_{22}$-c$_{26}$.

[14] The *Sūtra of Perfect Enlightenment* (圓覺經 *Yuánjué jīng*), an influential text in the formation of early Chán doctrine, also utilizes a framework of two hindrances in its fifth and sixth chapters, which seems to show awareness of all the above approaches. We can see in this text a clear influence from the East Asian essence-function (體用 *tǐyòng*) logic as manifested in the Huáyán principle-phenomenon (理事 *lǐ-shì*) paradigm, as the two hindrances are referred to as the "phenomenal hindrances" (事障 *shì zhàng*) and "hindrances of/to principle" (理障 *lǐ zhàng*). The phenomenal hindrances refer to karmic restrictions and habituations (thus, equivalent to afflictive hindrances), whereas the hindrances of principle refer to conceptual errors (cognitive hindrances). Reflecting the *SPE*'s overarching theme of special emphasis on non-attachment to one's religious insights, the hindrances of principle are especially pointed out as being obstructions that develop as a result of one's clinging on to what one has "realized." Please also see my *Sutra of Perfect Enlightenment: Korean Buddhism's Guide to Meditation*, esp. chapters five and six. In his *Large Commentary on the Sūtra of Perfect Enlightenment*, Zōngmì (宗密, 780-841) takes up the explanation of these hindrances, basically following the distinction made by Wonhyo into Yogācāra and Tathāgatagarbha/*AMF* interpretations (Z 243.9.333-334). I have translated this treatment of the hindrances at *http://www.acmuller.net/twohindrances/zongmi.html*.

[15] Please see my discussion of this topic in MULLER (2004) and (2007).

strict systematic application of the hindrances in their fully matured Yogācāra format becomes the norm.[16]

4. Development of the Basic Yogācāra Model of the Hindrances: Following the Direct References

As we learn from Wonhyo's treatise, if we attempt to develop a comprehensive discussion of the hindrances based only on places in the text where they are directly and formally named as such, we would not have much to work with, because it is more often the case that discussions that really show the content of the problems of affliction and cognitive distortion occur without being directly labeled with the headings *fánnǎo zhàng* (煩惱障) or *suǒzhī zhàng* (所知障). Nevertheless, if we want to trace the way in which the notion of the two hindrances developed into a formal structure of East Asian Yogācāra discourse, we have little choice but to start with a look at the points where these precise terms are actually invoked. Doing this, we can see how, gradually, a pair of terms that was initially used as little more than a flag indicating the completion of the two kinds of paths ends up becoming an increasingly important key to organize the Yogācāra system of practices, stages, and consciousnesses. Let us now look at the development of Yogācāra hindrance theory in a few of the representative major texts. We will start with the *Sṃdh*, to show the earliest developments of the hindrances, followed by the *YBh*, and finish with a look at the fully developed articulation seen in the *FDJL*. We will then wrap up by briefly comparing this with the systematized summary provided by the *CWSL*.

4.1. *Saṃdhinirmocanasūtra*

The *Sṃdh* has three passages where the hindrances are discussed, all of which are repeated in the *YBh*. The first occurrence, amounting to less than thirteen lines (T676.695a_{28}-b_9) is rather vague, merely indicating that *śrāvaka*s remove the afflictive hindrances, and that cognitive hindrances are not removed until attaining the enlightenment of the Buddha. In their early usage in the seminal Yogācāra texts translated from Sanskrit (including the *Sṃdh*, *YBh*, and *Mahāyānasaṃgrāha*), it is quite often the case that the hindrances are simply named at the end of the list of a series of *bhūmi*s, or some other set of practices, where the removal of both hindrances is declared as an indicator that the practices have been completed, viz. that both liberation and bodhi have been fully attained. In these cases, the hindrances are usually just named without any further explanation of their contents. This is the case in a subsequent passage of the *Sṃdh*, where upon being asked what kinds of hindrances are removed at each of the ten *bhūmi*s by the practices of *śamatha* and *vipaśyanā*, the Buddha responds by enumerating a specific type of hindrance to be removed at each ground (*bhūmi*),

> At the first ground, one counteracts the hindrances of defilement by afflictions in the negative destinies, karma, and rebirth; at the second ground, one counteracts the hindrances of the activity of subtle infractions; at the third ground, one counteracts the hindrances of desire and craving; at the fourth ground one counteracts the hindrances of attachment to concentration and attachment to the *dharma*; at the fifth ground

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[16] As is seen in influential works such as the *Kanjin kakumu shō* (觀心覺夢鈔, 3 fasc., T2312), composed by the Japanese Hossō monk Ryōhen (良遍) around 1244.

> one counteracts the hindrances of attachment of one-sided rejection of saṃsāra and pursuit of nirvāṇa; at the sixth ground one counteracts the hindrances of the activity of proliferation of marks; at the seventh ground one counteracts the hindrances of the activity of subtle marks; at the eighth ground one counteracts the hindrances of exerting oneself in marklessness, as well as not achieving independence within marks; at the ninth ground one counteracts the hindrances of not attaining independence with regard to all rhetorical skills; at the tenth ground one counteracts the hindrances of non-attainment of the realization of the complete *dharma*-body. Good sons, these practices of *śamatha* and *vipaśyanā* at the stage of the Tathāgata counteract the most extremely subtle afflictive hindrances and cognitive hindrances. Since these hindrances have been permanently disabled, one finally realizes unobstructed and unattached omniscience and insight, and based on the perfectly accomplished referents that are created, produces the perfectly pure *dharma*-body. (T676. 702a$_{1\text{-}13}$)

Thus, the two hindrances are invoked at the end, as a way of summarizing all the other hindrances removed in the prior ten *bhūmi*s. The same kind of application can be seen in a passage that soon follows, where the *bhūmi*s are re-explained from a different perspective and then summed up once again with the final stage, wherein the most subtle manifestations of both hindrances are removed at the buddha-stage (T676.704a$_{19}$-b$_{2}$).

There is one more passage in the *Sṃdh* that takes us through the *bhūmi*s and concludes with a mention of the hindrances. This one has great significance for subsequent discourse regarding the hindrances in their Yogācāra context, as it contains many of the fundamental concepts that allow the elaboration of modes and distinctions in later discourse – all of which will be picked up by Wonhyo:

> "World Honored One: How many kinds of afflictive latencies (煩惱隨眠 *fánnǎo suímián*) can be treated in these grounds?" The Buddha, responding to Avalokiteśvara Bodhisattva, said: "Good Sons, there are basically three kinds: the first are the complicit latencies (害伴隨眠 *hàibàn suímián*), which refers to the case of the first five grounds. How so? Good Sons, all non-innate active afflictions (不俱生現行煩惱 *bù jùshēng xiànxíng fánnǎo*) serve as supporters to the innate active afflictions (俱生煩惱現行助伴 *jùshēng fánnǎo xiànxíng zhùbàn*). Since, at this time, they never re-arise, they are called *complicit latencies*. The second are weak latencies (羸劣隨眠 *léiliè suímián*), which means that they will manifest subtly (微細現行 *wēixì xiànxíng*) in the seventh and eighth grounds. If they are subject to quelling (所伏 *suǒfú*), they will not appear. Third are the extremely subtle latencies (微細隨眠 *wēixì suímián*) which refer to their condition in the eighth ground and above. From here on, the afflictions will never again be active (不復現行 *bùfù xiànxíng*). There are now only the cognitive hindrances to serve as a basis" (T676.16$_{707c12\text{-}19}$).

The text goes on to introduce the three levels of embeddedness of debilitation (麤重 *cūzhòng*), a notion that will also figure prominently in subsequent hindrances discourse:

> Avalokiteśvara Bodhisattva again asked the Buddha: "World Honored One, in how many kinds of debilitation do these latencies appear?" The Buddha, addressing Avalokiteśvara Bodhisattva, said: "Good Sons, it is only through two kinds, i.e, through elimination of the externally resident debilitations (在皮麤重 *zàipí cūzhòng*), that the first two are revealed; and it is through the elimination of the medially resident debilitations (在膚麤重 *zàifū cūzhòng*) that the third is revealed. If one is able to remove

> the internally resident debilitations (在骨麤重 *zàigǔ cūzhòng*), I declare that he will be forever freed from all latencies and reside at the buddha-stage" (T676.707$c_{20\text{-}24}$).

The above passages have introduced several basic concepts that figure prominently in subsequent systematic hindrances discourse, and which are examined in extensive detail by Wonhyo. The most important is that of activity (現行 *xiànxíng*) vs. latency (隨眠 *suímián*), which, as any good student of Yogācāra will know, is going to be intimately connected with theories of liminal and subliminal consciousness, seed theory, etc. The notion of debilitating tendencies (麤重 *cūzhòng*) also plays a central role in discussions of the hindrances, and is something that is explored in depth by Wonhyo. The debilitations fall into both the afflictive and cognitive categories, they are mostly subliminal, but they are different from seeds in that they do not generate new effects of the three karmic moral qualities. Also introduced are the distinctions between "quelling" (伏 *fú*) and "elimination" (斷 *duàn*) as two levels of effectiveness with which any kind of afflictive or cognitive problem may be countered, remedied, or treated with an "antidote" (對治 *duìzhì*, *pratipakṣa*). The main antidotes are the pair of meditative techniques of *śamatha* and *vipaśyanā* introduced in the previous passage. Quelling and elimination will, in later works, also be shown to have varying degrees of effectiveness, depending on the practice, the level of the practitioner, the level of embeddedness of the hindrance, and so on. But the *Sṃdh* has not yet gotten to this level of detail.

4.2. *Yogācārabhūmiśāstra*

The diverse character of the discussions of the hindrances in the *YBh* reflects the composite nature of that text, in that these discussions on the whole are not systematic, and address varying types of arguments. One type is basically equivalent to – or even identical with – the citations provided above from the *Sṃdh*, where the hindrances are invoked merely to summarize all the types of hindrances removed in the practices of the ten *bhūmi*s, or some other set of stages – as the final achievement of practice.[17] The second type of frequent recurrence of mention of the hindrances in the *YBh* – and especially of the afflictive hindrances – is one that still shows admixture from the older Abhidharmic scheme. In this case, one or both of the two hindrances is mentioned together with the hindrances to deep concentration (定障 *dìngzhàng*) or hindrances to liberation (解脫障 *jiětuō zhàng*). Again, this is usually just the concluding portion of some sort of listing, which includes no detailed explanation of their content.[18] On the whole, in the *YBh*, the notion of the two hindrances as a set pair is not yet firmly established, and therefore the afflictive hindrances are mentioned in a wide variety of contexts with a wide range of other hindrances, such as karmic hindrances (業障 *yèzhàng*, *karmāvaraṇa*), and retributive hindrances (異熟障 *yìshóu zhàng*, *vipākāvaraṇa*).[19]

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[17] See T1579.495$c_{5\text{-}8}$, 496c_5, 562b_{26}, 727$c_{11\text{-}16}$.

[18] For example, at T1579.656$a_{12\text{-}21}$, the afflictive hindrances and cognitive hindrances are included in a list of twelve items with the afflictive hindrances listed at number ten (their removal constituting wisdom liberation, 慧解脫 *huì jiětuō*) and the cognitive hindrances as number twelve (their removal constituting the Tathāgata's liberation, 如來心得解脫 *rúlái xīndé jiětuō*), with the cessation hindrances in between at number eleven (their removal constituting the dual liberation, 俱分解脫 *jùfēn jiětuō*).

[19] See, for example, at T1579.44$_{6a18}$ ff.

There are also several instances where the afflictive hindrances are mentioned together with hindrances derived from the Abhidharmic model with no mention at all of the cognitive hindrances – one more piece of evidence of the stratified character of the *YBh* into stages of development. For example, at T1579.354a_{13}ff., we have liberation from the afflictive hindrances (煩惱障解脫 *fánnǎo zhàng jiětuō*) juxtaposed with liberation from the hindrances to deep concentration (定障解脫 *dìngzhàng jiětuō*), along with dual liberation (俱障解脫 *jūzhàng jiětuō*). In such contexts, we never see the afflictive hindrances defined as originating in the view of person – it is just a reference to the phenomenon of affliction in general. Similar cases can be seen at T1579.425b_{18}ff. and 427a_{16}ff. Beyond this, there are a number of places where they are named as obstacles to overcome, with no special explanation of their content or implications.

The first time we come across something close to the classical definition of the hindrances in terms of their application to the situations of the śrāvakas and bodhisattvas starts from T1579.478c_{23}, where it is written:

> There are, briefly speaking, two kinds of purification. The first is the purification of the afflictive hindrances, and the second is the purification of the cognitive hindrances. All those who have the seed-nature of śrāvakas and pratyekabuddhas realize the purification of the afflictive hindrances, but they are not able to realize the purification of the cognitive hindrances. Those with the seed-natures of bodhisattvas are able to realize the purification of the afflictive hindrances, and are also able to realize the purification of the cognitive hindrances. (T1579.478$c_{23\text{-}26}$)

In answer to the question of *why* the bodhisattvas are able to accomplish this, there is no direct mention of their superiority in terms of realization of the selflessness of *dharma*s. They are said to be superior to the śrāvakas in terms of: (1) their faculties (根 *gēn*); (2) their practices (行 *xíng*) (which prioritize the benefit of others); (3) their teaching skills (善巧 *shànqiǎo*), and (4) their realization (果 *guǒ*, *phala* = *anuttarā samyaksaṃbodhi*), from which one could *infer* the inclusion of the deeper realization of emptiness, although this is not directly stated (T1579.478c_{27}-479a_{10}). There are also a few other places in the text where the distinction between the hindrances is based primarily upon their being the objects of the practices of the bodhisattvas and the adherents of the two vehicles, such as T1579.573$b_{20\text{-}29}$, where the bodhisattvas attain the same level of freedom from anticipatory contamination (無漏 *wúlòu*) as the śrāvakas, but go beyond them in terms of seeking to liberate sentient beings and in terms of discernment. There are a number of other passages where the bodhisattvas and practitioners of the two vehicles are compared in terms of purity, wisdom achieved, compassion, etc., but not in connection with anything that directly links the hindrances to the classical definition of realization of the selflessness of persons (人無我 *rén wúwǒ*) and the selflessness of *dharma*s (法無我 *fǎ wúwǒ*). This happens in the invocation of the two hindrances in the Tattvārtha Chapter, one of the most important points for the definition of the hindrances in the entire *YBh*, to which we now turn.

As is well known to students of Yogācāra, the Tattvārtha Chapter establishes four increasingly profound levels of apprehension of reality. The first two levels described are: (1) Reality as understood through widely shared linguistic convention (世間極成眞實 *shìjiān jíchéng zhēnshí*), wherein sentient beings, when seeing the earth, call it earth, and when seeing fire, call it fire, without confusion, and (2) reality as formulated by accurate reasoning (道理極成眞實 *dàolǐ jíchéng zhēn-*

shí) – the reality accepted by the wise based on direct perception (現量 *xiànliáng*), inference (比量 *bǐliáng*), authoritative validity (聖教量 *shèngjiāoliáng*), and other valid forms of knowledge. These first two share in being within the realm of rational discourse.

Numbers three and four are defined as levels of awareness reflecting the removal of the hindrances. Number three is reality as formulated by the cognition purified of the afflictive hindrances (煩惱障淨智所行眞實 *fánnǎozhàng jìngzhì suǒxíng zhēnshí*), and number four is reality as formulated by the cognition purified of the cognitive hindrances (所知障淨智所行眞實 *suǒzhī zhàng jìngzhì suǒxíng zhēnshí*). The text says:

> What is the awareness of reality in the sphere of cognitive activity that is purified of the afflictive hindrances? This refers to the sphere of activity of uncontaminated cognition, of the inducing of uncontaminated cognition, and the uncontaminated, subsequently attained mundane cognition of all śrāvakas and pratyekabuddhas. [...] Since one cognizes this objective realm, one cleanses the cognition that was obstructed by affliction, and lives without obstruction in subsequent births. Therefore it is called reality wherein the sphere of cognitive activity is purified of the afflictive hindrances. What is further implied? [...] It means that through very careful analysis one actualizes clear contemplation of [the Four Truths], and having done this, accurate cognition is produced. Śrāvakas and pratyekabuddhas are able to observe that nothing is obtainable except the aggregates, and that beyond the aggregates there is no self to be obtained. And based on the cultivation of the discernment of the fact that all things arise and cease dependently, and because of the cultivation of the view that apart from the aggregates there is no person, one gives rise to this insight into the holy truths (T1579.486$c_{4\text{-}15}$).

Next is the reality purified of the cognitive hindrances:

> What is awareness of reality in which the sphere of cognitive activity is completely purified of the cognitive hindrances? Since they are able to hinder the cognition of the knowables, they are called the cognitive hindrances. Since one obtains the sphere of activity of cognition liberated from the cognitive hindrances, you should know that it is called awareness of reality in which the sphere of cognitive activity is completely purified of the cognitive hindrances. What is the further meaning of this? It means that the bodhisattvas and the world-honored buddhas realize the selflessness of *dharma*s. They have already entered into the excellent purity of all *dharma*s as free from the self-nature of language (言自性 *yán zìxìng*) and free from the self-nature by designation (假說自性 *jiǎshuō zìxìng*). This is the sphere of activity of the perfectly equal, undiscriminated cognition (平等平等無分別智所行境界 *píngděng píngděng wú fēnbié zhì suǒxíng jìngjiè*). This objective realm is the unsurpassed extent of the knowable in the cardinal thusness. It is at this point that all discriminated analyses of the true *dharma* are completely turned back, unable to proceed any further. Furthermore, in establishing the character of this reality, you should know that this is the disclosure of non-duality (T1579.486$c_{16\text{-}24}$).

This is a watershed passage when it comes to establishing the role of the hindrances as – while the distinction of the hindrances as being within the purview of respective practices of the adherents of the two vehicles and bodhisattvas is noted in several places – this is the only place in the *YBh*, and one of the earliest places overall in the Yogācāra literature, where the direct relationship of afflictive

hindrances/two vehicles/selflessness of persons, and cognitive hindrances/bodhisattvas/selflessness of *dharma*s is stated together in one place. Of course, by the time later-developing works such as the *FDJL* and *CWSL* appear, this is standard fare, but in the *YBh* and *Sṃdh* it has not, up to this point, been explicitly stated.

Care must be taken regarding the description of the afflictive hindrances, which are here, in the context of a discussion focused on purity of cognition, defined wholly in terms of the their cognitive cause (attachment to the view of self of person), and the cognitive conditions ensuing from their purification. There is nothing at this juncture in the way of discussion of the aspect of the afflictive hindrances that predominates later works – i.e., their primary role of producing karma and empowering rebirth (能發業及能結生 *néngfā yè jí néngjié shēng*)[20] through afflictive emotive attachments. Since the context of these four levels of apprehension of reality is exclusively cognitive, it is not odd to see this kind of cognitively oriented description of the afflictive hindrances. Still, in the places in the *YBh* where the afflictive hindrances are specifically named as such, there is little in the way of direct discussion of the afflictive *character* or *composition* of the hindrances.[21] Yet on the other hand, Wonhyo will, in fleshing out the exact makeup of the afflictive hindrances, end up utilizing the *YBh* more than any other single text. But this is done retroactively, in the process of Wonhyo's appropriation of the *YBh*'s detailed articulations of the afflictions in general to fill out his own description of the Yogācāra system. In the *YBh* itself, discussions of afflictions are not directly arranged under the rubric of "afflictive hindrances."

When it comes to the composition of the hindrances, the *YBh* does deal with one vital aspect in a number of places, that of the seminal concept of debilitation (麤重 *cūzhòng*). While the concept of debilitation also has cognitive dimensions, it is seen most prominently in connection with discussions of the afflictive hindrances. Its specific technical connotations are to those afflictions or karmic impressions contained in the subconscious levels of mind that act in a way to bring about rigidity, obstruction, weakness, incapacitation, etc. In the *YBh*, they are explained from a variety of perspectives in various contexts and from the classical definition provided in the text six connotations are given.[22] In addition to, and in connection with this dimension of incapacitation, the *YBh* in a number of places introduces to the discussion of the hindrances – and especially of the afflictive hindrances – various aspects of tenacity, their depth of embeddedness, the various extents to which they can be removed, the amount of time required for their removal, and so forth. In fascicle forty-eight, we read:

> Furthermore, based on the heretofore explained twelve bodhisattva abodes, during the time of the passage through three incalculable great eons as calculated according to units of time, one is able to eliminate all of the debilitating tendencies that are subsumed in the category of the afflictive hindrances (煩惱障品所有麤重 *fánnǎo zhàng pǐn suǒyǒu cūzhòng*), as well as all of the debilitating tendencies that are subsumed in the category of the cognitive hindrances (所知障品所有麤重 *suǒzhī*

[20] See the *Ijang ui* at HBJ 1.795b$_5$.

[21] I.e., what the *FDJL* and Wonhyo will refer to as *fánnǎo tǐ* (煩惱體) or *fánnǎo zhàng tǐ* (煩惱障體). In the *FDJL*, see T1530.323c$_{12}$, and in the *Ijang ui*, see HBJ 1.790a$_{16}$.

[22] The six connotations are the aspects of: (1) manifest heaviness (現重 *xiànzhòng*); (2) rigidity (剛強 *gāngqiáng*); (3) obstruction (障碍 *zhàngài*); (4) timidity (怯劣 *qièliè*); (5) restriction (不自在轉 *bù zìzai zhuǎn*); and (6) incapability (無堪能 *wú kānnéng*) (T1579. 657a$_{19}$).

> *zhàng pǐn suǒyǒu cūzhòng*). It should be understood that it is within the practices of the third abode that one is able to eliminate the debilitating tendencies that are subsumed in the category of the afflictive hindrances (T1579.562a_{28}-b_1).
>
> This means that in the abode of extreme bliss (極歡喜住 *jí huānxǐ zhù*) all of the debilitating tendencies of the class of afflictions of the evil destinies (惡趣諸煩惱品所有麤重 *èqù zhū fánnǎo pǐn suǒyǒu cūzhòng*) are completely and permanently eliminated (皆悉永斷 *jiēxī yǒngduàn*), and all afflictions of superior and middling tenacity cease to be actively manifest (皆不現行 *jiēxī yǒngduàn*). In the markless abode that has neither application nor exertion (無加行無功用無相住 *wú jiāxíng wú gōngyòng wúxiāng zhù*), all of the debilitating tendencies that are subsumed in the category of the afflictive hindrances, which have the potential to completely obstruct the pure patience based on the cognition of the non-arising of phenomena, are completely and permanently eliminated, and no other afflictions are manifestly active. One should know that in the abode of the ultimate consummation of bodhisattvahood (最上成滿菩薩住 *zuìshàng chéngmǎn púsà zhù*), all of the obstructions, habituated tendencies (習氣 *xíqì*), and latencies (隨眠 *suímián*) of affliction are completely and permanently eliminated (T1579.562$b_{2\text{-}7}$).

Here, the discussion of the constitution of the hindrances has been opened up beyond that of the hindrances *proper* (正障 *zhèngzhàng* – Wonhyo's term), such that it now includes the discussion of their manifest activity, latencies, habituated tenden-cies, along with their debilitating aspects, which, as Wonhyo will explain in detail (based primarily on other passages in the *YBh*), are removed at various stages of practice depending on their relative degree of tenacity, subtlety, activity/latency, and so forth. These are all issues that are explored in depth in both the *FDJL* and Wonhyo's treatise, and thus this passage is critical to the opening of that gateway of discussion. The *YBh* continues:

> Entering into the Tathāgata's abode, you should know that the debilitating tendencies subsumed in the category of the cognitive hindrances also come in three kinds. These are: (1) externally resident debilitations (在皮麤重 *zàipí cūzhòng*); (2) medially resident debilitations (在膚麤重 *zàifū cūzhòng*); and (3) internally resident debilitations (在肉麤重 *zàiròu cūzhòng*). One should know that the externally resident debilitating tendencies are completely and finally eliminated in the abode of extreme bliss. The medially resident debilitating tendencies are completely and finally eliminated in the markless abode that has neither application nor exertion (無加行無功用無相住 *wú jiāxíng wú gōngyòng wúxiāng zhù*). The internally resident debilitating tendencies are completely and finally eliminated in the abode of the Tathāgata (如來住 *rúlái zhù*). Attaining the cognition that thoroughly purifies all afflictions, in these three abodes, the two kinds of hindrances of afflictive and cognitive are permanently eliminated (永斷 *yǒng duàn*) (T1579.562$b_{8\text{-}14}$).

There are perhaps seven or eight other places in the YBh, where the two hindrances are formally mentioned together in some way that defines them in terms of their sequence of removal, their relation to the vehicles, or some sort of stage, but nothing that illuminates them significantly beyond the passages we have cited here.

5. Filling out the Yogācāra Hindrances System: The *Fódìjīng lùn* and *Chéng wéishì lùn*

The matured form of two hindrances theory within Yogācāra proper is best seen in the *FDJL*, which has numerous passages that treat the hindrances in detail from the most important perspectives, including their content, function, and removal. We need not go into extensive detail regarding the arguments presented in the *CWSL*, as they appear to be either derived directly from the *FDJL*, or from a common source – one that was apparently also accessible to Wonhyo, as many of the lines found in the *FDJL* also appear unreferenced in the *Ijangui*.

The first passage in the *FDJL* that provides a solid overview of the hindrances is found in fascicle seven, where we read:

> The two hindrances are the afflictive hindrances and cognitive hindrances. Thoroughly agitating body and mind (惱亂身心 *nǎoluàn shēn-xīn*), disallowing serenity (令不寂靜 *lìng bù jìjìng*), they are called afflictive hindrances. Obscuring the undistorted nature of knowable objects (覆所知境無顚倒性 *fù suǒzhī jìng wú diāndǎo xìng*), disallowing the clear apprehension of their true form (令不顯現 *lìng bú xiǎnxiàn*), they are called the cognitive hindrances. The afflictive hindrances have the attachment to view of the reality of the individual (執實我,薩迦耶見 *zhí shíwǒ, sàjiāyé jiàn*) at their head, and include the 128 fundamental afflictions[23] and their derivatives. Whatever activity they generate, and whatever effects they may induce, these function under the same category [of affliction]. This is because they all have affliction as their basis (T1530.323a$_{29}$-b$_{5}$).
>
> The cognitive hindrances have attachment to the view of intrinsic existence of *dharma*s that are pervasively discriminated (執遍計所執諸法薩迦耶見 *zhí biànjì suǒzhí zhū fǎ sàjiāyé jiàn*) at their head. Such mental states and mental factors as ignorance, attachment to *dharma*s, ill-will, etc. (無明,法愛,恚等諸心,心法 *wúmíng, fǎài, huì děng zhū xīn, xīnfǎ*), along with the activity they generate and the effects that they bring about are all subsumed in this category. This is because all have attachment to *dharma*s (法執 *fǎzhí*) and nescience (無明 *wúmíng*) and so forth as their basis. There is an interpretation that says that attachment to *dharma*s, nescience, and so forth operate in all modes of karmic moral quality, including wholesome, unwholesome, and indeterminate (善,惡,無記,有漏心品 *shàn, è, wújì, yǒu lòuxīn pǐn*). This is because both contaminated states of mind and uncontaminated states of mind in the two vehicles are unable to realize the selflessness of *dharma*s, and because both arise resembling the objective and subjective aspect. There is also an interpretation that says they only operate in unwholesome and morally indeterminate tainted states of mind (不善,無記,有漏心品 *bùshàn, wújì, yǒu lòuxīn pǐn*).[24]

As we can see, not only do we now have carefully developed definitions at this point – we now have differences emerging in interpretation – the sort that Wonhyo

[23] The number of 128 is arrived at by counting the 112 conceptually arisen afflictions (見惑 *jiànhuò*) plus the sixteen intrinsic afflictions (思惑 *sīhuò*); also called *bǎièrshíbā shǐ* (百二十八使). Wonhyo explains how these numbers are generated in the *Ijang ui* at HBJ 1.798b$_{6\text{-}14}$.

[24] T1530.323b$_{6}$-b$_{12}$. This discussion continues on into an in-depth inquiry into different theories about the degree to which affliction and cognitive error penetrate the various levels of the eight Yogācāra consciousnesses – a fascinating discussion, which is treated in full in my forthcoming translation of Wonhyo's *Ijang ui*.

is going to attempt to work through, most likely coming from various masters circulating around the Nālanda school. We have clearly arrived to the climactic stage of the development of theories regarding the hindrances in Yogācāra proper.

We should note that this passage, like many others in the *FDJL*, has a close parallel in the *CWSL* at T1585.48$c_{10\text{-}11}$, which says:

> Views, doubt, nescience, attachment, ill-will, pride, etc., obscure the undistorted nature of knowable objects, and function to obstruct *bodhi*, and so they are called the cognitive hindrances.[25]

While these two appear almost the same at first glance, the difference between the *CWSL*'s "nescience, attachment, ill-will, pride" (無明,愛,恚,慢 *wúmíng, ài, huì, màn*) and the *FDJL*'s "such mental states and mental factors as ignorance, attachment to *dharma*s, ill-will, etc." (無明,法愛,恚等諸心,心法 *wúmíng, fǎ'ài, huì děng zhū xīn, xīnfǎ*) is worth notice, since, in the context of distinguishing the cognitive and afflictive hindrances, the difference between the general term attach-ment (愛 *ài*) as one of the three poisons, and attachment to *dharma*s (法愛 *fǎ'ài*) (which could be construed as being equivalent to 法執 *fǎzhí*, "attachment to (the reality of) *dharma*s," the ostensive source of cognitive hindrances) as the cause of cognitive problems is significant. But from the point of view of Wonhyo's treatment of the cognitive hindrances, *both* of these definitions would be somewhat proble-matic, since both invoke afflictive factors as causes of cognitive problems, whereas in basic two-hindrance theory, especially in Yogācāra, the cognitive hindrances are seen as being caused almost exclusively by cognitive factors. In the *Ijang ui*, Wonhyo says:

> What are the cognitive hindrances? Because the nature of the totality of things and the thusness of things are illumined [respectively] by the two kinds of cognition, they are called "the knowables." The mental disturbances of attachment to *dharma*s and so forth obstruct the nature of cognition so that it cannot carry out clear observation. They obscure the nature of the objects so that the mind of clear observation cannot manifest. Due to these connotations, they are called the cognitive hindrances. [These hindrances] derive their name from that which is obscured, as well as their function.[26]

Subsequent to this in his treatise, Wonhyo will fine-tune his definition to acknowledge that there are cases where afflictive problems could influence the creation of cognitive distortions, but he will never directly define the cognitive hindrances in terms of afflictive activities, as is done in these two texts.

In any case, the treatments of the two hindrances in the *FDJL* and the *CWSL* are obviously derived from, if not the same person, at least people working in the same close circle. And both are using the *YBh* and the *Mahāyānasaṃgrāha* as their scriptural authorities. Since Wonhyo invokes many passages from this same overall corpus, it is clear that all this material was available to him at this time. The reception of notions of the hindrances in the *FDJL* and the *CWSL* from the *YBh*, *Sṃdh*, *Mahāyānasaṃgrāha*, and other related texts marks the culmination of the development of hindrance theory in its strict Yogācāra/Fǎxiàng form in East Asia –

[25] 見,疑,無明,愛,恚,慢等。覆所知境無顛倒性能障菩提,名所知障。此所知障.

[26] HBJ 1.789c_{17}: 所知障者。盡所有性,如所有性,二智所照故、名所知。法執等惑遮止智性、不成現觀。覆弊境性不現觀心。由是義故,名所知障。此從所弊及用得名。

although the two hindrance model will still undergo changes based on its ongoing juxtaposition with the competing model produced by the *Awakening of Mahāyāna Faith*, which is linked up by Huìyuǎn and Wonhyo with the framework of the Tathāgatagarbha texts.

An interesting question comes to mind regarding the rather abrupt leap of detail and precision to be seen in articulating the hindrances, going from the vague and sketchy passages in the *Sṃdh*, *YBh*, and *Mahāyānasaṃgraha*, to the systematic articulation in the *FDJL* and *CWSL*. That is, as of yet, I have not come across any pure Yogācāra text that would serve adequately as a bridge to cover the wide gap in development between these two groups of texts. Yet during this interim period, the model of the hindrances in the Tathāgatagarbha texts undergoes significant development in such works as the *Śrīmālāsūtra*, *Ratnagotravibhāga*, *Běnyè jīng*, *AMF*, and most importantly, in the writings of Huìyǎn and Zhìyǐ. While it is too early to suggest that the seventh-century Fǎxiàng version of the hindrances received *direct* influence from these texts, we do know that the *CWSL*, in its section on the hindrances, briefly notes the Tathāgatagarbha model of the four and five entrenchments (T1585.48$c_{24\text{-}27}$). Given this fact, it may be quite possible that even if the masters of the Yogācāra/Wéishì school did not seek to apply the Tathāgatagarbha structure to their own articulation of the hindrances, they may well have felt pressure to flesh out their own argument to demonstrate their own level of sophistication on the matter. This is another potentially rich topic of inquiry, not only for clarifying hindrance theory, but also for shedding light on the broader relationship between the Yogācāra and Tathāgatagarbha streams of soteriological thought.

In any case, we can say with certainty that although the *YBh* is an important source for the development of a stable system of the two hindrances, this full systematization – at least in East Asia – actually does not crystallize until a relatively later period. The major early Yogācāra sources, such as the *Saṃdhinir-mocanasūtra* and the *Mahāyānasaṃgraha*, contain only sparse references to the hindrances. The *YBh* adds a considerable amount of material to advance the argu-ment beyond that of these other two texts, but its discussions of afflictive and cognitive problems have not yet been articulated and organized in a systematic way. Thus, the appearance of three major works in the seventh century (the *Fodijing lùn*, *Chéng wéishì lùn*, and *Ijang ui*) was necessary for finalizing the form of the hin-drances into the way they are received by the subsequent Fǎxiàng and Hossō traditions.

Abbreviations and Sigla

CWSL *Chéng wéishì lùn* (成唯識論).
FDJL *Fódìjīng lùn* (佛地經論, **Buddhabhūmisūtraśāstra*.
HBJ *Hanguk bulgyo jeonseo* [The Collected Texts of Korean Buddhism] (1984). Seoul: Dongguk University Press.
T *Taishō shinshū daizōkyō* [Japanese Edition of the Buddhist Canon] (1924-1935). Tokyo: Daizōkyōkai.
Z *Zokuzōkyō* [*Dai nihon zokuzōkyō*] (1905-1912). Kyoto: Zokyō shoin.

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On the Status of the Yogācāra School in Tibetan Buddhism

Dorji WANGCHUK

Prologue

Yogācāra philosophy has generally been perceived in Tibet as a poor man's Madhyamaka, and as such that no Tibetan Buddhist school would wholly identify itself with it. Yet doctrinally, Tibetan Buddhism seems inconceivable without Yogācāra. In this article, being an extract of an earlier conceived paper on the perception and reception of Yogācāra in Tibet – one grown too far beyond its planned size and scope to be included in this volume – a modest attempt will be made to briefly discuss the status of Yogācāra in Tibetan Buddhism. This will be done by considering in succession seven points, namely (1) where Yogācāra stands in the Buddhist scheme of vehicles (*theg pa: yāna*); (2) where it stands in the scheme of the religio-philosophical systems (*grub pa'i mtha': siddhānta*); (3) which Yogācāra subdivision is considered the highest within the system; (4) how the Yogācāra system has been compared with a certain non-Buddhist system; (5) whether the Yogācāra doctrine has been considered to be of provisional (*drang ba'i don: neyārtha*) or definitive meaning (*nges pa'i don: nītārtha*); (6) whether the Yogācāra view has been seen as being capable of bringing about nirvāṇic release; and (7) how different Tibetan attitudes and approaches towards Yogācāra may be summed up.

1. Yogācāra as a Mahāyānic System

Yogācāra has been clearly and consistently considered by Tibetan scholars a Mahāyānic system. The eleventh-century Tibetan scholar Rong zom pa, for example, in his commentary on the *Man ngag lta phreng* ascribed to Padmasambhava states:[1] "Mahāyāna is of two kinds, namely, Yogācāra and Madhyamaka." Importantly, however, Yogācāra has not been accorded the status of an independent vehicle (*theg pa: yāna*). In the nine-vehicle scheme of the Rnying ma school, for example, Yogācāra is normally regarded as one of the subcategories of what may be called Exoteric or non-Tantric Mahāyāna (for which several terms are employed,

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[1] Rong zom pa, *Lta phreng 'grel pa* (p. $327_{3\text{-}4}$): *theg pa' chen po'ang rnam pa gnyis te / rnal 'byor spyod pa dang dbu ma pa'o //*. See also Vimalamitra (ascribed), *Rig pa'i me tog* (Q5917.271b_1; D4445.369b_1; Collated Tanjur 3682.120.921_{19}); Sa skya Paṇḍita Kun dga' rgyal mtshan (1182-1251), *Mkhas 'jug* (p. $277_{14\text{-}15}$; JACKSON 1987:347); Klong chen pa, *Grub mtha' mdzod* (p. 90_1).

such as *bodhisattvayāna* and *pāramitāyāna*).[2] Si tu Paṇ chen Chos kyi 'byung gnas (1699/1700-1774) for his part states that Madhyamaka and Cittamātra (*dbu sems gnyis*) do not represent two separate vehicles, the little difference between them lying in their views (*lta ba*), not in their results (*'bras bu*).[3] As 'Jam dbyangs Mkhyen brtse'i dbang po (1820-1892) puts it, in terms of philosophical views, one speaks of the Mahāyānic systems of Madhyamaka and Cittamātra (*lta ba'i sgo nas dbu sems gnyis*), while in terms of vehicles, one speaks of the Sūtric and Tantric pair of vehicles (*theg pa'i sgo nas mdo sngags gnyis*).[4] Occasionally, however, Cittamātra does seem to be considered separately, as one of fifteen or sixteen vehicles.[5]

In the context of discussing Yogācāra's Mahāyānic status, it is perhaps worth pointing out that Tibetan scholars appear to have been not absolutely certain about the precise correlation between the Yogācāra view and that of the Pratyekabuddhayāna, which is normally subsumed under Hīnayāna (i.e., non-Mahāyāna). Bu ston Rin chen grub (1290-1364) purportedly criticized some Sa skya scholars for considering the philosophical view (*lta ba*) of a *pratyekabuddha* and a Yogācāra saint to be identical, but Glo bo mkhan chen Bsod nams lhun grub (1456-1532) responded that Bu ston had not understood the point being made (*phyogs snga ma ma dgongs pa*), namely, the distinction between the grades of realization of a *pratyekabuddha* and a Yogācāra saint as opposed to their realization of the non-essentiality of phenomena (*chos kyi bdag med pa: dharmanairātmya*) – though not as regards their realization of the non-essentiality of the person (*gang zag gi bdag med pa: pudgalanairātmya*).[6] Klong chen pa Dri med 'od zer (1308-1364) revived the attempt to distinguish the Yogācāra view from that of the Pratyekabuddhayāna: according to the former, both object (*gzung ba: grāhya*) and subject (*'dzin pa:*

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[2] In early Tibetan doxographical treatises, Yogācāra, referred to there as Rnam rig pa, has been considered the first of three subdivisions of the non-Tantric Mahāyāna, the other two being Yogācāra-Madhyamaka and Sautrāntika-Madhyamaka. See, for example, Ska ba Dpal brtsegs (eighth/ninth century), *Lta ba'i rim pa* (Q5843.140a$_{8}$; D4356.237b$_{4-5}$; Collated Tanjur 3601.115.644$_{16-17}$); Dpal dbyangs (eighth/ninth century), *Thugs kyi sgron ma* (Q5918. 276b$_{8}$; D4446.375a$_{4-5}$; Collated Tanjur 3683.120.937$_{2-3}$). Note, however, that the terms *rnal 'byor* (*pa*) and *mdo sde* in these cryptic verses obviously do not refer to Yogācāra and Sautrāntika but rather to Yogācāra-Madhyamaka and Sautrāntika-Madhyamaka, respectively. Cf. Klong chen pa, *Yid bzhin mdzod* (vol. 1, p. 55$_{5-6}$); *Yid bzhin mdzod 'grel* (vol. 2, pp. 589$_{4}$-590$_{1}$). The *Man ngag lta phreng* makes no reference to the Yogācāra school at all. The **Perojāvakīrṇasopānanavaka* (Q4729.427b$_{2-5}$; not found in D; Collated Tanjur 2605. 43.871$_{7-17}$) attributed to one Vimalamitra discusses the Vijñaptimātra system as a subcategory of Mahāyāna, where it is called an "external" (*phyi pa*) system in contrast to Sautrāntika-Madhyamaka and Yogācāra-Madhyamaka, which are considered "internal" (*nang pa*). For the place of Yogācāra in Sgam po pa Bsod nams rin chen's (1079-1153) doxographical scheme, see JACKSON (1994:15).

[3] The above is a paraphrase of Si tu, *Bka' 'gyur dkar chag* (pp. 77$_{17}$-78$_{2}$): *snga ma la dbu sems gnyis su 'byed kyang de dag la theg pa tha dad pa'i rnam gzhag byar med de / lta ba la cung zad khyad zhugs kyang 'bras bu la khyad par med pa'i phyir dang / lam myur bul tsam gyis theg pa che chung 'byed mi nus pa'i phyir ro //*.

[4] Mkhyen brtse'i dbang po, *Bsgom pa 'chi med bdud rtsi* (p. 352$_{5}$): *'di la'ang lta ba'i sgo nas dbu sems dang / theg pa'i sgo nas mdo sngags gnyis su dbye la /*.

[5] Klong chen pa, *Grub mtha' mdzod* (pp. 59$_{1}$-60$_{2}$).

[6] Glo bo mkhan chen, *Rigs gter 'grel pa* (p. 193$_{15-21}$). Bsod nams rtse mo (1142-1182) for his part is said to have maintained that the doxographical system of the *pratyekabuddha*s is subsumable under the Madhyamaka system. See Mkhyen brtse'i dbang po, *Zin bris sna tshogs* (p. 224$_{2-3}$); *ibid.* (p. 229$_{4-5}$).

grāhaka) are equally non-existent, inasmuch as only the self-cognitive and self-illuminative (*rang rig rang gsal*) mental entity, free from subject-object dichotomy, is ultimately existent; whereas for the latter, the subject is existent (*'dzin pa yod*) and the object non-existent (*gzung ba med*).[7]

2. Yogācāra in the Four-Siddhāntic Scheme

In the four-Siddhāntic scheme, Yogācāra is placed above Vaibhāṣika and Sautrāntika[8] but below Madhyamaka. Buddhist systems are said to be only four in number, no more and no less.[9] The rigidity of this doxographical scheme compelled Tibetans to squeeze all Buddhist schools or strands of thought, be they Abhidharma, Pramāṇa, Tathāgatagarbha, Prajñāpāramitā, or the Buddhist Tantric systems, into the framework of the four doxographical systems, with those that did not fit into it facing the risk of being designated and discarded as non-Buddhist. This explains why, for the Tibetan tradition, Tathāgatagarbha and Tantric systems, both recognized as Mahāyānic, must be either Yogācāra or Madhyamaka. Rong zom pa, in his commentary on the **Guhyagarbhatantra*, proposes an alternative five-Siddhāntic (*grub pa'i mtha' lnga*) scheme,[10] namely, (1) Yogācāra and Yogācāra-Madhyamaka, (2) Vaibhāṣika, Sautrāntika, and Sautrāntika-Madhyamaka, (3) Kriyātantra, Caryātantra, and Outer Yoga, (4) Mahāyoga, and (5) the Guhyagarbha system. Strikingly, Yogācāra and Yogācāra-Madhyamaka have been lumped

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[7] Klong chen pa, *Yid bzhin mdzod 'grel* (pp. 590_{5}-591_{4}).

[8] While customarily Vaibhāṣika and Sautrāntika are thought of as belonging to Hīnayāna, and Yogācāra and Madhyamaka to Mahāyāna, the precise *siddhānta–yāna* correlation is disputed. Bodhibhadra and Maitrīpāda considered Sautrāntika to fall under Mahāyāna. See Bodhibhadra, *Jñānasārasamuccayanibandhana* (Q5252.$49a_{8}$-b_{4}; D3852. $42b_{3\text{-}6}$; Collated Tanjur 3079.57.892_{18}-893_{8}); SEYFORT RUEGG (1981:59, n. 175); Maitrīpāda, *Siddhāntopadeśa* (Q5081.$131a_{7\text{-}8}$, b_{7}; not found in D; Collated Tanjur 2910.48.342_{18}, 343_{19}); Vajrapaṇi, *Guruparamparākramopadeśa* (Q4539.$185a_{1\text{-}2}$; D3716.$164b_{7}$; Collated Tanjur 2414.41.$450_{16\text{-}17}$, $447_{7\text{-}10}$); Lcang skya Rol pa'i rdo rje (1717-1786), *Grub mtha' mdzes rgyan*, p. $96_{15\text{-}18}$). The position of Bodhibhadra and Maitrīpāda was rejected by Stag tshang Lo tsā ba Shes rab rin chen (born 1405), *Grub mtha' rnam bshad* (pp. 174_{9}-175_{15}). Ngag dbang chos grags (1572-1641) in his *Grub mtha'i mtha' dpyod* (pp. 55_{6}-56_{1}) states that "reasoning-oriented Sautrāntikas" (*rigs pa'i rjes 'brang gi mdo sde pa*) are Mahāyānists and "scripture-oriented Sautrāntikas" (*lung gi rjes 'brang gi mdo sde pa*) are *śrāvaka*s (i.e., non-Mahāyānists). Mkhyen brtse'i dbang po's *Zin bris sna tshogs* (pp. 148_{4}-149_{2}) treats "reasoning-oriented Sautrāntikas" (*rigs pa'i rjes 'brang gi mdo sde pa*) as followers of Mahāyāna in view of the Mahāyāna concepts and terminology used in the *Pramāṇavarttika*'s verses of obeisance (*mchod brjod*). Bcom ldan Rig pa'i ral gri (1227-1305) in his *Ye snying rgyan gi me tog* (p. $24_{2\text{-}5}$) expresses a similar view, though the reason given is that Sautrāntikas take scriptures such as the *Lalitavistarasūtra* and *Daśabhūmikasūtra* quite literally. As SCHMITHAUSEN has pointed out (oral communication), it makes sense to identify reasoning-oriented Sautrāntika with the Sautrāntika of the Dignāga-Dharmakīrti school, and the scripture-oriented Sautrāntika with those who took Vasubandhu's *Abhidharmakośa* as their main authority.

[9] The idea that a fifth system is impossible goes back to Vajragarbha's *Hevajrapiṇḍārthaṭīkā* (cited in WANGCHUK, 2007:120, n. 80). See also Stag tshang Lo tsā ba, *Grub mtha' kun shes* (p. $101_{3\text{-}4}$); *Grub mtha' rnam bshad* (p. $173_{5\text{-}13}$). Cf. Sa paṇ, *Mkhas 'jug* (p. $277_{7\text{-}9}$): *sangs rgyas pa la grub mtha' bzhi || bye brag smra dang mdo sde pa || rnam rig ngo bo nyid med smra ||*. For an English translation, see JACKSON (1987:347). For a detailed note on the four doxographical systems, see *ibid.* 411-414, n. 120.

[10] WANGCHUK (2007:119, n. 75).

together into one system, and Vaibhāṣika, Sautrāntika, and Sautrāntika-Madhyamaka into another. Although a general hierarchy is observable here, with the Guhyagarbha system at the apex, Rong zom pa obviously did not mean to subordinate Yogācāra and Yogācāra-Madhyamaka to Vaibhāṣika, Sautrāntika, and Sautrāntika-Madhyamaka. The underlying criterion for this categorization seems to have been ontological, that is, whether a certain school of thought rejected or accepted the existence of external objects. In short, even without the royal decree that Nāgārjuna's Madhyamaka view would henceforth hold sway in Tibet,[11] said to have been issued after the famous Bsam yas debate between what, according to SEYFORT RUEGG, were Sino-Tibetan simultaneists and Indo-Tibetan gradualists, Yogācāra would have had little prospect, from the very outset, of gaining ascendancy over Madhyamaka there. This is because Tibetans inherited a form of Indian Buddhism in which Yogācāra was never known to have been accorded top spot. The pre-eminence of Madhyamaka over Yogācāra has apparently been presupposed in Buddhist Tantric scriptures such as the *Hevajratantra*.[12]

3. Hierarchy within Yogācāra Systems

Not all subdivisions of Yogācāra were placed on the same level with one another. The Dge lugs school is divided on the issue of which of the two, *Satyākāravāda ("True-Imagist") or *Alīkākāravāda ("False-Imagist"), is more profound (*brling*). Mkhas grub rje Dge legs dpal bzang (1385-1438) settled on *Satyākāravāda; Rgyal tshab rje Dar ma rin chen (1364-1432), on *Alīkākāravāda. Both of these positions, it is claimed, go back to Tsong kha pa Blo bzang grags pa (1357-1419) himself.[13] For Rnying ma scholars such as Klong chen pa, *Alīkākāravāda is the highest of the Yogācāra systems.[14] This is also the position of the mainstream Sa skya school.[15] Mi pham Rnam rgyal rgya mtsho (1846-1912), a pro-Pramāṇa Rnying ma scholar, on the whole considered *Satyākāravāda to be more profound than *Alīkākāravāda, while admitting that *Alīkākāravāda is bordering on Madhyamaka

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[11] For a cluster of references on the decree passed in favour of Nāgārjuna's Madhyamaka view, see SEYFORT RUEGG (2000:2-3, n. 2; 1989:130, n. 250) and WANGCHUK (2004:180, n. 28).

[12] *Hevajratantra* 2.8.10a (improved text in ISAACSON, 2007:291): *yogācāraṃ tataḥ paścāt tad anu mādhyamakaṃ diśet*. Also cited in NEGI (1993-2005: s.v.).

[13] Khang dkar Tshul khrims skal bzang (born 1942), *Deb dkar gsar ma* (pp. 160_{18}-161_{12}).

[14] See ALMOGI (2009:158, n. 54), where several sources are provided. The Sākāravāda ("Imagist") subdivision of the Yogācāra school is considered somewhat better than Vaibhāṣika and Sautrāntika, but still not good enough (*Grub mtha' mdzod*, p. $104_{1\text{-}2}$: *gzhung de dag kyang nyan thos las cung zad 'phags kyang / da dung bzang po ma yin pas / spyir dgag pa dang bye brag tu dgag pa gnyis las /*). The Nirākāravāda ("No-Imagist") subdivision is rated better than Sākāravāda (*ibid.*, p. 106_2: *gzhung 'di'ang rnam bcas pa las cung zad 'phags kyang / da dung yang dag pa ma yin pas / dgag pa la gnyis te /*). See also the *Gur bkra'i chos 'byung* (p. 74_{13}): "This (i.e., *Alīkākāravāda) transcends the former (i.e., Satyākāravāda)" (*'di snga ma las 'phags par byed*). See also the *Gur bkra'i chos 'byung* (p. 74_{13}). Ultimately both *Satyākāravāda and *Alīkākāravāda views are taken to be conceptual constructs (*Yid bzhin mdzod 'grel*, vol. 2, pp. 616_6-617_2).

[15] Stag tshang Lo tsā ba, *Grub mtha' kun shes* (p. $190_{1\text{-}2}$): … *sems tsam pa'i mchog gyur rnam rdzun pa'i gzhung* ….

(*dbu ma dang mtshams lta bu*).[16] In general, he apparently prefers *Satyākāravāda when it comes to epistemology and *Alīkākāravāda when it comes to ontology.

4. Yogācāra and Non-Buddhist Systems

Mi pham makes the interesting point that the "Siddhāntic structure" (*grub mtha'i bab*) of *Alīkākāravāda and that of the Sāṃkhya system are similar.[17] This comparison is clearly not meant to devalue *Alīkākāravāda but rather to elevate Sāṃkhya, which he considers the best of the non-Buddhist systems. Some Rnying ma doxographical literature speaks of "ten parallels" (*mgo snyoms bcu*) between Buddhist and non-Buddhist systems of thought, according to which Cittamātra ("Mind-Only") parallels a certain non-Buddhist doxographical system called Phra ba (*Sūkṣma); and Madhyamaka, one called Phra ba chen po (*Mahāsūkṣma).[18]

5. Is the Yogācāra Doctrine Provisional or Definitive?

Of the three main philosophical schools of Indian Mahāyāna Buddhism, the Yogācāra and Tathāgatagarbha schools have generally been linked by Tibetans with the Final Promulgation (*bka' tha ma*), and Madhyamaka with the Middle Promulgation (*bka' bar pa*). While there is no consensus among Tibetan Buddhists over the issue of which of the two doctrines, Madhyamaka or Tathāgatagarbha, is to be regarded as of definitive meaning (*nges pa'i don: nītārtha*), there seems to be no dissent from the view that Yogācāra is merely of provisional meaning (*drang ba'i don: neyārtha*), even among those who interpret key Yogācāra theories in the light of Tathāgatagarbha. From the very outset, the Yogācāra doctrine was considered provisional and the Madhyamaka doctrine as definitive.[19]

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[16] Mi pham, *Dbu ma rgyan 'grel* (p. $285_{1\text{-}8}$). For Mi pham's detailed argument in defense of this theory of perception, see *ibid.* (pp. 197_{17}-2043). See also ALMOGI (2009:158, n. 54).

[17] Mi pham, *Dbu ma rgyan 'grel* (p. $248_{7\text{-}13}$). This has been noted in DUCKWORTH (2008: 255, n. 17). Lambert SCHMITHAUSEN, discussing the term *ālayavijñāna*, has suggested the possibility that though the term *ālaya* was taken from the Buddhist tradition, its meaning (at least its primary one) reflects the influence of a non-Buddhist tradition, namely, the Sāṃkhya, while the formation of the terms *ālayavijñāna* and *pravṛttivijñāna* was stimulated by this school's concepts of *buddhi* and *buddhivṛtti* (SCHMITHAUSEN, 1987:27-29, §2.12). Conversely, as noted in SCHMITHAUSEN (1969:811-812, n. 3), early Yogācāra left its footprint on Brahmanical thought, as the *Viṣṇupurāṇa* and the writings of Advaitin Prakāśānanda (ca. 1500) show. Cf. Rig pa'i ral gri, *Grub mtha' rgyan gyi me tog* (p. $183_{3\text{-}5}$). Gareth SPARHAM (1993:9-10) discusses the parallels between Yogācāra and Sāṃkhya particularly in view of Yogācāra's *ālayavijñāna* and Sāṃkhya's *prakṛti*.

[18] (1) The Śrāvaka system to Tha snyad pa, (2) Pratyekabuddha to Zab pa, (3) Cittamātra to Phra ba (*Sūkṣma), (4) Madhyamaka to Phra ba chen po (*Mahāsūkṣma), (5) Kriyā to Rig byed pa, (6) Caryā to Rig spyod pa, (7) (exoteric) Yoga to Rig sbyor ba, (8) (esoteric) Yogatantra (*pha rgyud*) to Rtul zhugs cher spyod pa, (9) Yoginītantra (*ma rgyud*) to Rgyal dpogs pa, and (10) (non-dual) Tantra (*gnyis med kyi rgyud*) to Brgyal thob pa. See Mi pham, *Yid bzhin grub bsdus* (pp. 52_{18}-53_{3}); *Dbu ma rgyan 'grel* (p. $257_{8\text{-}11}$). The background to this doxographical parallelism needs to be investigated. Compare the series of nine vehicles (*theg pa rim pa dgu*) with the non-Buddhist systems found in Mkhas pa Lde'u, *Lde'u chos 'byung* (p. $113_{13\text{-}16}$).

[19] In a Dūnhuáng manuscript (Pt 116, 114_{4}-115_{1} according to the *Tun hong shog dril*, pp. 208_{18}-209_{11}), Madhyamaka is described as being of definitive meaning and Vijñānavāda of provisional meaning. Klu'i rgyal mtshan (eighth/ninth century) is reported to have com-

6. Can the Yogācāra View Bring About Nirvāṇic Release?

From a Madhyamaka-centric perspective, the Tibetan tradition often designates Yogācāra, along with Vaibhāṣika and Sautrāntika, as a school of Substantialists (*dngos por smra ba: vastuvādin*).[20] The main criterion for designating (or branding) them as Substantialists has been that all these systems posit the existence of one or more types of entities – either both mental (or psychical) and physical entities (*dngos po: vastu*) that go to make up the psycho-physical complex (*phung po: skandha*), or else some kind of cognitive entity free from the subject-object dichotomy – and thus some kind of true nature (*svabhāva*). These three systems can hence be said to constitute the Sasvabhāvavāda school of Buddhist thought, as opposed to the Madhyamaka system, which is in effect Niḥsvabhāvavāda or Śūnyatāvāda.

One intriguing question is whether any Tibetan school or scholar has ever explicitly denied the Yogācāra system the ability to bring about nirvāṇic release in view of its alleged substantialist bent. It might *prima facie* seem that nobody has maintained, at least explicitly and categorically, that the Yogācāra system is incapable of independently bringing about nirvāṇic release. The issue, however, deserves closer consideration, from the standpoint of both what might be called pro-Yogācāra and anti-Yogācāra interpreters of Prāsaṅgika-Madhyamaka in Tibet, particularly in face of the soteriological exclusivism expressed by Candrakīrti in *Madhyamakāvatāra* 6.79.[21] For the former, represented by a majority of scholars from the Sa skya, Bka' brgyud, and Rnying ma schools, the question itself would sound appalling. If Hīnayānic systems such as Vaibhāṣika and Sautrāntika are capable of leading one to nirvāṇic release, why not a Mahāyānic system such as Yogācāra? The concept of soteriological exclusivism is thus to be interpreted as referring to the minimum degree of realization of emptiness mandatory for the attainment of all three spiritual goals in Buddhism (i.e., those of a *śrāvaka* saint, *pratyekabuddha*, and *bodhisattva*).[22] The pro-Yogācāra interpreters of Prāsaṅgika-Madhyamaka did not perceive the discrepancy between Yogācāra and Madhyamaka (and between Svātantrika-Madhyamaka and Prāsaṅgika-Madhyamaka)[23] to

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posed a Madhyamaka treatise entitled *Nges pa'i don dbu ma* (see *'Phang thang ma*, p. 57_{12}), clearly suggesting that he held the Madhyamaka doctrine to be of definitive meaning.

[20] The term *vastuvādin* is attested in Prajñākaramati's *Bodhicaryāvatārapañjikā* (Skt. p. 190_{22}; Tib. Q5273.230b_4; D3872.205b_6; Collated Tanjur 3100, vol. 61, p. 1443_{13}). Cf. SEYFORT RUEGG (2002:214, n. 102). The Sanskrit equivalent for *dngos* (*por*) *smra* (*ba*) given in the commentary on *Catuḥśataka* 11.11 (according to SEYFORT RUEGG, 2000:250, n. 28) is *vastusatpadārthavādin*. See also YOSHIMIZU (1996:42, n. 160).

[21] For Tantric and non-Tantric Mahāyāna sources relating to soteriological exclusivism, see WANGCHUK (2007:125-126, cf. 201-202). See also SCHMITHAUSEN's remarks (in BSTEH, 2000:271) regarding the *Uttiyasutta* from the *Aṅguttaranikāya* and the beginning of the ninth chapter of Vasubandhu's *Abhidharmakośabhāṣya*; and PHUNTSHO (2005:28), regarding *Bodhicaryāvatāra* 9.55 and *Lokātitastava* 27. Tibetan interpretations of soteriological exclusivism require further investigation.

[22] I have suggested this interpretation in the context of discussing whether what I call "gnoseological *bodhicitta*" is mandatory for all three types of Buddhist saints, as claimed by Mañjuśrīmitra in his *Bodhicittabhāvanā* (WANGCHUK, 2007:201-202).

[23] For various discussions of the Svātantrika-Prāsaṅgika distinction, see the contributions in DREYFUS & MCCLINTOCK (2003). See particularly CABEZÓN (2003:296-307) (cf. CABEZÓN & DARGYAY, 2007:312, n. 202), where Svātantrika-Prāsaṅgika distinctions made by Tibetan (i.e., predominantly Dge lugs and Sa skya) scholars are graded along two scales:

be significant enough to mar the Mahāyāna soteriology of either. For this group, Madhyamaka can be "piled" on top of Yogācāra. The anti-Yogācāra interpreters of Prāsaṅgika-Madhyamaka obviously perceived Yogācāra as being diametrically opposed to Madhyamaka, inasmuch as for them these represent Sasvabhāvavāda and Niḥsvabhāvavāda, respectively. The realization of non-substantiality (*niḥsva-bhāvatā*), which is mandatory for the attainment of any kind of nirvāṇic release, is possible only according to the Niḥsvabhāvavāda system, and hence it is not possible to attain nirvāṇic release by resorting to non-Prāsaṅgika-Madhyamaka doxographical systems such as Yogācāra.[24] My own attempt to understand and concretize this extremely complex and contested Dge lugs pa position would be that Tsong kha pa, like Candrakīrti, intended to clearly distinguish what I call an *Einsicht*-oriented (i.e., "insight-oriented") approach of the Buddhist saints (*'phags pa: ārya*) to true reality from an *Ansicht*-oriented (i.e., "view-oriented") approach of Buddhist doxographers (*grub mtha' smra ba: siddhāntavādin*). For him, all Buddhist saints, regardless of their spiritual disposition and doxographical associa-tion, are actually *Einsicht*-oriented beings, and their realization of true reality, of which there is only one kind, is identical both qualitatively and quantitatively. In other words, for him, a saint who is a *śrāvaka*, *pratyekabuddha*, *bodhisattva*, or *vidyā-dhara* (i.e., in the sense of a Tantric *bodhisattva*) has the same direct insight (*Einsicht*) of true reality. The question is whether the view (*Ansicht*) of each of the four Buddhist doxographical systems agrees with the saintly *Einsicht*. The Dge lugs answer to this question is clearly negative: the only doxographical *Ansicht* that accords with a Buddhist saint's *Einsicht* is the *Ansicht* of Prāsaṅgika-Madhyamaka. Hence, the Prāsaṅgika-Madhyamaka's *Ansicht* is conceived of not as a private door to nirvāṇic release restricted only to the Prāsaṅgika-Mādhyamikas but as the one and only door to nirvāṇic release that is universally valid for all seekers of Buddhist spiritual goals.[25] In short, from a Dge lugs perspective, one cannot attain the saintly *Einsicht* by relying solely on the doxographical *Ansicht* of the Vaibhāṣika, Sautrān-

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"strong/weak" and "hard/soft." Importantly, CABEZÓN's "hard" and "soft" (doxographers or doxographical positions in Tibet) seems to tally respectively with my "anti-Yogācāric and exclusivistic" and "pro-Yogācāric and inclusivistic" (interpreters or interpretations of Madhyamaka in Tibet).

[24] One of the numerous concepts underpinning the soteriological exclusivism defended by the Dge lugs school, according to which no other Buddhist system apart from Prāsaṅgika-Madhyamaka is autonomously capable of leading one to nirvāṇic release, is the Dge lugs concept of Substantialism. For the Dge lugs pas, represented by Tsong kha pa, proponents of Vaibhāṣika, Sautrāntika, Yogācāra, and even Svātantrika-Madhyamaka (e.g., Bhavya) posit certain features of Substantialism and are hence Substantialists. See SEYFORT RUEGG (2002:170, n. 31, 214, n. 102, 236, n. 154) and CABEZÓN (2003:295-299). A considerable fraction of the doctrinal disputes in Tibet after the fourteenth century seems to be directly or indirectly linked with the Dge lugs attempt to accentuate Prāsaṅgika-Madhyamaka and set it off from the remaining Buddhist philosophical systems. The Dge lugs position on Substantialism and soteriological exclusivism is held to be extremely problematic by its critics, but it has been vehemently defended. See, for instance, Shākya mchog ldan's critique and Se ra rje btsun's detailed response to it in the latter's *Lta ba'i mun sel* (pp. 243_1-303_{12}). Cf. Mi pham, *Dam chos dogs sel* (p. $541_{7\text{-}14}$).

[25] Interestingly, long before the emergence of the Dge lugs school, Bsod nams rtse mo (1142-1182) in his *Rgyud sde spyi rnam* spoke of four Buddhist soteriological models including the so-called one-path-and-three-goal model. This model, according to Glo bo mkhan chen, is said to have been proposed by Candrakīrti. For a discussion, see WANGCHUK (2007:37-38).

tika, Yogācāra, or Svātantrika-Madhyamaka system, but must *de facto* realize the *Ansicht* of Prāsaṅgika-Madhyamaka. Even amongst the Niḥsvabhāvavāda schools, Prāsaṅgika-Madhyamaka alone is capable of delivering the ultimate view of true reality. Are then non-Prāsaṅgika-Madhyamaka systems not authentic systems of Nairātmyavāda ("Non-Essentialism"), that is, ones that teach the principle of dependent origination? The Dge lugs pa response to this seems to be that these systems do teach the principle of dependent origination, but the subtlest form, mandatory for the attainment of any kind of nirvāṇic release, is taught only in the Prāsaṅgika-Madhyamaka system.[26]

7. The Tibetan Attitudes and Approaches towards Yogācāra

Perhaps the Tibetan attitudes and approaches towards Yogācāra can also be expressed broadly as either (1) negativistic, (2) positivistic, or (3) inclusivistic.

(1) First, those who have a largely negativistic attitude and approach towards Yogācāra tend to view it as antithetical to Madhyamaka (mainly Prāsaṅgika-Madhyamaka), and seek to dissociate Madhyamaka as much as possible from Yogācāra by emphasizing the differences between them. For this group, the only correct view is Nāgārjuna's. Given this attitude, this group may also be described as "exclusivistic." For it, the road to the pinnacle of Buddhist doctrine does not run through Yogācāra but bypasses it. This negativistic or exclusivistic group is represented by the Sa skya master Red mda' ba and most scholars of the Dge lugs school including its founder Tsong kha pa.[27]

(2) Second, the positivistic group exploits and de-cittamātrizes the content of Yogācāra philosophy by reinterpreting it in the light of either the Tathāgatagarbha theory or the Great Madhyamaka (*dbu ma chen po*) of the Gzhan stong pas ("Extrinsic-Emptyists"). This approach towards Yogācāra is only *de facto* positivistic, for the group itself would not admit that its Great Madhyamaka has anything to do with Yogācāra philosophy. In effect, the old Yogācāra content is modified and put in a new container with a new label. Some scholars from this group state openly or seem to imply that the real Yogācāra school at some point became extinct and that its real works were never translated into Tibetan; all works considered by other Tibetan schools to be Yogācāra in origin are in fact not such.[28]

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[26] See, for example, Lcang skya, *Grub mtha' mdzes rgyan* (pp. 210_{20}-215_{3}), where it is asserted that various Buddhist systems may eliminate extremes of eternalism and annihilationism in their own ways but that it is only the Prāsaṅgika-Mādhyamika who is able to realize the subtlest meaning of the principle of *pratītyasamutpāda*.

[27] Red mda' ba Gzhon nu blo gros (1349-1412) in his *'Jug pa'i rnam bshad* (p. $33_{11\text{-}20}$) explicitly states that of the four doxographical systems, only Nāgārjuna's system (*klu sgrub kyi lugs 'ba' zhig*) represents the correct (*'khrul pa med pa*) intention of the Buddha and that (*ibid.*, pp. 179_{7}-180_{18}) others, including the proponents of the Yogācāra school, have no prospect of attaining release (*thar pa: mokṣa*). This is a literal interpretation of *Madhyamakāvatāra* 6.79.

[28] Some Extrinsic-Emptyists have argued that the Yogācāra school was initiated not by Asaṅga and Vasubandhu but by five hundred teachers from the pre-Nāgārjuna period. See Tāranātha (1575-1634), *Gzhan stong snying po* (p. $180_{6\text{-}7}$); *Gur bkra'i chos 'byung* (p. $78_{21\text{-}22}$); Kong sprul, *Shes bya mdzod* (p. $550_{5\text{-}8}$). Similarly, after the emergence of Nāgārjuna's Madhyamaka system, the Yogācāra school in India is said to have become extinct, and this is the reason given why no Yogācāra work has ever been translated into Tibetan and transmitted within Tibet. See Dge rtse Paṇḍita (1761-1829), *Grub mtha'i rnam bzhag* (p. $37_{1\text{-}2}$).

Hence the modified or reinterpreted Yogācāra philosophy is not regarded as antithetical to Madhyamaka but as one of the central pillars of the Great Madhyamaka. From the perspective of this group, the path to the summit of Buddhist philosophy takes the practitioner past the view of the extinct Yogācāra school; the view of the Great Madhyamaka at the summit constitutes in fact an amalgamation of modified Yogācāra and Tathāgatagarbha views. This positivistic group is represented by Gzhan stong proponents belonging mainly to the Jo nang, Bka' brgyud, and Rnying ma schools.

(3) Third, for the inclusivistic group, the Yogācāra view can hardly be said to represent the pinnacle of Buddhist philosophy, but for all that its ability to lead to Buddhahood is not questioned. From the perspective of this group, the Yogācāra school is neither antithetical to Madhyamaka nor part of its foundation; rather, the two schools both represent independent poles that admit of a synthesis. The road to the highest Buddhist philosophical view need not but can pass through Yogācāra. This position seems to have been maintained by very influential Indian scholars and followed by Tibetan scholars from the Sa skya, Bka' brgyud, and Rnying ma schools. There may certainly be differences in detail and nuance in the positions and interpretive strategies of the various Tibetan schools and scholars, but as far as I can see, all positions seem to be subsumable under one of these three groups.

Epilogue

Although some Tibetans have compared Yogācāra to the non-Buddhist Sāṃkhya system, its status as a Māhāyānic system has never been denied. We have seen that not all Yogācāra subdivisions have been accorded the same status. As a doxographical system, Yogācāra seems to have been predestined to play a secondary role to Madhyamaka, its doctrine having never been considered to be of definitive meaning by Tibetan Mādhyamikas, whose attitudes and approaches towards it may be described as either pro- or anti-Yogācāric. For the pro-Yogācāra Tibetan Mādhyamikas, unlike their anti-Yogācāra counterparts, the Yogācāra view is capable of independently guiding one to nirvāṇic release. In short, the majority of Tibetan Buddhist schools can be considered pro-Yogācāric. For them, the road to the zenith of the Buddhist philosophical view does not bypass Yogācāra but rather passes right through it, if ultimately transcending it.

Abbreviations and Sigla

BST	Buddhist Sanskrit Texts.
CIHTS	Central Institute for Higher Tibetan Studies, Sarnath, Varanasi.
Collated Tanjur	*bsTan 'gyur (dpe bsdur ma).* Beijing: Krung go'i bod kyi shes rig dpe skrun khang, 1994-2005.
D	Derge Tibetan canon.
IIBS	The International Institute for Buddhist Studies, Tokyo.
Q	Peking Tibetan canon.
SPBMS	Studia Philologica Buddhica Monograph Series.
WSTB	Wiener Studien zur Tibetologie und Buddhismuskunde.

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All Mind, No Text – All Text, No Mind

Tracing Yogācāra in the Early Bka' brgyud Literature of Dags po

Ulrich Timme KRAGH

To teach a group of monks who had gone away, the Buddha one day magically emanated a phantom monk, who went to instruct the wayfaring disciples.[1] As if this story of an apparitional monk was not sufficiently phantasmagorical, Nāgārjuna in the *Madhyamakakārikā* (17.31) tweaked the eccentric vision a notch further: "Imagine," he said, "that the Buddha by his magical powers emanated a phantom, and that this phantom in turn produced yet another phantom." Nāgārjuna conjured up this image to illustrate the manner in which a construct is capable of creating another construct. Like such reduplicating figures, it shall here be attempted to discuss how the phantom-like construct of one text emanates from the phantom-like constructs of other texts.

The Magical Fabric of History

These playful phantoms will rematerialize later to impart their lessons, but first the question must be addressed what the early Tibetan *bka' brgyud* literature, which does not directly pertain to the great Indian *Yogācārabhūmi* treatise (henceforth YBh), might be doing in this volume on the text and its adaptation history.

Much of YBh research is concerned with origins. Progress has been made in recent years in the text critical area by creating new editions of the Sanskrit, Chinese, and Tibetan texts. Deeper levels of understanding the book have also been achieved by the production of new annotated translations. It is a core objective of such undertakings to arrive at the earliest possible version and interpretation of the original work, and while a satisfactory reading of major parts of the text have been achieved, it must all the while be kept in mind that the YBh is not reducible to its earliest complete form, but that the text has lived its life throughout time and that it indeed continues to live on in the various traditions of modern Mahāyāna Buddhism as well as in its academic incarnations.

In fact, the scholarly project of reconstructing the earliest version of the text is wholly dependent on its later embodiments. A fourth-century Sanskrit autograph does not exist and hence the endeavor to reestablish the original treatise depends on later Sanskrit manuscript fragments, quotations preserved in other works, and its translations into Chinese and Tibetan. A critical edition of the YBh, no matter how perfect, will therefore always remain a construct, a phantom brought to life

[1] Stories of the Buddha producing phantom (*nirmitaka* or *nirmita*) monks occur in several Buddhist scriptures. Three such passages from the *Samādhirājasūtra*, the Vinaya, and *Ratnakūṭa* are quoted at the end of the seventeenth chapter of the *Prasannapadā Madhyamakavṛtti,* Candrakīrti's commentary on Nāgārjuna's text. See DE LA VALLÉE POUSSIN (1903-1913:331-339), LAMOTTE (1936:286-288), or KRAGH (2003:263-271).

from the witnesses of later ages. The lost original text approached through this editorial phantom-construct is, on the one hand, something above and beyond the text itself, perpetually just out of the scholar's reach, and for this reason it shall here be called the 'epi-text', meaning "what is above (*epi*) the text." On the other hand, the later witnesses, on which the epi-text's reestablishment through text criticism and other methods relies, constitute the corporeal foundation that lies beneath the text and props it up. Hence, these later witnesses and versions shall be labeled 'sub-texts', here taken to mean "that which is beneath (*sub*) the text" and what is secondary to it.[2]

Yet, even those witnesses are not whom they first appear to be. The Sanskrit works containing quotations of the YBh are themselves not at hand in their original versions, except in the form of later manuscript copies from Nepal, Tibet, or Japan. Xuánzàng's Chinese YBh translation does not exist in its pristine 648 edition, but is only extant in later copies, such as the eighth-century manuscripts from Japan or the Dūnhuáng fragments of the ninth-tenth centuries. Likewise, the Tibetan translation is lost in its original eighth-century form and must be deduced from the five eighteenth-century versions of the Tibetan *bstan 'gyur*. Thus, even the witnesses employed to recreate the phantom of the original YBh are themselves phantoms. These phantoms have in turn created other phantoms, namely the multiple Yogācāra shadows cast upon the subsequent religious traditions of interpretation and practice, and it is from such invisible strands of textual remains that the magical fabric of Yogācāra history is woven.

The reconstitution of the epi-text is not the only aspect of YBh scholarship that depends on later sources. Also, the scholarly interpretation of the text is conditioned by the subsequent traditions. Passages are examined through the prism of later commentaries. Philosophical ideas are scrutinized in the light of posterior adaptations and critiques. It is in the ambience of the medieval Indian, Central Asian, Chinese, Korean, Japanese, and Tibetan intellectual landscapes that the modern scholar can produce new translations, write annotations to the text, and assess its thought.

Such axioms governing the mode of reading primary sources necessitate a keen awareness of the text's later reception, the *Wirkungsgeschichte* of how the range of its ideas filtered down through the subsequent layers of traditions and the opinions that succeeding *paṇḍita*s held about its views. It is only by carefully understanding the sub-texts' historical horizon, from which the witnesses and exegesis of the YBh are being gathered, that the nature of these extracts and their unique perspectives can be appreciated, enabling academic critical self-reflection of the product that is brought into existence when reconstituting and interpreting the lost epi-text.

The study of a text's reception after its composition has become known as *Wirkungsgeschichte*, a term which literally means a "history of effect" but which sometimes is called "reception history" in English. The word *Wirkungsgeschichte* was primarily introduced by the German classicist and philosopher Hans-Georg GADAMER in his 1960 work *Wahrheit und Metode*,[3] where it not only denotes the

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[2] It should be remarked that the word 'sub-text' in the sense of a textual witness that lies beneath the text should not be confused with the English word 'subtext', meaning "an underlying theme in a piece of writing" or "a message which is not stated directly but which can be inferred." In other words, the hyphen in the word sub-text is significant in order to distinguish it from the word subtext.

[3] See GADAMER, *Truth and Method* (1992:299-307).

study of what effect a given text has had on its successive generations of readers and interpreters, but also of what effect these various interpretations have on ourselves in forming the historical background that is the prerequisite for our own reading and interpretation of the book.[4] In the present paper, it will be ventured to use *Wirkungsgeschichte* as a method for beginning to understand the particular Tibetan background for the YBh's sub-texts. This will be done by considering the issue at hand from what may be a surprising source, namely a corpus of early Bka' brgyud literature that, in fact, only has very tenuous and indirect connections with the YBh. Nonetheless, the Tibetan corpus in question may generally speaking be quite revealing in terms of uncovering subtle underlying attitudes towards and adaptations of Yogācāra-Vijñānavāda thought in Tibetan Buddhism.

A Warp in the Phantom Fabric of the YBh's *Wirkungsgeschichte*

The YBh has yielded a significant influence on numerous later literary works and religious traditions. In the immediate centuries after its composition and redaction in the third-fourth centuries, the broader Indian Yogācāra literature emerged, which was transmitted to China in the ensuing centuries. Back in India during the seventh to twelfth centuries, Yogācāra concepts and religious practices were variously adopted but also criticized within other genres of Buddhist writing belonging to the Madhyamaka, Pramāṇa, and Tantric traditions. It was during this later stage of the Indian Yogācāra tradition that Buddhist culture was exported to Tibet, and Tibetan Buddhism inherited these later Indian attitudes towards and adaptations of Yogācāra. Viewing the YBh from the Tibetan vantage point therefore reveals a motif that is quite different from the pattern, in which the YBh's *Wirkungsgeschichte* unfurled in China and other East Asian nations. This is a bit like seeing a design respectively on the back and front sides of a woven cloth, where the colors and patterns appear in the reverse. The present article only deals with looking at the fabric of the YBh's *Wirkungsgeschichte* from the reverse Tibetan side, and it should be kept in mind that if the same subject were approached from the East Asian perspective other patterns would emerge.

In a woven cloth, a long yarn called the *weft* winds its way back and forth, horizontally in and out between many separate vertical threads called *warps*. The woven cloth will here be used as a simile – an *upamā*. The weft winding its way through the cloth is like the YBh's *Wirkungsgeschichte*. The multiple warps are like the many later textual corpora affected by the YBh and the related Yogācāra literature that arose therefrom. Some warps are the Indian treatises of the late Madhyamaka tradition of the eighth century, whose authors – such as Śāntarakṣita – synthesized Yogācāra and Madhyamaka thought. Other Indian warps may be the songs and poems of the Tantric Mahāsiddhas of the eighth to eleventh centuries, who sang about the mind and meditation in ways that are subtly related to the olden Yogācāra compositions.

[4] In Biblical scholarship, whence many of the basic methodologies of Buddhological research were ultimately derived, *Wirkungsgeschichte* was propagated as a method of textual study especially through the extensive hermeneutical work on the Gospel of Matthew by the Swiss New Testament scholar Ulrich LUZ published in the years 1985-2002, wherein he utilized many later medieval and renaissance interpretations to construct his reading of the Gospel.

Some Tibetan warps of the late eleventh to early twelfth centuries would be the summaries of and commentaries on the *Mahāyānasūtrālaṃkāra*, the *Madhyānta-vibhāga*, and the *Dharmadharmatāvibhāga* composed by Rngog lo tsā ba Blo ldan shes rab,[5] Phywa pa Chos kyi seng ge's two twelfth-century *Mahāyānasūtrālaṃkāra* commentaries,[6] and the twelfth-century commentary on the *Bodhisattvabhūmi* book of the YBh written by Gtsang nag pa Brtson 'grus seng ge,[7] all of which must be counted among the earliest extant indigenous Tibetan Yogācāra literature.

Some other Tibetan warps, however, are not direct commentaries on the Indian Yogācāra works found in the Tibetan canon. Instead, they are texts merely affected by the shadows of these works, whose shapes and nuances are dimly reflected in the non-śāstric character of indigenous Tibetan writings belonging to the various schools of Tibetan Buddhism. The above-listed Tibetan authors, who wrote direct commentaries on the Indian Yogācāra treatises during the late eleventh and twelfth centuries, were all associated with the Bka' gdams pa school of Tibetan Buddhism. Masters of the other Tibetan lineages only began to write such exegetical Yogācāra commentaries slightly later. Early indigenous Yogācāra works by writers from other traditions include thirteenth and fourteenth centuries works, such as the *Bodhisattvabhūmi* summary composed by the Sa skya pa hierarch 'Gro mgon Chos rgyal 'Phags pa,[8] the *Dharmadharmatāvibhāga* commentary by the third Karma pa Rang byung rdo rje, a Bka' brgyud pa master, written in

[5] The extant summaries by Rngog lo tsā ba Blo ldan shes rab (1059-1109) are entitled *Mdo sde rgyan gyi don bdus* (KS vol. 1, pp. 207-252) and *Dbus dang mtha' rnaṃ par 'byed pa'i don bsdus pa* (KS vol. 1, pp. 257-281). Other non-extant works are mentioned in a list of Blo ldan shes rab's ouvre given by Bu ston Rin chen grub (1290-1364) at the end of his history of Buddhism (*chos 'byung*) entitled *Bde bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod,* folio 209ab in the Lha sa zhol edition of 1917-1920 (TBRC W1934-0757). Regarding this list, see VAN DER KUIJP (1983:33-34, 57) and Ralf KRAMER (2007:126). According to the list, Blo ldan shes rab's non-extant Yogācāra works include his summary (*bsdus don*) of the *Dharmadharmatāvibhāga* and his commentaries (*rnam bshad*) on the *Mahāyānasūtrālaṃkāra,* the *Madhyāntavibhāga*, and the *Dharmadharmatāvibhāga*. It may also be added that as a translator of Indian treatises, Blo ldan shes rab revised the earlier ninth-century Tibetan translation of the *Mahāyānasūtrālaṃkāra* (Q5521, D4020) and produced the Tibetan translation of Vasubandhu's *vṛtti* on the *Dharmadharmatāvibhāga* (Q5529, D4028). The abbreviation KS above stands for the large corpus of rare *bka' gdams pa* works, so far in 90 volumes, entitled *Bka' gdams gsung 'bum phyogs sgrig* edited by Gzan dkar mchog sprul Thub bstan nyi ma, published by *dpal brtsegs bod yig dpe rnying zhib 'jug khang,* Chengdu, China: *si khron dpe skrun tshogs pa* and *si khron mi rigs dpe skrun khang,* 2006. For biographical information on Blo ldan shes rab, see VAN DER KUIJP (1983:29-34) and Ralf KRAMER (2007).

[6] Phywa pa Chos kyi seng ge's (1109-1169) *Mahāyānasūtrālaṃkāra* commentaries are called *Theg chen mdo sde'i rgyan gyi legs bshad yang rgyan nyi 'od gsal ba* (KS vol. 7, pp. 351-537) and *Theg pa chen po mdo sde'i rgyan gyi lus rnam gzhag* (KS vol. 7, pp. 539-572). For information on this author, see VAN DER KUIJP (1978 & 1983:60-62).

[7] Gtsang nag pa brtson 'grus seng ge's (d. 1171; date according to VAN DER KUIJP, 1983:59) *Bodhisattvabhūmi* commentary is the *Byang chub sems dpa'i sa'i dka' 'grel* (KS vol. 13, pp. 647-742). Briefly on Gtsang nag pa's oevre, see VAN DER KUIJP (1983:69).

[8] Chos rgyal 'Phags pa's (1235-1280) *Bodhisattvabhūmi* summary is entitled *Byang chub sems dpa'i sa'i sdom*, and is published in *Sa skya bka' 'bum* vol. 15 (TBRC W22271-0776), pp. 468-491.

1320 or 1332,[9] and the *Abhidharmasamuccaya* commentary by the Zha lu master Bu ston Rin chen grub written in 1333.[10]

Yet, prior to that, already during the twelfth century when the Bka' gdams pa scholars had begun to write their indigenous direct commentaries on the Indian Yogācāra works, Yogācāra thought had an indirect impact on the compositions composed by authors from the other Tibetan traditions. In terms of the Bka' brgyud school, which is the focus here, a corpus of some of the very earliest writings of this tradition is called *Dags po'i bka' 'bum* (henceforth *Dakpö Kabum*), meaning "The Manifold Teachings of Dags po," consisting of some forty texts of the twelfth-thirteenth centuries coming from a small community of Bka' brgyud anchorite practitioners residing in the Dags po region of southern Tibet.[11] Since multifarious subtle Yogācāra effects can be detected in the works of this corpus, even though it does not contain any direct Yogācāra commentary or text, the *Dakpö Kabum* corpus can be considered one of the many warps in the fabric of the literary histories of the Yogācāra. If the present endeavor should be compared to the field of Chinese Buddhist studies, it might be said that an examination of Yogācāra elements in this Tibetan corpus of meditative *yoga* literature would be com-

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[9] Karma pa Rang byung rdo rje's (1284-1339) *Dharmadharmatāvibhāga* commentary is entitled *Chos dang chos nyid rnam par 'byed pa'i bstan bcos rnam par bshad pa'i rgyan*. It is found in *Karma pa rang byung rdo rje'i gsung 'bum,* TBRC W30541, edited by Mtshur phu mkhan po Lo yag bkra shis, vol. 6 (*cha*), 2006, Ziling, pp. 488-613. The colophon (p. 613) of the text states that it was written in the first month of the monkey year (*sprel lo zla ba dang po*) at "Bde chen," i.e., Bde chen steng gi ri khrod, being a hermitage established by Rang byung rdo rje in the late 1310s above Mtshur phu monastery. The monkey year in question must either be 1320, which is more likely since this year belongs to the period of major literary production in Rang byung rdo rje's life while living in the Bde chen steng hermitage during the period 1318-1324; or the monkey year would be 1332, the same year that Rang byung rdo rje set out to visit the Mongolian court in China, which seems less likely.

[10] Bu ston Rin chen grub's (1290-1364) *Abhidharmasamuccaya* commentary is entitled *Chos mngon pa kun las btus kyi ṭ'i ka rnam bshad nyi ma'i 'od zer* and is found in volume 20 (Wa) of the 1917-1920 Lha sa zhol edition of his collected works (TBRC W1934-0753), pp. 83-749 (335 folios). Its colophon states that it was written in the *tha skar* month of the *dpal sen* year. As noted by NEWMAN (1998:344-345), the word *dpal sen* appears as an alternative name for the year-name *dpal gdong*, i.e., the seventh year (*chu bya*) of the Kālacakra sexagenary cycle, in a list of the names for the sixty years given in Bu ston's own annotations to the Kālacakra commentary *Vimalaprabhā* entitled *Mchog gi dang po'i sangs rgyas las phyungs pa rgyud kyi rgyal po chen po dpal dus kyi 'khor lo'i bsdus pa'i rgyud kyi go sla'i mchan*, vol. 1 (Ka) of the Lha sa zhol edition of Bu ston's collected works (TBRC W1934-0734), page 482 (page 480 in Lokesh Chandra's *Śata-piṭaka* reprint), folio 90b$_{5-6}$, which reads: *rab byung rnam byung dkar po dang/ /rab myos skye bdag aṅgira/ /dpal sen dngos po na tshod ldan/ /'dzin byed dbang phyug 'bru mang po …*etc. Translation: "Prabhava (*rab byung*), vibhava (*rnam byung*), śukla (*dkar po*), pramada (*rab myos*), prajapati (*skye bdag*), aṅgiras (*aṅgira*), *śrīnakha(?) (*dpal sen*), bhava (*dngos po*), yuvan (*na tshod ldan*), dhatṛ (*'dzin byed*), īśvara (*dbang phyug*), bahudhanya (*'bru mang po*)…etc." The full list is provided by NEWMAN (op.cit.). As noted by NEWMAN, the attested Sanskrit name for the seventh year seems to be śrīmukha (*dpal gdong*, also attested elsewhere in Tibetan sources) and not *śrīnakha (*dpal sen*), but as exemplified by the present colophon it seems that Bu ston, who was a great Kālacakra exegete, rather used the name *dpal sen* in his writings. Based on the dates of Bu ston's life being 1290-1364, this *dpal sen* year can be identified as the seventh year of the sixth Tibetan sexagenary cycle, i.e., 1333.

[11] For more information on the *Dags po'i bka' 'bum*, see KRAGH (2012 and forthcoming).

parable to attempting to analyze the early Chinese Chán literature of the Tang dynasty, which likewise is a contemplative literature, for eventual influences from the Yogācāra traditions of Paramārtha and Xuánzàng, which were active at the same time in China. It should though be noted that such a comparison is not meant to imply that the *Dakpö Kabum* constitutes a Tibetan version of Chán, which is hardly the case. It is by following the warp of the *Dakpö Kabum* through the phantom fabric of textual histories and by coming to understand where and how the warp is crossed by the weft of the YBh's *Wirkungsgeschichte* that the effects, which the Yogācāra sources yielded on the early Tibetan literature, shall here be measured.

The Bka' brgyud community in Dags po began as a small hermitage called Dags lha sgam po founded around 1121, when the monk Sgam po pa Bsod nams rin chen (1079-1153) moved to Mount Sgam po during his years of secluded meditation in the wilderness. The community gradually grew when a number of monks and yogis assembled there to practice under his guidance.[12] While little was written by Gampopa's own hand,[13] some of his immediate students as well as several persons of later generations took to writing what they considered to be his oral teachings, and these works were later compiled into the *Dakpö Kabum*.

Being a warp in the elusive fabric of the YBh's *Wirkungsgeschichte*, the *Dakpö Kabum* is just a thread of yarn, and yarn is made up of countless tiny fibers. Similarly, in its earliest stage, the material now found in the *Dakpö Kabum* was simply a lot of small scattered writings produced by many different hands. To be exact, the corpus contains eighteen actual texts dispersed between 375 disconnected passages, either bearing one of the signatures of twenty-three known authors or giving whatsoever no indication of authorship.[14] Only later, in the early sixteenth century, were these texts and passages construed as the forty texts that are now contained in the *Dakpö Kabum*, most of which came to be ascribed to Bsod nams rin chen,[15] and published as the first three-volume printed edition of the *Dakpö Kabum* in 1520.

In actuality, the *Dakpö Kabum* corpus is consequently not a sturdy body of flesh and blood but rather a phantom merely giving the appearance of solidity, fortified by the fact that it – just like the YBh – is not extant in its original epi-textual form. Instead, the mirage of its original epi-texts of the twelfth-thirteenth centuries must be assessed through their later sub-texts. Relying on these sub-texts naturally involves a whole range of problems in terms of how these sources were redacted in the process of their compilation and publication. Blatantly disregarding and glossing over such problems, the present analysis will merely focus on the sub-text of the first printed publication of 1520. Since this version became the basis for all the later Tibetan xylographic prints of the *Dakpö Kabum*, it is the most proliferated and well-known recension among the *Dakpö Kabum*'s earliest witnesses.[16]

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[12] For stories of Sgam po pa's life, see GYALTSEN (1998:305-332), GYALTRUL (2004:18-93), DAVIDSON (2005:282-290), and KRAGH (forthcoming).

[13] For the problematic authorship issues of the *Dakpö Kabum*, see KRAGH (2012).

[14] These figures are based on a comparison between the first printed edition of *Dakpö Kabum* with an earlier handwritten manuscript, which I refer to as the Lha dbang dpal 'byor manuscript; see KRAGH (2012).

[15] Concerning the process of authorship ascription, see KRAGH (2012).

[16] For a full list of the *Dakpö Kabum* sub-texts, see KRAGH (2012).

The YBh Weft Crossing the *Dakpö Kabum* Warp

In the fabric of the textual histories of Yogācāra, the weft of the YBh's *Wirkungsgeschichte* crosses the *Dakpö Kabum* warp several times. When the YBh and the *Dakpö Kabum* are viewed side by side, different levels of similarities appear. On the most general level, there are broad genre similarities given that some segments of the *Dakpö Kabum* also concern stages of the path (*bhūmi*) and given that the main theme of the entire *Dakpö Kabum* corpus likewise is the practice of *yoga*, i.e., 'yogācāra' in its most literal, non-doxographic sense. On a more specific level, it is possible to see certain philosophical and doctrinal ideas stemming from the Yogācāra-Vijñānavāda tradition in the *Dakpö Kabum*, for example in the form of Cittamātra (*sems tsam pa*) doctrine. Finally, on the most concrete level, where the YBh weft crosses the *Dakpö Kabum* warp most frequently, the *Dakpö Kabum* contains concrete quotations from Yogācāra sources or gives reference to specific Yogācāra works.

Consequently, in terms of Yogācāra influences, it is possible to tease out formal effects, doctrinal effects, as well as scriptural effects. These overall effectual levels thus range from abstract genre similarities to concrete adaptations of passages from Yogācāra sources, and respectively indicate literary, philosophical, and authoritative reverberations of the Indian Yogācāra tradition within twelfth-century Tibetan contemplative writing. Distinguishing these influences under three groups of adaptations labeled (1) 'formal effects', (2) 'doctrinal effects', and (3) 'scriptural effects', such aspects of Yogācāra effectual history, i.e., *Wirkungsgeschichte*, will now be presented one by one.

1. FORMAL EFFECTS

The first and most abstract level of the Yogācāra-Vijñānavada imprint on the *Dakpö Kabum* is what may be called formal effects, namely the comparabilities revealed by form criticism. Form criticism is the method of scriptural study concerned with describing the different literary forms found in a textual corpus – that is to say, its distinctive genres – along with the prior literary histories of these genres as well as the practical applications that these genres may involve before the composition of the corpus in question.[17]

In the 1520 xylograph edition, the *Dakpö Kabum* contains forty texts, which can be grouped into seven distinct genres: (1) *hagiographies* (*rnam thar*), (2) *teachings to the gathering* (*tshogs chos*), (3) *answers to questions* (*zhus lan*), (4) *instruction texts* (*khrid yig*), (5) *miscellaneous sayings* (*gsung thor bu*), (6) *eulogies* (*bstod pa*), and (7) *stages of the path* (*lam rim*). Except for the biographies and eulogies, the remaining five genres bear certain formal literary similarities to the YBh and are accordingly indirect products of the Indo-Tibetan genres that evolved from the literary forms inspired by Indian Buddhist *śāstra* composition, as exemplified in the YBh and associated Indian treatises. The formal effects of YBh are here of two types.

First, the YBh is generally speaking structured around a presentation of a series of *bhūmi*s, several of which (though not all) involve laying out concrete stages of the Buddhist path. This configuration is particularly seen in the succession of the last and possibly most original *bhūmi* books of the Basic Section of the

[17] For more on the method of form criticism, see BUSS (2004:113-119) and BERGER (2004:121-126).

YBh, especially the *Śrāvaka-* and *Bodhisattvabhūmi*s, as well as the manner in which the Basic Section ends by pointing out the goal of the path in the *Sopadhikā* and *Nirupadhikā Bhūmi*s. Exposition of stages is also a major facet in two of the Tibetan genres represented in the *Dakpö Kabum*, namely the *teachings to the gathering* (*tshogs chos*) and the *stages of the path* (*lam rim*).[18]

A major concern in these genres is to provide an outline of the Mahāyāna *bodhisattva*-path in accordance with the Indian *sūtra*s and *śāstra*s. In some cases, the Mainstream Buddhist path of the *śrāvaka* practitioner is also explained within the doctrinal scheme of the so-called "three persons" (*skyes bu gsum*), which had its origin in the *Bodhipathapradīpa* treatise (verses 2-5) composed by Atiśa Dīpaṃkaraśrījñāna (c.982-1054), probably basing himself on a passage from Vasubandhu Kośakāra's *Abhidharmakośabhāṣya*.[19] Although rooted in an interpretation of so many Indian treatises, thereby providing a somewhat scholastic flavor, the *Dakpö Kabum* only presents a relatively simple layout of the Buddhist path, especially in the form of the framework of engendering the resolve for Awakening (*cittotpāda*, *sems bskyed*) and the *bodhisattva*'s practice of the six *pāramitā*s. The *cittotpāda – pāramitā* structure is, of course, also central to the *Bodhisattvabhūmi* book of the YBh, especially in the six *paṭala* chapters presenting the *pāramitā*s, i.e., the *Dānapaṭala* (I.9), *Śīlapaṭala* (I.10), *Kṣāntipaṭala* (I.11), etc., as well as to the Yogācāra treatises that are closely related to the *Bodhisattvabhūmi*, including the *Mahāyānasaṃgraha* and the *Mahāyānasūtrālaṃkāra*. It is here notable that the *Dakpö Kabum*'s *Jewel Ornament of Liberation* treatise (*Dags po'i thar rgyan*) refers repeatedly to the *Bodhisattvabhūmi* and the *Mahāyānasūtrālaṃkāra* in its exposition of these topics, thereby revealing direct dependency on Yogācāra texts.

Another basic division of the path that occurs several times in the *Dakpö Kabum* is the distinction of paths that are gradual (*rim gyis pa*) or instantaneous (*cig car ba*). Albeit rare, a similar distinction is indeed attested in some early Indian Yogācāra sources though not in the YBh, e.g., in the *Laṅkāvatārasūtra*, which speaks of simultaneous (*yugapad*, *cig car*) and gradual (*krama*, *rim gyis*) practice (*vṛtti*, *'jug pa*).[20] From these Yogācāra sources, the gradual/instantaneous distinction later became important in the Indian Tantric literature, which may have added to its significance in the early Tibetan Bka' brgyud writings.

Secondly, at its core, the YBh is a treatise on *yoga*, denoting religious practice in general and the practice of meditation in particular. Similarly, four of the *Dakpö Kabum*'s genres are centered on *yoga*-related instructions providing either motivational, theoretical, or pragmatic explanations of meditation practice. These four genres are the *teachings to the gathering* (*tshogs chos*), *answers to questions* (*zhus lan*), *instruction texts* (*khrid yig*), and in part also the *miscellaneous sayings* (*gsung thor bu*). The predominant concern of these works is to explicate the two

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[18] Concerning the rise of these genres in Tibetan literature, see KRAGH (forthcoming). The *tshogs chos* had its beginning as a literary genre with the texts found in the *Dakpö Kabum* and continued with twenty-eight works found in other text-corpora until the early fourteenth century when the genre came to an end (KRAGH, forthcoming). The *lam rim* genre was preceded by the *bstan rim* genre (see JACKSON, 1996:229-230), and the *lam rim* texts of the *Dakpö Kabum* are among the very earliest examplars of this indigenous Tibetan genre.

[19] See ROESLER (2009) and KRAGH (forthcoming).

[20] See the explanation on *yugapatkramavṛtti* (*cig car ram rim gyis 'jug pa*) in the *Laṅkāvatārasūtra*; Sanskrit edition by VAIDYA (1963), chapter II, prose section following verse 127 = D107.120a$_{2ff.}$

major meditational systems that were at the heart of the Dags lha sgam po community of recluses, namely the *samādhi*-like teachings of the so-called *Mahāmudrā* system (*phyag rgya chen po*) and the methods of physical and visualization *yoga*-practices generally referred to as the "Six Doctrines of Nāropa" (*Nā ro chos drug*).[21] Their shared focus on meditation makes these four genres principally though not concretely related to the parts of the YBh dealing with meditation, especially the *Samāhitā Bhūmiḥ*, *Bhāvanāmayī Bhūmiḥ*, *Śrāvakabhūmi*, and *Bodhisattvabhūmi*.

The two aforementioned formal effects are comparabilities that here are theoretically addressed by form criticism. As a method, however, form criticism is not exclusively concerned with describing different literary forms, i.e., the distinctive genres found in a textual corpus, but it also aims at accounting for the practical use that these literary forms may have had. Given that the shared attention to delineating the path and explaining yogic practices are both pragmatic concerns, the YBh and the *Dakpö Kabum* are fundamentally comparable in terms of being manuals intended for communities of coenobite or anchorite meditation practitioners. It should here be noted that the *Śrāvakabhūmi* as well as the *Bodhisattvabhūmi* repeatedly return to the need for practicing meditation in a secluded retreat setting (*vyapakarṣa* or *prāvivekya*, *dben pa*), which constitutes a fundamental characteristic of the contemplative path set forth in the YBh. Likewise, the *Dakpö Kabum* emphasizes the need for practicing in retreat, offers many motivational passages aimed at inspiring the practitioners to keep up their secluded lifestyle, and from what is known from religious histories and hagiographies concerned with Dags lha sgam po, it is evident that it was a small community of coenobite Buddhist monks. While Yogācāra texts at this time were studied at the Tibetan seminaries belonging to the Bka' gdams pa tradition, whose monasteries were located in the floor of the valleys, the early Bka' brgyud yogi communities, such as the one at Dags lha sgam po, resided high up in the secluded wilderness of the mountains. The feature of yogic seclusion in the wilderness thus creates a strong formal link between the YBh and the *Dakpö Kabum*.

2. DOCTRINAL EFFECTS

The second level of Yogācāra effects on the *Dakpö Kabum* is the doctrinal effects, which are more tangible than the formal effects, because they bring into view the presence of certain philosophical and doctrinal ideas in the *Dakpö Kabum* that ultimately can be traced back to the early Indian Yogācāra-Vijñānavāda literature.

The forty texts of the *Dakpö Kabum* contain 733 folios of text printed on each side of the folio, or in other words 1,466 pages. There are, in this mass, 21 texts belonging to the genres of *teachings to the gathering*, *answers to questions*, *instruction texts*, *miscellaneous sayings*, and *stages of the path* that have 67 passages containing unique Yogācāra doctrines.[22] The varied nature of this Yogācāra material is significant and must be discussed through four doctrinal themes: (A) doxo-

[21] For the *Mahāmudrā* system, see KRAGH (forthcoming). For the Six Doctrines of Nāropa in the early Bka' brgyud tradition, see KRAGH (2011).

[22] The 19 works of the *Dakpö Kabum* that do not contain any unique Yogācāra doctrines are the three *hagiographies* (*rnam thar*), one of the five *teachings to the gathering* (*tshogs chos*), one of the four *answers to questions* (*zhus lan*), seven of the thirteen *instruction texts* (*khrid yig*), five of the nine *miscellaneous sayings* (*gsung thor bu*), and both of the two *eulogies* (*bstod pa*).

graphic passages, (B) 'all mind/no mind' passages, (C) 'all mind' passages, and (D) self-awareness passages.

A. DOXOGRAPHIC PASSAGES

The weft of the YBh's *Wirkungsgeschichte* crosses the warp of the *Dakpö Kabum* at ten intersections forming concrete doctrinal effects.[23] Essentially, all the passages deal with explaining the so-called 'mind-only' (*cittamātra*, *sems tsam pa*) view either in the form of references to or summaries of this philosophical position. Characteristically, these doxographic passages do not endorse the Cittamātra view, but rather contrast it with other views considered superior to it. In particular, the views of the Madhyamaka school (*dbu ma pa*) and the Guhyamantra tradition (*gsang sngags pa*) are put forward as its polemical counterparts.

To give just one example of such doxographic passages in the *Dakpö Kabum*, the text entitled *Presentation of the Three Trainings and so Forth* (*Bslab gsum rnam bzhag la sogs pa*) contains the following doxographic passage setting the Cittamātra against the Madhyamaka:

> I bow down to the authentic gurus! The Cittamātra proponent asserts self-awareness (*rang rig*, **pratyātmavedya*) as ultimate reality (*don dam*, **paramārtha*). He asserts that the knowledge of awareness (*rig pa'i ye shes*, **vidyājñāna*), which is beyond the scope of logic, the self-awareness shining in the Buddha's heart, exists ultimately. The Mādhyamika says: "That, which is your ultimate reality, is my relative reality. She, who is your mother, is my wife! The self-awareness, which you hold to exist ultimately, is self-clinging (*ngar 'dzin*, **ahaṃkāra*), and that is for me relative reality (*kun rdzob*, **saṃvṛti*). I am without the extremes of existence, non-existence, both, or neither. Being without any of these four extremes, I assert nothing."[24]

It is notable that the above example ascribes to the typical Tibetan doxographic opinion that the Cittamātra proponent asserts the mind (*sems*, **citta*) to exist ultimately, a view that may, in fact, be rather questionable as a fair representation of the intention of the Indian Yogācāra-Vijñānavāda tradition. While several later Yogācāra-Vijñānavāda works speak of everything being cognition-only (*vijñapti-mātra*) or mind-only (*cittamātra*), it is very rare to see cognition or the mind asserted to be ultimate reality in Indian sources. Such opinions are usually only set forth

[23] The ten doxographic passages speaking of the *cittamātra* view are found in texts Ca (folio 1v-2r), Cha (14v), Tha (6r-6v; 20r; 25r), Dza (7v-8r), La (GYALTRUL, 2004:285; 287), A (15r-15v), and Ki (Z484). These texts belong to the genres of *teachings to the gathering* (*tshogs chos*), *answers to questions* (*zhus lan*), *instruction texts* (*khrid yig*), and *miscellaneous sayings* (*gsung thor bu*).

[24] *Dakpö Kabum,* text A entitled *Chos rje dags po lha rje'i gsung/ bslab gsum rnam bzhag la sogs pa*, folios 15r-15v: */bla ma dam pa rnams la phyag 'tshal lo/ /sems tsam pa rang rig don dam du 'dod de/ rig pa'i ye shes rtog ge'i yul las 'das pa/ sangs rgyas kyi thugs la gsal ba'i rang rig don dam du yod par 'dod/ dbu ma pa na re/ khyod kyi don dam pa gang yin pa/ /de ni nga yi kun rdzob yin/ /khyod kyi a ma gang yin pa/ /de ni nga yi chung ma yin/ /khyod kyi rang rig don dam par yod par bzung ba de ngar 'dzin yin te/ de ni nga yi kun rdzob yin/ nga ni yod pa'i mtha' dang bral/ med pa'i mtha' dang bral/ gnyis ka'i mtha' dang bral/ gnyis ka ma yin pa'i mtha' dang bral/ mtha' bzhi dang bral bas gang yang khas mi len/.* The 1520 edition reads *thugs la bsal ba'i*, which has here been emended to *thugs la gsal ba'i* in conformity with the earlier handwritten Lha dbang dpal 'byor manuscript (vol. kha, folio $97v_5$).

in works that are critical of the Yogācāra tradition. Rather, the *Tattvārthapaṭala* (I.4) of the YBh's *Bodhisattvabhūmi* book speaks of ultimate reality as being inexpressible (*nirabhilāpya*), free from the duality of existence and non-existence. The YBh asserts so in order to avoid an overly nihilistic interpretation of emptiness (*śūnyatā*), leading instead to the sense that there is something real and true (*sad*) that remains (*avaśiṣṭa*, *lhag ma*) when something is empty of something else, and what remains is called inexpressible. Consequently, what is inexpressible can neither be said to be ultimately existent nor non-existent.

It is also to be observed that the cited passage illustrates what Tibetan doxographers came to call the "Yogācāra-Madhyamaka" (*rnal 'byor spyod pa'i dbu ma pa*), according to which the Cittamātra understanding is taken as representing relative truth (*saṃvṛtisatya*), whereas ultimate truth (*paramārthasatya*) is reserved for the emptiness taught by the Mādhyamika. This synthetic interpretation of Yogācāra and Madhyamaka was made known in Tibet especially by the *Madhyamakālaṃkāra* treatise composed by the Indian master Śāntarakṣita, who visited Tibet in the eighth century. The thought of this Indian *paṇḍita* had a lasting grip on the philosophical minds of Tibet, in a manner that was still highly evident in the Tibetan Buddhism of the twelfth-thirteenth centuries when the texts of the *Dakpö Kabum* were written.

B. 'ALL MIND/NO MIND' PASSAGES

In the textile of textual histories, the *Dakpö Kabum* warp is again crossed by the weft of the YBh's *Wirkungsgeschichte* weaving the second type of doctrinal effects, here referred to as 'all mind/no mind' passages.[25] These passages are characterized by an endorsement of the view that all phenomena (*chos*, **dharma*) or all appearances (*snang ba*, **pratibhāsa*) are mind only, but the ratification of this view is then immediately followed in these passages by a qualifying statement saying that the mind actually does not exist or that the mind cannot be established as any kind of real entity. The opinion expressed by what may be referred to as 'reserved' Cittamātra passages is therefore somewhat similar to the doxographic sections discussed previously, given that the Mind-Only view is again seen as the relative and not the ultimate reality, but – unlike the doxographic segments – the "all mind, no mind" passages do not refer to any school affiliation and do not present Cittamātra views merely for doxographic purposes. Rather, their aim is always to describe stages of meditation experience, where – according to the meditative system espoused by the passages at hand – all phenomena should first be realized as being nothing but mind, which should be followed by the realization that the mind itself is also not a real entity or thing possessing any identifiable or definable characteristic.

To furnish an example, the following segment is found in the text entitled *A Treasury of Ultimate Identifications of the Heart-Essence* (*Snying po'i ngo sprod don dam gter mdzod*):

[25] The nineteen 'all mind/no mind' passages in the *Dakpö Kabum* are found in texts Ca (folios 25r; 30v; 34r; 37v-38r; 45r), Ja (7v), Tha (44r), Tsa (6v-7r), Dza (5r), Ra (9v-10r; 11r-11v; 11v; 11v), Sha (3v-4r), Sa (5v; 9v), E, and Vaṃ. Those texts belong to the genres of *teachings to the gathering* (*tshogs chos*), *answers to questions* (*zhus lan*), *instruction texts* (*khrid yig*), *miscellaneous sayings* (*gsung thor bu*), and *stages of the path* (*lam rim*).

> Again, the lama said: "All visible and audible phenomena are [just constructed by] thought (*rnam rtog*, **vikalpa*), for they cannot appear when there are no thoughts. Thoughts are the mind (*sems*, **citta*). The mind is birthless (*skye med*, **anutpanna*). The birthless is emptiness (*stong nyid*, **śūnyatā*). Emptiness is reality as such (*chod nyid*, **dharmatā*). Reality as such, which isn't anything, emerges as a multiplicity (*sna tshogs*, **nānā*), but as it emerges, it does not lapse from not being any object (*don*, **artha*) at all. When the meaning (*don*, **artha*) of abiding in the inseparability (*dbyer med*, **avinirbhāga*) of the two truths is realized in this manner, that is the [right] view (*lta ba*, **dṛṣṭi/*darśana*). Not to be distracted from this, that is the [right] meditative cultivation (*sgom pa*, **bhāvanā*). To have severed the arrogance of hope and fear, that is the result (*'bras bu*, **phala*)." This is what he said.[26]

This clause forges a link between the well-known triad of view (*lta ba*), meditation (*sgom pa*), and result (*'bras bu*), and the contemplative chain of realizing the nature of sensory perceptions, thought, mind, and emptiness. Its underlying premise is an acceptance of the core Yogācāra doctrine of cognition-only (*vijñapti-mātratā*), as it, e.g., is expressed in the *Saṃdhinirmocanasūtra*. Yet, the *Dakpö Kabum* speaks of this doctrine not in any ontological sense but as a necessary stage of contemplative experience. In this regard, it may come close to the sense in which the earliest Indian passages speaking of 'mind-only' occur in *sūtra*s dealing with the contemplative visualization of buddhas or in passages in the YBh which state that the meditative images upon which the yogi focuses are nothing but mind, as has been pointed out by SCHMITHAUSEN in several contexts.[27]

By the token of this, Yogācāra-Vijñānavāda is here not enacted as a historical awareness in the sense of adopting a view belonging to a certain Buddhist tradition of the past. Rather, such 'all mind/no mind' passages serve a practical purpose in the *Dakpö Kabum*, in that the yogi practicing in seclusion is instructed to take the Cittamātra as a first step of contemplation, to be followed by a realization of the birthlessness and emptiness of the mind. Herein, the Cittamātra is not a philosophy in any doxographic sense but has a functional application in attempting to link the contemplative practice with certain scriptural passages in a manner that conflates a meditational experience with the philosophical formulation of the Cittamātra view.

Each and every of the nineteen 'all mind/no mind' passages shares the same theme comprised of first realizing all outer perceptions to be mind and then understanding that there, in the final analysis, is no mind at all. Consequently, this type of restrained Cittamātra passage can be characterized as having an 'all mind/no mind' view. While the similar message in the doxographic passages was textually connected to the distinction between Cittamātra and Madhyamaka, the origin of the view in question in the present passages is more difficult to establish. It could

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[26] *Dakpö Kabum,* text Ra entitled *Chos rje dags po lha rje'i gsung/ snying po'i ngo sprod don dam gter mdzod*, folios 11r-11v: *//yang bla ma'i zhal nas/ snang zhing grags pa'i chos thams cad rnam rtog yin te/ rnam rtog med na snang ba yod mi srid/ rnam rtog sems yin/ sems skye med yin/ skye med stong nyid yin/ stong nyid chos nyid yin/ chos nyid ci yang ma yin de sna tshogs su shar ba yin/ shar ba'i dus na don ci yang ma yin pa las ma 'das/ de ltar bden pa gnyis dbyer med du gnas pa'i don de rtogs na lta ba/ de las ma yengs pa sgom pa/ re dogs snyems thag chod pa 'bras bu yin gsung ngo//.* The following two emendations have been made, both in conformity with the handwritten manuscript: (1) a *shad* stroke has been inserted after *las ma 'das*, and (2) the emendation *rtogs na* has been inserted in place of the reading *rtags na*, which is a sollicism.

[27] See, e.g., SCHMITHAUSEN (2005:53-56; and especially 2007:237-238, 239-240).

again have been philosophically derived from Yogācāra-Madhyamaka sources, such as Śāntarakṣita's *Madhyamakālaṃkāra* stating everything to be mind on the relative level but also to be empty ultimately; or it could have been derived from the subsequent Indian tradition of the tenth and eleventh centuries, during which period several Tantric authors espoused various versions of similar synthetic Yogācāra-Madhyamaka positions.[28] Nevertheless, the *Dakpö Kabum* at no point refers to Yogācāra or Madhyamaka sources in these passages, making it hard to say anything source-critically about the concrete origins of such views. In any case, it seems likely that the *Wirkungsgeschichte* of the YBh and the ensuing Indian Yogācāra-Vijñānavāda texts generally threaded its way to the *Dakpö Kabum* via the *Madhyamakālaṃkāra* and later Indian writings by Tantric authors.

C. 'ALL MIND' PASSAGES

Tracing the warp of the *Dakpö Kabum* further into the fabric of Yogācāra textual histories, it is once more intersected by the weft of the YBh's broader *Wirkungsgeschichte* in the form of the third type of doctrinal effects, which may be labeled the 'all mind' passages.[29] These sections are marked by the vision that all phenomena, or all appearances, are mind only, in which regard these passages are identical to the 'all mind/no mind' paragraphs. However, in these passages, the view stands without any further qualification and may consequently simply be ascertained as 'all mind' passages. Here, it is never added that the mind is unreal and unestablished. On that account, the passages seem fully to endorse the mind-only view without hesitation.

For example, the text called *Answers to the Questions of the Venerable Siddha of Phag mo* (*Rje phag mo grub pa'i zhu lan*) contains the following *passus*:

> In response to the question "Are appearances (*snang ba*, **pratibhāsa*) and the mind (*sems*, **citta*) the same or different?," [the lama] said: "Appearances and the mind are the same. No appearance exists externally that is not included within the mind." [He] said: "Since appearances are the mind's light (*sems kyi 'od*, **cittabhāsa*) or the mind's reality as such (*sems kyi chod nyid*, **cittasya dharmatā*), appearances unfold spontaneously as companions when [the nature of] the mind has been realized."[30]

The speaker of the passage asserts appearances to be purely mental constructs, and it is notable that the passage again concerns meditative experience and realization. It is a general tendency that these pieces deal with the purification of obscurations and the achievement of realization. Some such passages contain typical Yogācāra terminology, e.g., the terms 'tendencies' (*bag chags*, **vāsanā*) and 'seeds' (*sa bon*,

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[28] See, e.g., the article by Harunaga ISAACSON in the present volume.

[29] The 29 'all mind' passages are found in texts Nga (folio 6v), Ca (4v; 8v; 16v; 33r), Tha (4v; 24r), Da (5r-5v; 10r; 13r), Na (1v), Tsha (9v), Dza (3r-3v; 6r-6v), Wa (4r), Ra (4v), Sha (2r; 2v; 3r; 4r; 4r-4v; 6r), Ha (Z321), and A (3r; 9r; 9v; 10r; 17r), Ki (Z468), belonging variously to the genres of *teachings to the gathering* (*tshogs chos*), *answers to questions* (*zhus lan*), *instruction texts* (*khrid yig*), and *miscellaneous sayings* (*gsung thor bu*).

[30] *Dakpö Kabum,* text Da entitled *Rje phag mo grub pa'i zhu lan,* folio 10r: */snang sems gnyis gcig gam tha dad zhus pas/ snang sems gnyis gcig yin/ sems las ma gtogs pa'i snang ba logs na med gsung/ snang ba ni sems kyi 'od dam sems kyi chos nyid yin pas/ sems rtogs pa'i dus su snang ba sgrog rang bdal du 'gro gsung/.* The phrase *sems las ma gtogs pa'i snang ba* is an emendation of *sems las ma rtogs pa'i snang ba.*

**bīja*), and in one instance also speak of what is 'latent' (*kun gzhi*, **ālaya*). The presence of Yogācāra terms brings the 'all mind' passages closer to the Indian sources that are the fountain of those concepts, namely, the view that sensory perceptions arise out of the *ālayavijñāna* by the force of seeds and dualistic tendencies as, e.g., explicated in the *Viniścayasaṃgrahaṇī* of the YBh as well as in some (possibly interpolated) passages of the Basic Section of the YBh. The perhaps unexpected absence of the Madhyamaka spirit of emptiness further reinforces the impression that the 'all mind' passages are not rooted in the Yogācāra-Madhyamaka tradition but that they instead have been influenced by Indian Yogācāra texts proper, either directly or indirectly via another literature that affirmatively adopted Yogācāra concepts, in particular certain Tantric works. The peculiarity of the evidence is brought to light with the added observation that the passages in no instance refer to any Yogācāra text and show no other affinity to them.

There are in total 29 'all mind' passages in the *Dakpö Kabum* and in comparison to the number of the ten doxographic passages and the nineteen 'all mind/no mind' segments, these unreserved Cittamātra passages are accordingly the most numerous type of Yogācāra doctrinal traces found in the corpus. Their majority may be unexpected, given the general perception that medieval Tibetan authors tended to treat the Cittamātra view as strictly preliminary to and philosophically lower than the Madhyamaka.

D. SELF-AWARENESS PASSAGES

The fourth and last group of Yogācāra doctrinal effects seen in the *Dakpö Kabum* are characterized by the occurrence of Yogācāra terms expressing the ultimate nature of the mind, among them *self-awareness* (*rang rig*, **svasaṃvedanā* or **svasaṃvitti*), *reflexive self-awareness* (*so so rang rig*, **pratyātmavedya*), *self-aware and self-radiant* (*rang rig rang gsal*, ** svasaṃvittisvābhāsa*),[31] and radiance (*'od gsal*, **prabhāsvara*) being the most prominent. The nine cases exhibiting this Yogācāra influence on the *Dakpö Kabum* bring out the corpus' last major component of the Yogācāra doctrine of the mind, namely the mind's ability to experience and know itself.[32]

An example of a self-awareness passage is found in the text entitled *Instruction Clarifying Mahāmudrā* (*Phyag rgya chen po gsal byed kyi man ngag*):

> Namo Guru! Self-aware (*rang rig*), self-radiant (*rang gsal*), and self-abiding (*rang la gnas*), like a candle within a pot, consciousness simply remains self-radiant. Only when expressed conventionally in words is it called radiance (*'od gsal*, **prabhāsvara*), is it called bliss-emptiness (*bde stong*, **sukhaśūnya*), is it called knowledge-emptiness (*rig stong, *vidyāśūnya*), is it called appearance-emptiness (*snang stong*, **pratibhāsaśūn-*

[31] The phrase *rang rig rang gsal* seems to be unattested in Tibetan translations of Indian Yogācāra sources.

[32] The nine self-awareness passages are found in texts Tha (folios 46v), Tsa (3v; 4r), Dza (4r; 5r), Zha (4r), Sa (8r), and Ki (3v; 5r), belonging to the genres *answers to questions* (*zhus lan*), *instruction texts* (*khrid yig*), and *miscellaneous sayings* (*gsung thor bu*). Passages exclusively speaking of radiance (*'od gsal*) without mention of *self-awareness* (*rang rig*) have not been included here, given that *'od gsal* is also a word that is widely used on its own as a Tantric term throughout the *Dakpö Kabum*, e.g., as the name for a type of sleep-*yoga* practice belonging to the Six Doctrines of Nāropa (see KRAGH, 2011).

> *ya*). Yet these names are all confined [merely] to the domain of linguistic labels (*btags pa*, **prajñapti*).[33]

In the cited verse, there is a clear shift from the previous ontological statements over to a concern with the epistemology of spiritual realization. The mind is here characterized as being self-aware, in opposition to the earlier statements where it was said that all perceptions exist as mind but the mind itself does not exist as such. In the present verse, the assumption seems to be that the experiential quality of the mind is the single facet of reality under which everything else can be subsumed, including all outer and inner phenomena as well as the stages of the contemplative path. Yet, while self-awareness is said to encompass everything, it is at the same time beyond verbal expression – inextricable, ineffable – and in this regard it fully agrees with the notion of inexpressibility (*nirabhilāpya*, *brjod du med pa*) set forth as the highest reality in the *Tattvārthapaṭala* (I.4) of the *Bodhisattvabhūmi*. It may also be noted that the term 'radiance' (*'od gsal*, **prabhāsvara*) turns up as a characteristic of the purified mind in the *Viniścayasaṃgrahaṇī* and subsequently becomes a central term in the ensuing Yogācāra-Vijñānavāda literature. For example, the *Viniścayasaṃgrahaṇī* states that "from the perspective of its nature, consciousness is not afflicted, which is why the Bhagavān declared that it is naturally radiant (*rang bzhin gyis 'od gsal ba*, 一切心性本清淨 *yīqiè xīn xìng běn qīngjìng*, **svabhāvena prabhāsvaram*).[34]

While terms expressing the ultimate nature of the mind appear in the early Yogācāra-Vijñānavāda literature, it must also be acknowledged that they came to be used with much higher frequency in Tantric literature, which is likely to be the source for their influence on the *Dakpö Kabum*. All but one of the nine segments contain at least one of the following three Tantric elements: terms, quotations, and/or an overall Tantric context. The above-quoted passage, for example, includes a certain Tantric terminological influence in the form of the binary pair *bliss-emptiness* (*bde stong*). In other such passages, the Tantric connection is brought out by quotations from the realization songs (*dohā*) of the Mahāsiddhas. For example, in one of the self-awareness passages Tilopa is quoted as having said:

> Hey, listen! Self-awareness (*rang gi rig pa*) is knowledge of That-as-such (*de kho na nyid kyi ye shes*, **tattvajñāna*). I have nothing else to teach.[35]

Furthermore, in one of the passages speaking of radiance, the author carefully distinguishes his position from the doxographic Cittamātra stereotype:

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[33] *Dakpö Kabum,* text Zha entitled *Chos rje dags po lha rje'i gsung/ phyag rgya chen po gsal byed kyi man ngag,* folio 4r: *//na mo gu ru/ rang rig rang gsal rang la gnas/ /bum pa nang gi mar me bzhin/ /shes pa rang gsal tsam du gnas/ /tha snyad tshig tu brjod tsam na/ 'od gsal bya ba ming du btags/ /bde stong bya bar ming du btags/ /rig stong bya bar ming du btags/ /snang stong bya bar ming du btags/ /btags pa tsam las ming du bas/ /ces gsungs so//.* In the handwritten Lha dbang dpal 'byor manuscript (vol. Nga, folio 100r), the last verse line reads *rtags tsam las tshig tu bas zhes gsungs pa'o/.*

[34] See the *Viniścayasaṃgrahaṇī* (D4038.44a$_{4\text{-}5}$): *rnam par shes pa ni ngo bo nyid kyis kun nas nyon mongs par gyur pa ma yin no/ /'di ltar bcom ldan 'das kyis rang bzhin gyis 'od gsal ba yin no zhes gsungs pa'i phyir ro/.* T1579.54.595c$_7$: 又復諸識自性非染。由世尊說一切心性本清淨故。The original Sanskrit text for the passage is not extant.

[35] *Dakpö Kabum,* text Dza 5r: *de yang tai lo pa'i zhal nas/ kyai ho rang gi rig pa ni de kho na nyid kyi ye shes te/ nga la bstan du ci yang med/ ces zer ba lta bu ste/.*

> The "awareness-radiance" (*rig pa 'od gsal*, **vidyāprabhāsvara*) [of which I am speaking] is not like the Cittamātra [term] "self-aware, self-radiant consciousness" (*shes pa rang rig rang gsal*, **svasaṃvittisvābhāsajñana*),[36] which [the Cittamātra proponents] assert as constituting ultimate reality.[37]

The passage at hand, which provides an explanation on inner *yoga* practices pertaining to the channels and cakras, distances the term awareness-radiance from the Tibetan interpretation of the Cittamātra notion of self-awareness. It thereby indicates a different usage for the term awareness-radiance, which given the prevalence of the word 'radiance' (*'od gsal*, **prabhāsvara*) in Tantric literature, signals the Indian Tantras or yogic literature to be the indirect source for the passage.

Although the self-awareness passages are purely Yogācāra-Vijñānavāda in their gist, their contents – along with their internal references and quotations – set them apart from the YBh. Instead, they are associated with the later Indian Tantric literature, which only epitomizes how the Tantrically appropriated Yogācāra terms in the *Dakpö Kabum* are phantasmagorical phantom copies of other phantoms.

3. SCRIPTURAL EFFECTS

Whereas the doctrinal effects concern implicit Yogācāra influences in the form of concepts, terminology, and paraphrases, the scriptural effects consist of direct quotations, which are the most evident and concrete presence of the YBh and related Yogācāra works in the *Dakpö Kabum*.

The forty texts of the *Dakpö Kabum* contain in total 1,412 quotations from several kinds of sources, Yogācāra as well as non-Yogācāra. These quotations are, however, not distributed evenly over the forty texts, but are highly concentrated in a group of three quotation-rich texts, namely both of the two *stages of the path* texts (*lam rim*) and one of the *teachings to the gathering* (*tshogs chos*).[38] The three quotation-rich texts account for 1,099 of the 1,412 quotations, i.e., 78% of the total number, which is an average of five and a half quotations per folio inthese three works.[39] In contrast, the 37 quotation-poor texts contain only 313 quotations in all, which is an average of just half a quotation per folio.[40]

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[36] The phrase *shes pa rang rig rang gsal* seems to be unattested in Tibetan translations of Indian Yogācāra texts.

[37] *Dakpö Kabum*, text Tsa, *Rje dags po lha rje'i gsung sgras/ snyan brgyud gsal ba'i me long*, folio 3v: *rig pa 'od gsal ni/ sems tsam pa'i shes pa rang rig rang gsal don dam du 'dod pa lta bu ma yin te/.*

[38] The three quotation-rich texts are text Ca entitled *Mgon po zla 'od gzhon nus mdzad pa'i tshogs chos legs mdzes ma* (45 folios), text E entitled *Dam chos yid bzhin nor bu thar pa rin po che'i rgyan zhes bya ba bka' phyag chu bo gnyis kyi theg pa chen po'i lam rim gyi bshad pa* (i.e., the so-called *Dwags po'i thar rgyan*, 131 folios), and text Vaṃ entitled *Chos rje dags po lha rje'i gsung/ bstan chos lung gi nyi 'od* (27 folios).

[39] Text Ca contains 170 quotations, which is an average of four quotations per folio. Text E has 675 quotations with an average of five quotations per folio. Text Vaṃ has 254 quotations with an average of 9.5 quotations per folio.

[40] The number of quotations in the 37 quotation-poor texts are as follows (with quotation averages per folio given in the brackets): text Ka 2 (0.28), Kha 0 (0), Ga 7 (0.11), Nga 7 (0.58), Cha 12 (0.66), Ja 19 (1.05), Nya 15 (0.78), Ta 2 (0.2), Tha 53 (1.05), Da 15 (1), Na 0 (0), Pa 13 (0.92), Pha 0 (0), Ba 3 (0.2), Ma 0 (0), Tsa 3 (0.27), Tsha 8 (0.8), Dza 20 (1), Wa 2 (0.18), Zha 0 (0), Za 2 (0.33), 'a 13 (1.18), Ya 13 (1.44), Ra 4 (0.33), La 17 (1.54), Sha 15

The same pattern of quotation-rich and quotation-poor texts emerges when it comes to the specific Yogācāra-Vijñānavāda quotations, of which there are 146 in total. The three quotation-rich texts contain 144 of those quotations, i.e., 99%. In the 37 quotation-poor works, on the other hand, there are only two quotations from Yogācāra-Vijñānavāda sources. The first is a quotation from an unidentified scripture (*lung*, **āgama*) stating that all phenomena are mind, occurring in one of the *teachings to the gathering* texts (*tshogs chos*). The other is a quotation from the *Saṃdhinirmocanasūtra* found in a *miscellaneous sayings* text (*gsung thor bu*).[41] Thus, altogether, there are five works in the *Dakpö Kabum* that contain quotations from Yogācāra-Vijñānavāda oriented texts, belonging to three genres: *teachings to the gathering, miscellaneous sayings,* and *stages of the path*.

The Yogācāra-Vijñānavāda oriented quotations – here listed in their order of frequency – are drawn from the *Mahāyānasūtrālaṃkāra*, the *Bodhisattvabhūmi*, the *Daśabhūmikasūtra*, the *Laṅkāvatārasūtra*, the *Abhidharmasamuccaya*, the *Madhyāntavibhāga*, the *Saṃdhinirmocanasūtra*, the *Avataṃsakasūtra*, the *Viṃśatikā*, and the unidentified *āgama* text.[42]

The most quoted source is the *Mahāyānasūtrālaṃkāra*, which – judging from the number of Tibetan commentaries written in the twelfth-thirteen centuries on this work – was the most commonly studied Yogācāra-Vijñānavāda treatise at the time. Its quotations deal especially with *bodhisattva* conduct and qualities. Quotations from the other texts include passages on taking of refuge and engendering *bodhicitta*, as well as the well-known scriptural passages pronouncing that all phenomena are only mind. The character of the quotations does not in any way stand out from what is typically seen in so many other Tibetan works of that epoch, in that it is the same quotations that reappear over and over in various texts inside and outside the present Tibetan corpus. Indeed, the ubiquitous proliferation of particular scriptural passages constitutes an indication of the provenance of the quotations. Given their almost automatic reoccurrence in the same particular doctrinal contexts, the quotations do not seem to have been introduced through

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(1.5), Sa 11 (0.91), Ha 1 (0.14), A 18 (0.9), Ki 25 (0.86), Khi 12 (0.38), Gi 0 (0), Ngi 0 (0), Ci 1 (0.16), Chi 0 (0), *Nyi 0 (0), and *Oṃ 0 (0). For a table showing the correlation between the alphabetical text-labels (i.e., Ka, Kha, etc.) and the titles of the given works, see KRAGH (forthcoming).

[41] The two Yogācāra-Vijñānavāda oriented quotations in the quotation-poor sources are found in text Ja entitled *Tshogs chos mu tig gi phreng ba* (folio 7v, being the quotation from the unidentified *āgama*) and in text A entitled *Chos rje dags po lha rje'i gsung/ bslab gsum rnam bzhag la sogs pa* (folio 17r, from the *Saṃdhinirmocanasūtra*).

[42] Text Ca contains three Yogācāra-Vijñānavāda oriented quotations from the *Mahāyānasūtrālaṃkāra* (1) and the *Avataṃsakasūtra* (2). Text Ja entitled *tshogs chos mu tig gi phreng ba* has one quotation from an unidentified *āgama* text. Text A entitled *chos rje dags po lha rje'i gsung/ bslab gsum rnam bzhag la sogs pa* contains one quotation from *Saṃdhinirmocanasūtra.* Text E (the *Dwags po'i thar rgyan*) has 125 Yogācāra-Vijñānavāda quotations from the *Mahāyānasūtrālaṃkāra* (49), the *Bodhisattvabhūmi* (36), the *Daśabhūmikasūtra* (18), the *Laṅkāvatārasūtra* (2), the *Abhidharmasamuccaya* (8), the *Madhyāntavibhāga* (8), the *Saṃdhinirmocanasūtra* (2), the *Avataṃsakasūtra* (1), and the *Viṃśatikā* (1). Text Vaṃ contains fourteen Yogācāra-Vijñānavāda oriented quotations from the *Laṅkāvatārasūtra* (8), the *Mahāyānasūtrālaṃkāra* (3), the *Saṃdhinirmocanasūtra* (2), and the *Daśabhūmikasūtra* (1). Although the *Daśabhūmika-* and *Avataṃsaka-sūtra*s may generally not be considered particular Yogācāra-Vijñānavāda sources, some of the quotations included express what could be considered Yogācāra-Vijñānavāda-oriented doctrinal points, for which reason their citation has been counted here.

personal in-depth study of or access to the original texts invol-ved, but rather from the study of other Tibetan contemporaneous writings invariably relying on the same scriptural excerpts.

There is a text in the *Dakpö Kabum*, which provides a clue as to how the authors of the Dags po community could have circulated such standard scriptural passages. Text Vaṃ entitled *Sunshine of Treatises and Scriptures* (*Bstan bcos lung gi nyi 'od*), which from a traditional Tibetan point of view is a work belonging to the genre of *stages of the path* (*lam rim*), in actuality bears a strong resemblance to what in Medieval Europe was known as a florilegium. A florilegium was a type of anthology of favorite scriptural quotations tied loosely together under the umbrella of some general theme, with little or no comment from the side of the compiler. This was a widespread genre in Europe until the advent of printing in the fifteenth century. Text Vaṃ consists merely of 27 folios yet incorporates 254 quotations, having the absolutely highest rate of quotations per folio in the entire *Dakpö Kabum*. The presence of such a text in the corpus reveals a textual practice in the community, where the sole purpose of compiling was to gather favorite scriptural passages that either would have been collected from the study of other Tibetan treatises or from oral Dharma-lectures given by learned monks. It may be added that many of the Dags lha sgam po monks had studied for a few years at Bka' gdams seminaries during their youth before becoming anchorites. It seems likely that the recluses at Dags lha sgam po, who had no access to any scriptural library at the hermitage during this time, did not engage in reading whole *sūtra*s or Indian *śāstra*s and that their knowledge of Yogācāra literature therefore was based mainly on selected excerpts found in florilegia-like texts.

Patterns on the Magical Fabric of the YBh's Reception History

A general view of the fabric of the YBh's effects on the *Dakpö Kabum* presents the motif of the Yogācāra-Vijñānavāda being used by the members of the Dags po community mainly as a stage in their contemplative practice. There is no evidence indicating that they engaged in any type of formal study of Yogācāra-Vijñānavāda treatises for scholastic purposes while residing at Dags lha sgam po. The 'all mind' experience was thus fostered in an environment of 'no text', where personal development was measured against selected snippets of scripture as a way of affirming and authorizing it. Consequently, the anchorites' relationship to the Yogācāra-Vijñānavāda was pragmatic rather than exegetic in nature, a matter of *yoga* practice (*yogācāra*) rather than *yoga* study (Yogācāra).

A closer look at the fabric of the YBh's effects on the *Dakpö Kabum* reveals a twofold epistemological pattern. One pattern emerges from a concern with contemplative experience. In other words, the hermits on Mount Sgam po must have been asking themselves what they were supposed to experience in their retreat. It is in this context that the specific Yogācāra-Vijñānavāda interests emerge in the form of the 'all mind' and self-awareness passages, whose significance was most probably derived from Tantric sources into the genres of the *Dakpö Kabum* that lay a strong emphasis on *yoga* practice, the latter being an accentuation that they share with the YBh in general. Indicatively, the texts expressing these yogic notions are marked by an absence of Yogācāra quotations.

This first trend of Yogācāra-Vijñāna influence could be called the "all mind, no text" pattern. It is noticeable that the preponderance of the unreserved Cittamātra influences of the 'all mind' and self-awareness passages advocating the all-mind view belong to the quotation-poor sources, which introduce or cite virtually no text

of Yogācāra-Vijñānavāda affiliation. The various authors of this cluster of Tibetan sources appear to be well-informed of the Madhyamaka Vijñānavāda-critique, given that many of the same works elsewhere contain doxographic passages. However, in the 'all-mind' and self-awareness passages, their authors buttress the Cittamātra concept of self-awareness to be wholly acceptable philosophically, primarily in the garb of the Guhyamantra doctrine, presenting it in overall Tantric contexts, without considering this concept to be affiliated with a lower level in the doxographic hierarchy of views. These works of the "all mind, no text" pattern also make up most of the sources exhibiting formal genre-similarities to the YBh's emphasis on *yoga*, which likewise may be understood as having been mediated through the Tantric adaptation of Buddhist meditation practice, given that both of the predominant meditational systems espoused in the *Dakpö Kabum* are closely related to the Tantric literature.

The second epistemological pattern emerges from a concern about progression, since the Dags po hermits seem to have wondered what the different steps to the contemplative experience are and how these steps might be sanctioned in terms of the various schemes of presenting the stages of the Buddhist path given in Indian scriptures and treatises. The Yogācāra frame adopted in that context is the doxographic and the 'all mind/no mind' passages that are related to the Yogācāra-Madhyamaka tradition. These passages found their way into the genres of the *Dakpö Kabum* in contexts accentuating presentations of the stages of the path. Strikingly, the texts exhibiting these concerns are the works that contain the most quotations from Yogācāra-Vijñānavāda sources.

The latter trend may be called the "all text, no mind" pattern. Nearly all the citations of Yogācāra-Vijñānavāda sources are found in the group of quotation-rich works. Notably, it is the same group of texts that contains the majority of the 'reserved' Cittamātra "all mind, no mind" passages, saying that all phenomena are mind but that there is no mind. Such thinking appears to have its basis in the Vijñānavāda-critique given by Indian and Tibetan Yogācāra-Mādhyamika writers. Moreover, it is also this group of texts that mainly exhibits the formal genre-similarity consisting in the YBh's scholastic emphasis on presenting *bhūmi*s in the sense of stages of the path and 'levels' of spiritual progression. The "all text, no mind" pattern is therefore a trend of Yogācāra influence in the *Dakpö Kabum* that exhibits a philosophical accentuation concordant with Indian śāstric writing rather than Tantric literature.

On the whole, the "all text, no mind" pattern is suggestive of a scholastic YBh-effect arbitrated via the Yogācāra-Madhyamaka, whereas the "all mind, no text" pattern shows every sign of being a yogic YBh-effect transferred by way of the Tantras. It is evident that the Yogācāra tradition was a lively element within this particular Tibetan community, not in the sense of involving any direct study of and the writing of new commentaries on Yogācāra-Viijñānavāda texts, but rather in the manner that certain fundamental doctrinal elements and yogic concerns that were ultimately derived from the Indian Yogācāra tradition had been transmitted into other later Indian Buddhist literatures, whereafter they came to be adapted and practiced in Tibet. The YBh's *Wirkungsgeschichte* thus reverberates in the subtexts of the *Dakpö Kabum* through these distant, secondary phantoms.

The Return of the Weft

When the weft of the YBh's *Wirkungsgeschichte* crosses the warp of the *Dakpö Kabum* in the shadowy shapes of these two distinct epistemological trends, this is

not a purely diachronic process. According to GADAMER's discussion of *Wirkungsgeschichte*, a new understanding of a textual corpus in the later reception history of a given source synchronically calls for a reevaluation of the contemporary reading of the source itself. The way in which the historian is affected by arriving at a new understanding of reception history changes the manner in which s/he looks at the original source for that history. In terms of the cloth of textual histories, this is comparable to how the weft threads its way back through the cloth in the opposite direction once it has reached the end of the fabric on one side.

In other words, when – through a study of *Wirkungsgeschichte* – the two divergent Yogācāra patterns of "all mind, no text" and "all text, no mind" are revealed in the *Dakpö Kabum*, the next required step in the method is to see what basis for these patterns can be located in the YBh itself. This either leads to a subtle reinterpretation of the YBh wherein the sources for these patterns suddenly begin to emerge in the text or – alternatively – it leads to the conclusion that the discovered effects in the *Dakpö Kabum*, in fact, are not traceable to the YBh after all, which would then require a reconsideration of the overall *Wirkungsgeschichte* of the YBh.

In the case of the Yogācāra-Vijñānavāda effects detected in the *Dakpö Kabum*, the reconsideration of the YBh primarily leads to a need to look for three things. First, the Yogācāra-Madhyamaka critique of the Vijñānavāda view raises questions whether, when, and where in the larger Yogācāra-Vijñānavāda literature statements were made to the effect that the mind is real and exists as the ultimate reality. It does not seem that the YBh itself, including its Vijñānavāda passages in the *Saṃgrahaṇī* section, explicitly makes any such claim. Yet, there are less pronounced elements that may have led Madhyamaka authors to arrive at such a view. For example, the *Tattvārthapaṭala* (I.4) rejects a thorough-going Madhyamaka interpretation of emptiness in which all forms of existence and non-existence are fully abandoned and instead argues for that there is a remainder whenever something is empty of something else. Whether and how such statements could have served as the object for Madhyamaka criticism becomes the beginning for a new inquiry needed of the Yogācāra-Vijñānavāda literature.

Secondly, the emphasis laid on the term 'radiance' (*'od gsal*, **prabhāsvara*) in Tibetan literature in general and the *Dakpö Kabum* in particular necessitates studying the history of this term in Mahāyāna *sūtra*s, the YBh, and the later Yogācāra-Vijñānavāda literature. It is evident that the term becomes very important in the later Indian Tantric tradition and subsequently becomes a key-term in Tibetan literature. It also seems that the term may have been less important in the East Asian Yogācāra tradition. For example, in the passage from the *Viniścayasaṃgrahaṇī* quoted above, Xuánzàng's Chinese translation does not employ a distinct term that would correlate to the word *'od gsal* in the Tibetan version, but instead uses the rather generic translation 'purity' (清淨 *qīngjìng*), which overlaps with so many other Sanskrit terms, such as **śuddhi*, **viśuddhi*, etc. Given that the modern field of Yogācāra studies has strongly been fueled especially by the research interests of East Asian scholars, it may be for this reason that the term *od gsal* (**prabhāsvara*) still has received relatively little attention in Yogācāra studies in general and the study of the YBh in particular. Consequently, as scholars begin to pay more attention to later Indian literature post-dating Xuánzàng, such as the Tantric literature, as well as to the rich Yogācāra-related material found in indigenous Tibetan sources, new needs arise for considering a whole range of other

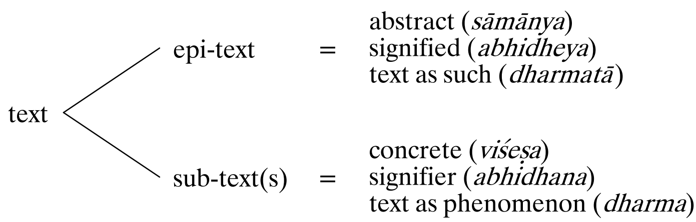
doctrinal and terminological issues in the early Yogācāra literature, including the use of hitherto relatively ignored terms in the YBh.

Thirdly, the *Dakpö Kabum*'s character of being a collection of texts dealing with *yoga* makes it a significant point of comparison for the YBh. While much of YBh-scholarship has been focused either on textual or philosophical inquiries, relatively little attention has been paid to the text as a practical contemplative source for a community of *yoga*-practitioners. The work by scholars such as Florin DELEANU, Martin DELHEY, and Sangyeob CHA form important exceptions to these broader trends. The *Dakpö Kabum* lays emphasis on particular doctrinal points that were a concern for the yogis of the mountain retreat at Dags lha sgam po. Given that the Dags lha sgam po community and its members are historically relatively well-known from numerous religious histories, hagiographies, and epitextual colophons in their own writings, it is possible to read the *Dakpö Kabum* with a certain historical awareness of the community that produced the texts of the corpus, identifying the spiritual concerns that seem to have been foremost on their minds.

For example, the *Dakpö Kabum* contains many motivational passages that appear to have served to inspire the monks practicing in solitude to remain firm in their commitment to their retreat. Some of these motivational elements appear in doctrines that are also present in the YBh, but without being framed in any particular motivational context. In such passages, the *Dakpö Kabum* often emphasizes the importance of having gained the right circumstance of having been born as a human and that the practitioner therefore must practice the Dharma here and now, since this precious opportunity will soon be lost when dying and it is uncertain when one again will be reborn as a human. In the *Dakpö Kabum* this point forms part of a central teaching on the so-called "precious human body" (*mi lus rin chen*), which appears many times in the corpus, and which is known from the later Tibetan tradition to have formed the topic of a particular contemplative practice intended to motivate the practitioner in his or her spiritual endeavor. The same doctrinal point likewise appears in several passages in the YBh, e.g., in the *Bhāvanāmayī Bhūmiḥ* where it is listed as one of the "right circumstances" (*sampat*, *yuánmǎn* 圓滿, *phun sum tshogs pa*) required for being able to cultivate the Dharma, more specifically "the right circumstance of coming into existence" (*abhinirvṛtti-sampat*, *shēng yuánmǎn* 生圓滿, *mngon par 'grub pa phun sum tshogs pa*). However, in the YBh, this point is not raised in a particular motivational context but is instead part of a longer enumeration of proper circumstances for contemplative cultivation. Yet, when such enumerated elements are reconsidered from the point of view of the *Dakpö Kabum* and when it becomes clear how such elements were used for motivational talks and meditative purposes in the Dags lha sgam po community, a question must be raised as to how members of the early Indian Yogācāra community read and used such doctrinal elements enumerated in the YBh. Given the fact that so little is known of the Indian community behind the YBh and thus of the practical use of the Indian text, the reading of later sources composed by members of contemplative communities that are better known historically provides a possible venue for beginning to understand the practical side of the YBh, at least from the perspective of the later traditions, whether in India, East Asia, or Tibet, where it is theoretically possible to create an interpretive movement back and forth between the later traditions of *yoga* or *dhyāna* (*chán* 禪) and the early Yogācāra texts.

The interpretive transaction of *Wirkungsgeschichte* thus forms a loop, which GADAMER called the *hermeneutic circle*. Nonetheless, it seems that there is a level of complexity, which is overlooked in GADAMER's formulation and which must briefly be discussed in order to clarify the relationship between the methods of *Wirkungsgeschichte* and philology. *Wirkungsgeschichte* offers only a rather simple view of the mutual bond between the text and its history of effects. The text is understood as asserting effects on the later sources, and the scholar's awareness of these effects forces him or her to reread and reinterpret the text, in turn leading to the discovery of new effects and so forth. While this model may be successful in explaining the hermeneutical process in general, its concept of 'text' is too elementary to account for the situation seen in the study of lost epi-texts, as is most often the case in Buddhology. Here, it is requisite to distinguish two primary levels of text:

Figure 1.

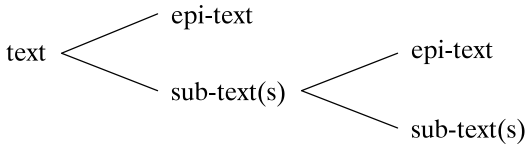


On a higher level, the 'text' is really something abstract; it is a *sāmānya,* a "generality," a Text with capital T, so to speak. In semiotic terms, the abstract text could be called the 'signified' (*abhidheya*) of the word 'text'. This amounts to the most common and general way of speaking of the YBh, namely the YBh as a work composed and redacted in the third-fourth centuries, even though the original writing no longer is extant in the form of an autograph. This is the text as a phenomenon-as-such (*dharmatā*), disassociated from any particular manuscript or version – the YBh understood as an epi-text, i.e., the umbrella-term for the original authored work.

On the lower level, the text is something concrete; it is a *viśeṣa*, an "instance" or specific version of the text, the text with a small *t*, so to speak. In semiotic terms, a given version of the text could be called the text's signifier (*abhidhāna*), denoting an actual embodiment of the texts. This is the text as a specific phenomenon (*dharma*), namely the actual sub-texts existing as concrete documents containing the Sanskrit, Chinese, or Tibetan recensions of the epi-text that may be dated to various later periods, e.g., the eighteenth-century Sde dge *bstan 'gyur* xylograph of the YBh.

Moreover, the textual model is further complicated by the fact that the sub-texts themselves typically are lost in their own original epi-textual forms. For example, Xuánzàng's Chinese YBh translation is not extant in its 648 autograph and the ninth-century Tibetan translation is likewise only to be found in later Tibetan copies. Consequently, the reality is that the sub-texts themselves must also be distinguished in terms of their own epi-textual and sub-textual aspects:

Figure 2.



The abstract text as well as the epi-texts are mere phantoms that do not possess any concrete existence; that is to say, they are conceptual constructs or subjective abstractions of the historical consciousness. The sub-texts, moreover, are physical, objective manuscripts. Yet, in spite of being a phantom, the text – like the Buddha's phantom monk teaching the wayfaring disciples – may nevertheless serve as an object for the scholar's interpretations, and it is strictly within the complexity of this textual model that the method of *Wirkungsgeschichte* has a role to play.

Wirkungsgeschichte reveals the larger historical contexts in which the sub-texts were made, generating a broader understanding in which the abstract epi-text can be interpreted and reinterpreted. GADAMER's hermeneutic circle could be said to form an interplay between epi-text and sub-texts, wherein the phantom of the abstract notion of the text-as-such emanates from the phantom of the epi-text based on the physical sub-texts, each within its own particular context of adaptation and interpretation. Even though the *Dakpö Kabum* may seem to be a strange and almost unrelated descendant for obtaining information about its distant YBh ancestor, there seems to be a legacy of subtle elements in this Tibetan corpus of *yoga* that may be consulted to raise new and different hermeneutical horizons for the study of the YBh.

Abbreviations and Sigla

D — Sde dge bka' 'gyur and bstan 'gyur. Catalog numbers are given according to UI *et al.* (1934), avalaible online at http://web.otani.ac.jp/cri/twrp/tibdate/Peking_online_search.html.

Dakpö Kabum — *Dags po'i bka' 'bum*. The research presented in the present paper is based on the first printed xylograph edition produced at Dags lha sgam po monastery in 1520. For a microfilm copy, see Nepal-German Manuscript Preservation Project, film reel nos. L594/1 & L595/1, running no. L6086.

KS — *Bka' gdams gsung 'bum phyogs sgrig*, edited by Gzan dkar mchog sprul Thub bstan nyi ma, published by *dpal brtsegs bod yig dpe rnying zhib 'jug khang,* Chengdu, China: *si khron dpe skrun tshogs pa* and *si khron mi rigs dpe skrun khang,* 2006 onwards.

TBRC — Tibetan Buddhist Resource Center, database of Tibetan authors and works available online at http://www.tbrc.org/#home.

YBh — *Yogācārabhūmi.*

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